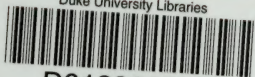


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THE GOSPEL MESSENGER,

BUTLER, GEORGIA.

PUBLISHED MONTHLY.

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J. R. RESPESS and Wm. M. MITCHELL, Editors.

Brethren wishing to communicate with ELD. MITCHELL, in asking views on scripture, or in submitting articles written for the GOSPEL MESSENGER to his inspection, or in remitting money, will address him at Opelika, Ala.—R.

JANUARY, 1885.

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THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

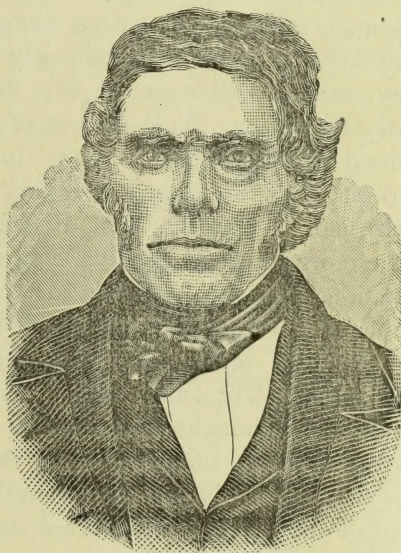
No. 1. BUTLER, GA., JANUARY, 1885. Vol. 7.

BIOGRAPHICAL.

ELD. THOMAS M'COLL.*

[BRANTFORD, CANADA, 1884—*Elder J. R. Respass, Butler, Ga.*—*Dear Friend*:—Seeing you give a biographical sketch and photo of some Elder in each monthly issue of the MESSENGER, I enclose you that of an honored servant, the late Elder THOMAS MCCOLL, of this country, for that purpose. Yours very truly, JOHN A. LEITCH.]

This day I sit down to write a brief history of my travels through time until the present. I was born in the parish of Welford, Argyleshire, Scotland, Mar., 1791. My parents removed, when I was nine months old, to the parish of Kilberry, where we remained until we emigrated to America. My brother Samuel and I sailed from Greenock on the 17th of July, 1817. My father and step-mother and my sister Esther remained, to collect the proceeds of sale, until 1818. We came to Caledonia, Genessee county, New York State, remained there a year or



*The experience of Elder McColl was written by himself, and the account of his death by his son, Deacon T. D. McColl, as originally published in *Signs of the Times*.

two, came to Aldborough, and settled there. My father deceased the 22nd of June, 1822. I married Margaret McIntyre the 24th of December. I taught a little school there for some years. I was christened, when a child, by a pious Reformed Presbyterian minister, Thomas Henderson. My father being a member of that church, I was raised and instructed strictly according to the rules of the Westminster Confession of Faith, yet I lived without God and hope, although accounted by my acquaintances moral above many. I associated with much of the folly of youth, according to the custom of the section of country where I lived, for which I was afterward reproved by my pious father. When we came to Aldborough there was no preaching of any value. The country there was a solitary wilderness. After a year or so Dugald Campbell, who was a deacon in a Baptist church in Scotland, began to preach in my school-house, but before he began to preach publicly I was under concern of mind in a manner, much cast down on account of my youthful folly. I did not understand myself, only my sins were sent home to my accusing conscience. My distress increasing, I would pray for mercy. That portion of scripture would continually sound in my mind, "Cut it down; why cumbereth it the ground?" I saw clearly that God would be just in dealing so with me. I may say that I was praying without ceasing. One morning early, while hoeing corn before school time, the Lord, as I believe, spoke to me, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I said in my own mind, Lord, how can such a vile sinner come unto thee? The 18th verse of the 1st chapter of Isaiah was applied, "Though your sins be as scarlet, they shall be as white as wool; though they be red like crimson, they shall be as wool." My bodily strength grew weak, the hoe fell out of my hand; I walked a distance from the boy that was with me, and praised and prayed prostrate on the ground. I then came to the boy and began to teach him, vainly believing my teaching would affect him, which he still remembers; lived in that happy frame of mind for some two

weeks, I believe, without a vain thought; but O, the temptations I have experienced since those happy days! I was at times visited with the presence of God. One day, in the barn. I thought I embraced the Lord Jesus in my arms, and exclaimed in the words of Paul, in the 35th, 38th and 39th verses of the 8th chapter of Romans, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall separate us from the love of God which is in Christ Jesus our Lord." And many such visitations I had in the days of my youth. When many were converted under the ministry of Elder Campbell, I told them what I had experienced, was received, and baptized in Lake Erie. I began to exhort sinners, and when Elder Campbell grew old, I was set apart to the pastoral office. Some of the deacons were preaching in different parts of the scattered church. I experienced many dark days, and much trial unto the present, from some unruly members of the church. I am now old and feeble, and near my journey's end.

THOMAS MCCOLL.

Wallacetown P. O., Ontario, Feb. 26, 1870.

My father, Elder THOMAS MCCOLL, after a lingering illness of chronic dyspepsia, departed this life October 17th, 1870, in the 80th year of his age, at his farm residence near Wallacetown, Ontario, Canada.

After his decease the foregoing autobiography was found among his papers. Since he commenced preaching, his labors were great in supplying the scattered branches of the church, frequently traveling great distances through a wilderness country to meet with brethren in isolated localities; and besides, carrying on the work of his farm, to provide for himself and family. As the country became settled, and traveling facilities increased, he still continued his pastoral labors with unabated zeal, boldly proclaiming the doctrine of salvation by grace alone, and "earnestly contending for the faith once delivered to the saints." He had many refreshing and encouraging manifestations of divine favor in and with the church, wherein he was made to rejoice. "When the sun's rays were withheld, he was enabled to trust in the name of the Lord, and stay upon his God." The day of adversity was set against the day of pros-

perity. He had sore trials from disorderly members and false brethren, but the severest of these was when the greater part of one of the branches of the church separated themselves, and followed an impostor who was excluded for preaching Arminian heresy. He wrote them a pastoral letter, signed by himself and two deacons, advising them not to follow or countenance this individual in his error. At one of their meetings, after reading this letter, it was put to a vote whether they would obey the admonition or not. A majority decided to follow that which is most pleasing to the flesh, and "they went out from us, because they were not of us." He afterwards wrote them several letters about their course, all of which they treated with contempt, which weighed heavily upon his spirit. He would often say that this was the heaviest trial of his life, but, like Moses, he endured as seeing him who is invisible. Late years showed that his constitution was overtaken, and he began physically to decline, but the Lord preserved his faculties entire, so that mentally he possessed the clearness and vigor of youth up to the very close of his life. During the severe attacks he frequently had in his last illness, he would be the calmest person in the sick room. A few days before his death, he gave charge concerning the manner of his funeral. He bore his affliction with great patience. I cannot help expressing the thought, that with him "patience had her perfect work." He conversed but very little on his death-bed on account of his extreme weakness, but he remained firm and steadfast in the faith, "knowing that if his earthly house of this tabernacle were dissolved, he had a building of God, a house not made with hands, eternal in the heavens." He continued perfectly conscious to the last, and gradually sank as it were into a quiet sleep. Thus he passed into his rest, without the movement of a muscle, or a groan, or a sigh. We confidently believe he is now in full fruition of that glorious "inheritance incorruptible and undefiled, and that fadeth not away," of which he had many earnest foretastes while sojourning here upon his earthly pilgrimage.

Yours in affliction,

DUNCAN T. McCOLL.

Wallacetown, Ontairo, November 2, 1870.

SOCIAL CIRCLE, GA., November 24, 1884.

*Elder J. R. Respass—Beloved Brother in the Lord:—*Your kind favor to me was a real treat. I had been feeling for some time a drawing back, a sense of great weakness and incompetency, of fear and trembling. Thought would force itself on my mind: You cannot speak to the comfort and edification of the saints; they will perish out under such a gift; its only a sort of admonition, mixed with some rebuke; you might have done that as a deacon, and remained in that

office; your age, bodily infirmities, mental weakness, all point to that direction; you are now lost to the church in an official position that you held for forty years; now placed where you can do no good whatever; your ability is not to speak of the deep and hidden doctrine that gifted brethren can present, nor is it in your impressions; had you not better stop where you are? give up the field at once? toil and labor is the lot. Pressed in spirit, what shall I do? I want to speak, to proclaim salvation through our Lord and Saviour Jesus Christ; and yet I do not want to speak unless it is for the glory of God and the good of his saints. I am nothing. In this perturbed and questioning state of mind, yours reached me. You say *admonish*; don't forget to ADMONISH to love and good works. I felt I have been trying to do that; but will it do to stop at that? That is not so hard a task as if you had said you must *preach*; if you cannot explain deep doctrines, then you had better stop at once. Hence your words were most consoling at the time, encouraging me to continue in the path my Father has seemed to mark out before me. One great desire that presents itself every time I speak is to admonish to lives of sobriety in its broadest, deepest sense; that our every day deportment, in word and deed, may strictly conform to the high profession we have made. Simply an outward profession, saying Lord, Lord, when no fruits are manifest, is worse than useless. We say, and sometimes in an offensive way, that we are the only organized church of Jesus Christ on earth; and while I believe this, I also believe that such high declarations ought to proceed from those whose godly lives, chaste conduct, Christian demeanor in all things, ought to give color and claim to the assertion. It's a poor foundation to our claim if our brethren act just like the nations around us—go into all their excesses, but on Saturdays and Sundays take on an extra amount of solemnity and sanctity, thereby saying to others, Stand by; I am more holy than you are. This will not avail, even before the carnal, to screen us from the imputation of bigotry, if not of hypocrisy.

I was in failing health before yours reached me; since

then have greatly declined in flesh and strength, not able to attend our last meeting; been confined to the house and yard for a week; not been able to read but little. This is my first attempt to write. A thousand thoughts have come up. For a few days, from some signs from headquarters, thought the Captain of my salvation was about to give me a furlough; then thought it was to be a final discharge from the war. This was a sad thought, and yet there was pleasure mixed with it—sad to sunder so many strong ties that bind me here; pleasing to lay by this body of pain and suffering, that can't be patched up nor doctored to make it a pleasant abode, do what I may; pleasant to lay my armor off after being in the warfare now nearly half a century. The thought would come, though you have had on the whole armor of God so long, yet you never have been an expert; you are not a good swordsman; you may have made thrusts and wounded some of the King's soldiers; you have so often been off your guard, slept on your post, so often complained of your rations and clothing, and murmured at the command of your Captain; have been astonished that I have not been court-martialed, or dismissed from the service with disgrace.

Again, the thought that your work is done—was not displeasing. But would the Lord call you to fill a place for a few short months, in all your inefficiency, and then take you home? I could not answer; I was dumb. It is cause of sincere rejoicing that my life, my times, were all with Him. What a safe place in every trouble, in every pain I feel!

There are now some indications that my blessed Saviour will let me stay awhile longer—to suffer more. I would not complain at the lot He has chosen for me. If this cup of sorrow and suffering may not pass, then, O Lord, let it be pressed to my willing lips. Death, it often seems to me, will be but the gate of endless joy. Often have I felt the need, from those I dearly love, of such tender expressions as yours contained. God bless you for them. Have loved you from your youth, for Jesus' sake. The Lord bless the brotherhood with peace and joy in Christ Jesus.

In tender love to all,

WM. S. MONTGOMERY.

DOCTRINE.

Brethren Respass and Mitchell:—I wish to submit, in part, such views as I have, to the consideration of your numerous readers, as to the position and importance of doctrine in the gospel system. Some of our brethren seem to think we have too much doctrinal preaching, to which they attribute the general apathy and indifference prevailing among Primitive Baptists. To determine this question we must appeal to Revelation, and our experience and observation. From Revelation we understand that doctrine is whatever is taught or learned. The scriptures furnish us with a copious fund of religious truth, and, when connected, makes a complete body of doctrine for the use and enjoyment of believers. It is compared to knowledge or learning; it embraces the truths of the gospel in general; it promotes, confirms and establishes the believer in the faith of the gospel; it contains both the matter and manner of teaching or preaching the gospel. The importance of doctrine may be gathered from the following considerations: When preached by Christ and the apostles, the multitudes were astonished and confounded; it was a savor of life unto life to some, and of death unto death to others. Fellowship is based upon the doctrine. Early Christians obeyed the form of doctrine delivered them; by it we are enabled to judge of all false doctrine, without which we are liable to be carried about with every wind of doctrine. We are to teach no other doctrine; to give attendance to doctrine, to take heed to doctrine, and special favors shown to such as labor in word and doctrine. We must conform strictly to gospel order, that the name of God and his doctrine be not blasphemed, to which, if any do not consent, they are proud, knowing nothing, but doting about questions and strifes of words whereof cometh envy, strife, &c. In doctrine we must show uncorruptedness, granting that we may adorn *the* doctrine of God our Saviour. To have Christ we must abide in the doctrine, and thereby have both the Father and Son; we should be nourished up in the words of good doc-

trine, to avoid everything contrary to sound doctrine, as the time will come when some who have membership with the visible church will not endure sound doctrine; by sound doctrine we are to exhort and convince the gainsayers, by speaking such things as become sound doctrine. Those who do not bring this doctrine we are not to invite in our houses, nor bid them God speed. It is vain worship that teaches for doctrine the commandments of men, which perish with the using. We are not to give heed to doctrines of devils, nor be carried about with strange doctrines. In the above I have alluded to a few of the many passages of scriptures which teach the importance of doctrine in the gospel system. In the divine economy of salvation, it is evident God ordained his own glory and the salvation of his people, and to that end chose his people in his Son before time, and treasured in him all spiritual blessings, including all the gifts of the Spirit, public and private, for the benefit and use of the church in time, all of which are embraced in the gospel system, and are denominated doctrinal, experimental, and practical; and, though these gifts differ as to position and office, they are harmonious in their effects, and all contribute to one grand result—the glory of God and the salvation of his people. Yet, without the doctrine, we cannot have the benefit of either of the others, as it is the very base and foundation of the gospel system. The importance of doctrinal teaching is evinced from the following considerations: Paul accuses some of his Galatian brethren of being bewitched by some false teachers, and being removed from him, that called them unto Christ, to a perverted gospel, and thereby destroyed their present peace. Again Paul says, that Hymenius and Philetus overthrew the faith of some, by betraying them into the belief that the resurrection is past already. This was all the result of not being confirmed and established in the doctrine or faith of the gospel. When we consider the aptitude of the human mind to run into error when fundamental principles are discarded, we can then realize how delusive and vain are the attempts of men, under the most favorable

circumstances, to supplement or substitute something of their own, as all history and observation have shown that the fruits of their error will be reaped sooner or later. It seems that some of our brethren desire we should possess more worldly popularity, and be more numerous, forgetting that God's people, comparatively speaking, are few, and as such are held in contempt by the world; and it will continue to be so as long as they preserve their distinguishing characteristics. Near one hundred years ago Andrew Fuller's sympathy led him into many hurtful errors. He is quoted by Rushton as saying, "The Baptists had become a perfect dunghill in society," but "his (published) gospel worthy of all acceptance," which I suppose was another, or not the gospel inaugurated by Christ, and preached by himself and his apostles, as it had the magical effect of recovering them from their degraded state, and giving them respectability and importance in the eyes of the world. Fortunately for the church, however, he and his party separated from the church, by which her good order and purity was preserved, and he and his party lost their identity as visible members of Christ's body. Fuller's defection should serve as an example of warning to all Primitive Baptists, as it demonstrates the imperfections and weakness of the human mind, when viewed in competition with infinite wisdom, as in the person of Andrew Fuller is embodied all those accomplishments of mind and heart that enabled him to wield a powerful influence in the religious world; possessing a sagacity and a profound research that enabled him to examine his subject with ease and familiarity; and in addition to his intellectual gifts, he was a man of spotless integrity and honesty of purpose, yet in his teaching he has caused the church more trouble, by introducing confusion, than any other man, simply because he departed from the faith, or doctrine, of the gospel. Then how illusive and vain for any to teach that the doctrine of the gospel can, to any extent, be dispensed with. Doctrine in the gospel system embraces those acts of sovereign grace displayed in eternal election, complete and special atonement, effectual calling,

final perseverance, and the final glorification of all the objects of God's eternal or everlasting love, in which we behold the spotless purity of his person, and the glory of his divine perfection, the contemplation of which, instead of producing sloth or leading to carnal security, awakens emotions of gratitude, and produces humility and resignation, and should provoke to emulation all the heirs of glory, and furnish all the necessary incentives to a life of holiness. To such a state of blessedness may we ever aspire.

Decherd, Tenn.

JAMES WAGNER.

Dear Brethren:—"The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace." O, may you and all the children of Israel be favored to prove this glorious heritage, declared unto us by Jesus, our great High Priest.

I hope I am one of the followers of the Lamb of God. I feel, I must say, that I feel bubbling up within me the desire to follow wheresoever He leadeth me. But I am at times well nigh distracted, so intricate is my way; such awful villainess is brought to view; and what misery I have endured; what fears, lest I should be altogether swallowed up in my own filth, fall into some grievous outward sin, and become a castaway, and the terrible suggestion will come that in the end it will be so, and then the saints of the Most High God will see that I am nothing but a mass of sin. O, what cries! what groanings have been pressed forth from my anguished heart to God! "Have mercy upon me. Hold Thou me up. Undertake for me." Some time ago, while on my way to the place of an appointment for preaching, I was sorely troubled in soul; but in the midst of my distress I was comforted by the Comforter, the Holy Ghost, from the words, "Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation" (Psa. xxvii. 9); and from this text I

tried to speak unto the people that day. Could anything better express the emotions of my soul? Amidst all my sad story of woe, a secret something I had heard counseling, and drawing my heart, saying, "Seek ye my face," and my crushed and sin stricken heart said, "Thy face, Lord, will I seek." I have no saving health, only in the shining of thy face, O my God. Have I been going on frowardly in the way of my deceitful and desperately wicked heart, and thou hast hidden thyself, and art wroth, O Lord? Thou hast chastened me sore—I am troubled; thou art acquainted with all my ways; thou knowest all my desire. "Hide not thy face far from me." Why hidest thou thy face in time of trouble? Why? O, what searching! what trouble has that word stirred up "in time of trouble," when most I need the saving health of thy countenance. O, the longing of my chastened soul to appear before God—to behold the beauty of the Lord; to see the fair face of our beloved Lord Jesus. Ah! dear child of God, what joy can we find? What can all other loves afford? How tedious and tiresome the hours, when Jesus no longer we see. He is fairer than the children of men, the chiefest among ten thousand. Yea, He is altogether lovely. "Hide not thy face far from me." Cover me not with a cloud in thine anger; dispel the dark clouds from my sky, and shine upon a poor sinful worm.

"In a little wrath I hid my face from thee for a moment (ah, Lord, it seemed a long, long time, but not as long as mine iniquities deserve), but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer." O, what a precious, precious word! May it be yours and mine to know the fullness of this exceeding great and precious promise. Yea, and amen in Christ Jesus, and sure to all the heirs of promise. "Put not thy servant away in anger." Yes, I have felt a great longing to "draw nigh." O, how far off I have been! how shamefully I've wandered from my dear Saviour; how holy and exalted is the Lord. I in the deeps have been, in horrid filth, the very scum of sin immersed—have felt more fit to be with devils and damned souls, but—

O, the heights, and depths, the never-failing wealth of grace !
 Its all-abounding fullness, who can trace ?
 Though I'm the vilest of all Adam's race,
 Yet, O my God, I long, I thirst, to see thy face.
 O, hide not, gracious Lord, thy face from me ;
 Let me thy healing, reconciling, countenance now see ;
 Shine, dearest Lord, upon a worm again
 For Jesus' sake, who was for sinners slain.

Though often by my transgressions I have strayed, often provoked the Lord, by my shameful ways, to anger, yet I do desire to come near to God. What right have I, how dare I hope to approach ? What can have possessed me, that I, a poor, vile wretch, should hasten to draw near to God ? It is my comfort to believe that it is because he loveth a poor sinful one with an everlasting love, therefore with loving kindness hath he drawn me. Who is a God like unto Thee ? Thou saidest, Seek ye my face ; my heart said unto thee, Thy face, Lord, will I seek.

“My seeking thy face was all of thy grace ;
 Thy mercy demands, and shall have all the praise ;
 No sinner can be beforehand with thee ;
 Thy grace is preventing, almighty, and free.”

“Put not thy servant away in anger.” Let a poor sinner find access through the blood of Jesus ; let me draw nigh by the blood of Jesus, the new and the living way.—Heb. ix. 12, 10, 19, 20. “Thou hast been my help.” Precious remembrance ; grateful acknowledgment. How many times have I proved the Lord to be “a very present help.” When pressed down with sin, and guilt, and woe, assailed by the accuser of the brethren, with foes within in league with foes without, how helpless we become. Then how seasonable and precious has been the help of the Lord, the mighty God, in whom is all our help.

Dear children of God, what a book could be written, if words could express the helplessness, the poverty, the low and sad estate to which we have been so often brought, and then the marvelous, the tender, compassionate salvation of the Lord. When the enemy came in like a flood, the Spirit of the Lord lifted up a standard against him, and in sweet

gratitude to our glorious Lord we have raised our "Ebenezer, saying, Hitherto hath the Lord helped us." How wonderful that the high and lofty One, that inhabiteth eternity, whose name is Holy, has been "*my help*," a vile and worthless one, that I often feel myself to be. Who has been more wayward, more fretful, more ungrateful, more fruitless.

"For sure, of all the plants that share the notice of our Father's eye, None proves less grateful to his care, or yields him meaner fruit, than I."

How humbling, how abasing! What sorrow this has caused me. "Thou hast been my help." It is undeniable; and can the Lord thus far have brought me, to put me to shame? All my help must come from thee. "Leave me not, neither forsake me." What would become of us if the Lord should leave us? We cannot endure the terrible thought. To leave us alone in all our weakness and sinfulness, with so many ravening foes ready to devour us, we soon should be overcome, sink down in despair, swallowed up in corruption, engulfed in endless night. How could we continue? Not a step could we take; unless the Lord hold on to us, and hold us up, we could not hold on our way. But our precious God has said, "I will never leave thee, nor forsake thee;" and when sorely tried we are constrained to plead the fulfillment of his sacred word. "Leave me not, neither forsake me, O God of my salvation." There is a secret hope at the bottom of all this trouble, that the Lord is our God, and our salvation. We feelingly realize that we have no salvation in any other. None other can afford relief. None but Israel's God can make us glad. In his favor is life; in his countenance is our health; in his presence, our strength, our wealth, our everlasting confidence and peace. On the day to which I have referred, these thoughts, and many more, arose in my heart, and then the sweet persuasion that if the experience contained in this scripture is that of the children of God, then I believe I am one, for that experience is mine. Thus I was brought low, and He helped me. O, for songs of grateful praise, to sing the glories of our dear Redeemer. In love to all who love our Lord Jesus Christ, I am, I hope, your brother in him,

FRED W. KEENE.

Newbury, Ontario.

CORINTH, MISS., February 20, 1884.

Dear Editors of the Messenger:—I have read the 5th volume of the MESSENGER, two numbers of the 6th, and third number at hand. Am well pleased, fully endorsing everything that has been said by you on the "Old and New Man;" I was well pleased; and on your "Identity" of the body in the resurrection. Now, brethren, as touching the resurrection, it seems there are three different views held to. The first claim to be eternal children that were ever with the Father before the world was, and they were sent into the world and given a body of flesh as a habitation until God sees fit to call them to heaven again, when the body will return unto its mother dust, ever to remain there, and God will give the spirit a body as pleases him.* This, I think, to be erroneous; because there would be no adoption in that, neither would there be any necessity of being born again, without which we cannot see the kingdom. Others advocate the resurrection of the body; and after they have got the body resurrected and shaped according to their notions, they would not know the body themselves; they bring it forth stripped of all knowledge it ever possessed in this life, and it knows nothing when it stands up in the resurrection only it is the redeemed of the Lord. Now where was that learned, if not in this life? The reasons for believing thus are, in the first place, they say we are to be just like Jesus; I believe that. Then they say, there we shall all be as one, and I believe it; and that there are neither male or female, and I believe that; and lastly, they say flesh and blood cannot inherit the kingdom of God, and I believe all this, but not as they set it forth. The third views are that Jesus did actually rise from the dead; that it was the very identical body in which he sojourned here in the flesh, and that body was composed of flesh, blood and bones; and if he has not deceived us, and left his body somewhere between this and the upper world to get on his return, that same body of flesh, blood and bones is in heaven to-day, there to remain

*We have never heard a brother advocate that doctrine.—Ed.

until the execution of judgment is finished, which will be the separation of the nations; then shall he come forth with the voice of the archangel, calling for the saints to come forth in his likeness. I will notice two of the texts which I told you I believed, but not like some others. We are to be just like Jesus; how? in everything that belongs to a perfect state. As God has never designed to multiply the spiritual children in eternity, it becomes necessary to do away with male and female, and in order to accomplish this he spiritualizes the body, and that destroys it, as male and female only belong to nature; flesh and blood cannot inherit the kingdom, and a great deal could be said about the kingdom; but all that have been spiritually taught must confess that they came into the kingdom as a gift of God, and could not inherit it by flesh and blood. That kingdom is not of this world; and all that ever comes into it must be adopted into it through the eternal Spirit of God, which liveth and abideth forever.

Now I'll tell you what I think about the resurrection of the bodies of the saints. I think they will come forth just as they were sown, but shall be changed from the natural to the spiritual, and doing no violence to the body. I will further say, that when I stand on the sunny banks of deliverance, that I shall know that it is the very identical P. G. Elder that sojourned here in the flesh, where temptations, sorrows, disappointments and vexations have been my daily companions, for very little sunshine has ever fallen to my lot; yet I see a bright day every now and then, and if I am not to know that it is the same identical *me* that is to be the recipient of these blessings, I have *no hope* in the resurrection; neither shall I be able to sing the song of deliverance, for I shall not know whether I have been delivered or not. Your brother in hope, P. G. ELDER.

IN sending out bills to a few delinquents our clerk has perhaps made some mistakes, which if he has, we are ready at all times to correct. One brother seemed to have been offended and ordered a discontinuance, misconstruing our meaning. We meant, when we said "we mean what we say," that we needed the money, because many suppose that we do not need it.—R.

STATE ROAD, DEL., October 28, 1884.

Dear Brother Respass:—The annual session of the Salisbury Association closed on Friday, the 24th instant, and as I attended, it occurs to me to give you some account of the meeting, and also a brief historical sketch of the body. The territory occupied lies in rather the lower portion of the peninsula, between the Chesapeake bay and the ocean. There are ten churches—two of them in the lower county of the State of Delaware, one in the upper eastern shore county of Virginia, and the others scattered somewhat over the eastern shore counties of Maryland. The first settlements of this peninsula were principally of the Episcopalian faith, and the first Baptist preachers who came among them encountered a violent and determined opposition. The Association was organized with a few small churches in (I believe) the year 1781, and is now, therefore, as an Association 103 years old. There have at some times been more churches on the list than at present, but there never has been anything like a general division. One quite small church went off with the new order, but otherwise all the churches and all the preachers have continued steadfastly in the apostles' doctrine and fellowship from their organization. During a considerable portion of the time they have been favored with ministers whose gifts were of a high order. Some of the churches have now a membership of fifty, sixty and seventy, while others are small. There are three meeting houses (two of them new) within the bounds, where there is no church organization. One church, called Snow Hill, has lately been organized in a new place, and the prospect is favorable for it to become a very prosperous church. There may be others organized before long. Some names that were formerly on the list have ceased to keep up meetings, allowing the old places of worship to go into decay, and have virtually lost whatever of visibility or standing they formerly had. The Association as a whole is in a very thriving and healthy state. It has never been rent with disorders, nor suffered confusion or alienation, but life, and love and warmth have prevailed,

especially of late years. The congregations, with some of the churches, have increased more than the membership, showing quite a turning away of the ears from fables and follies to receive and rejoice in the truth. At no former period has this Association enjoyed as much spiritual prosperity, or had the numerical strength that it enjoys at the present time. A sound and faithful ministry has proved its excellency and its efficacy by its fruit. Appointments for preaching on week days are frequent among all the churches, and are well attended. There is probably not another Association in the Middle States enjoying the same degree of spiritual health and prosperity at this time that this one does. They have two ordained ministers within their bounds, and two others from the Delaware Association serve a part of the churches. More distant preachers frequently visit them, spending time enough to give a day to each church, finding such visits exceedingly pleasant and profitable. At the annual session just closed, harmony of sentiment, Christian love, and a deep and prevailing interest in the word was manifest. None of the vexed questions, or speculative theories, that have divided and distracted the brethren in some other sections, have ever made any inroads here. Ministers in attendance were Elders William L. Beebe, Wilson Housell, A. B. Francis, Joseph L. Staton, Thomas M. Toulson, John W. Timmons, and myself. The session holds three days, dinner being provided each day on the ground. The attendance was far beyond the seating capacity of the meeting house. Each of the other churches furnished a contribution towards defraying expenses, so that the church entertaining the Association was relieved of any additional burden. The word was dispensed in faithfulness and received with great readiness of mind. It was good to be there. If you had been there you would have been reminded again of how Christians love one another, and how good and pleasant it is for brethren to dwell together in unity.

Yours to serve,

E. RITTENHOUSE.

COVENANT.

In my last I said I would notice redemption next, but should have said the Covenant, and then redemption.

Election was the first manifestation of the love of the Lord for the Church. The covenant was the first practical manifestation—so to speak—of its saving design. But, that “God from the beginning hath chosen you (the Church) to obtain salvation” (2 Thess. ii. 13); and, as “He hath chosen us (Church) in him before the foundation of the world, that we should be holy and without blame before him in love” (Eph. i. 4), we find a purpose and pleasure of God revealed in the choice or election. Then, as “Every purpose is established by counsel,” we see the holy Trinity composing a counsel, and, by covenant, ordering the plan, and securing this salvation. And the Lord was referring more particularly to the stipulations of this covenant, wherein his purpose and pleasure to bruise his Son and spare the Church was so strongly emphasized, when he said, “My counsel shall stand, and I will do all my pleasure.”

Then, we see, not only that the election and covenant were both before the world began, and that the covenant was a result of the election, but also that the covenant pertained exclusively to the salvation and glorification of the Church.

A covenant is simply a contract or agreement between two or more parties. A man would be my tenant; we consult together about the terms; he agrees to work my land, and gather in the crop, &c., &c., for so much; I agree; we mutually agree, and this is a covenant.

There are various covenants referred to in the Bible, as made not only between man and man, but between God and man; notably among the last are two, sometimes called “The Covenant of Work” and “The Covenant of Grace.” The first God made at Sinai (Ex. xxxiv. 27), and several times renewed after. The last, and made upon better premises and promises, and as pertaining to the gospel day, was called the “New Covenant,” in contradistinction from the old or legal

covenant. But these were all as different in nature, and as distinct in feature, as possible, from the Covenant of Redemption made by the Godhead.

It is called a "Covenant of Redemption" from the fact that by it was established that relationship, as well as ownership, that grants and secured to the Son her personal redemption right. Almost every reference to the benefits flowing from this covenant has a reference to this relationship in connection, and that as basing the benefit upon it—that is, upon Christ, as her Husband and Head.

In proof of this covenant, see Psalms lxxxix. 27, where the Father says of the Son: "I will make him my first born, higher than the kings of the earth, and my covenant shall stand fast with him." In Isaiah liv. he tells the Church, "Thy Husband is thy Maker; so have I sworn that I would not be wroth with thee, nor rebuke thee; my kindness shall not depart from thee, neither shall the covenant of my peace be removed." And David, as Christ speaking, says: "The Spirit of the Lord spake by me. He hath made with me an everlasting covenant, ordered in all things, and sure;" then David, as a man, adds, "This is all my salvation."—2 Sam. xxiii. 5.

The main object of the covenant was to legalize and establish the relationship of Husband and wife between the Son and the elect, or Church, that conveyed to him the right to redeem her, foreseeing she would fall under the curse of the law. And the blood of Jesus Christ being the price of that redemption, we can see how John, beholding that blood and water as poured out in the spirit of willing sacrifice, could discern them as resulting testimony, or as so many accordant witnesses in earth to the truth of redemption ordered by this covenant, and borne record to in heaven by the Father, Word, and Holy Ghost (1 John v.) And how Peter, by inspiration, refers directly to this covenant when speaking of Jesus as slain by wicked hands, yet "by the determinate counsel of God." Also, how two others, in Spirit, discerning the blood of Christ as so closely and vitally identified with

this covenant, and upon the outflowing of which it so rested and depended for active fulfillment as that—as if it were its vital force and living energies—they called it “The blood of the everlasting covenant” (Zach. ix. 11, and Heb. xiii. 11).

And “the blood of the covenant,” “the blood of Christ,” and “the blood of the cross,” as one, so vitally links the three in one—so identifies the cross and Christ and the covenant—as that to read one, is to read all; to know Christ and the cross, is to know the “secrets of his covenant.” All are burdened with redemption. The outflowing of the blood of the cross, as the price of redemption, was absolutely necessary and securing to the other essential points of the gospel—burial and a resurrection the third day (1 Cor. xv. 4). So the covenant was a covenant of redemption, but as absolutely necessary and securing to the other points of gospel blessing—justification and glorification.

To this end the Father gave his elect to the Son (Heb. xiii. 10, John vi. 39), and established the relationship making him Husband and “Head over all things” to her (Eph. i. 22; v. 23; Col. ii. 19); and, together with the Holy Ghost, engages to call (Rom. viii. 28, Eph. iv. 4), justify, and glorify her (Rom. viii. 30, 1 Cor. vi. 7); also, to sanctify, comfort, &c., &c. The Son engages to assume all the responsibilities of this relationship, and fulfill them; do all his Father’s will, and in the end present his Bride, without legal spot or moral blemish, or any such thing (Eph. v. 27, Col. i. 22, 2 Cor. xi. 22).

And so the betrothal—the legal union and indissoluble oneness of Christ and the Church—was complete, and her salvation secured; the election obtaining it, the covenant securing it. But love underlies all.

Butler, Ga.

R. ANNA PHILLIPS.

Christian reader, you are greatly in debt to Divine justice, but mercy stopped the awful arrest of vengeance. Many others have been taken from the earth by a sudden arrow darted from heaven. Adulterous Zimri and Cozbi unloaded their lives and their lusts at the same time.

DISCIPLINE.

Editors Gospel Messenger:—Being reminded that I should renew my subscription, or notify you to stop sending me your much-appreciated paper, which I have received regularly, and I assure you, without flattery, that I esteem it as the best and most replete Baptist periodical I have ever taken, and I have taken several, being an old man, nearly threescore and five; in short, I am so much pleased with the MESSENGER that I would not be without it for four times the price of it. And now, if you will bear with me, I will offer you a few thoughts on discipline in churches; and first, will say that the church is an executive and independent body, and is to administer the laws of the Kingdom upon all that walk disorderly. No other power, or powers, or body, have such authority given them by the King of Zion. All other powers, such as presbyteries, councils, conferences, conventions, or associations, if they assume to themselves executive power, or attempt to rule or administer the laws of the church or Kingdom of Christ, are assumers, and are in open rebellion. For Jesus never, in my judgment, organized or authorized any such bodies to act for him in his kingdom; the laws of the kingdom know nothing about such bodies; they are the inventions of men, and belong not to the church of the living God; and I warn the precious brethren against them. This we believe to be the doctrine of Christ and his apostles, and in the New Testament the right to administer the laws of Zion is delegated to the church, and to no other body or organization. In 2 Thess. iii. 6, Paul says: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us;" that is, the teaching of Christ and the apostles is what we understood to be the traditions spoken of in the above text. And in Titus iii. 10: "A man that is an heretic, after the first and second admonition, reject." A heretic is one who errs in religious faith, and Paul tells us

why he should be rejected, "knowing that he that is such is subverted, and sinneth, being condemned of himself." Now to reject, means to exclude or sever from the church, which work of severing from the church is, by Christ, committed to the church only, and cannot be done by other organizations or combinations of men; it must be done directly by the church itself. This is what we understand to be the government established by Christ and administered by his apostles, and we think this is and should be the government of the church in all ages of the world, and the church should not submit to any other government in discipline; the church is the highest ecclesiastical court, and from which there is no appeal; the church is under law to Christ, her law-giver, and it is the duty of brethren to act in obedience to the King of kings in all things; it is a spiritual kingdom, and should be ruled by no other laws than those given directly to the church; all other rules carry the mark of the Beast, the mother of harlots; hence, brethren, let us "stand in the ways and see and ask for the old paths wherein is the good way and walk therein, and ye shall find rest for your souls." The 18th chapter of Matthew is the embodiment of all discipline; there we find the first and second admonition defined so that we are not left to guess at the order in which we should deal with offenders or trespassers, which is, "If thy brother trespass against thee go and tell him his fault between thee and him alone." Dear brethren, is this always done? "*Go alone*" is about the nicest point in discipline. *What, not allowed to tell my companion at all about trespass?* No; if you do tell it to your wife, there is good chance that she might be hurt, or tell it to some other brother, and that brother tell the brother that had been accused of trespass, and in turn might be hurt at his brother for unfaithfulness in not going to him alone. Here, then, is a double offense to be settled between the two brethren. The first admonition should always be alone, and if he hear and we gain our brother, we should say no more about it to anyone. And now I ask is this always the case? The second admonition is to be done

in presence of witnesses, that in the mouth of two or three witnesses every word may be established; and if he will not hear them, tell it to the church. Here we are allowed to tell the offense to the church, but, in my judgment, it should not be reiterated to others before telling it to the church, otherwise there is danger of exaggerations, and the minds of some may be poisoned before the case is properly told to the church. The same rule holds good in all cases of discipline except in cases of a sin unto death, as the apostle says, "There is a sin unto death that I do not say you shall pray for." Then there must be a sin that does not come under the foregoing rules, but a severing from the church without further dealings with them; and we have a plain list of the characteristic features of the sin unto death.—1 Cor. vi. 9. "Know ye not the unrighteous shall not inherit the kingdom; be not deceived, neither fornicators, nor idolators, nor effeminate, nor abusers of themselves with mankind." Also is included the railer, the covetous, the drunkard, the extortioner, with whom we should not keep company, nor eat, &c. And, dear brethren, a few words to Associations, and then I close, fearing that I have spun this imperfect scribble too long already, but a hint to the wise is said to be enough, and I hope the brethren will bear with me in a few remarks on the order of associations, as I have seen associations come together, as I thought, in the spirit and meaning of the word association—in union—and ministers and laymen all as one in the unity of the Spirit and in the bond of peace. O how good and pleasant it is to be in such associations! But I have been in some associations that allowed things to be investigated there that did not belong there; this is wrong. All matters of litigation should be acted on in the churches. Associations should come together as a society of brethren, in peace at home, to talk, to sing, to preach and pray with each other, to tell of their ups and downs, joys and sorrows, trials and deliverances; but nothing of a litigated nature should ever be taken up in the association. All queries and conflicting points should be rejected by the association and sent to the churches, who hold the keys of government in her own hands. Yours to serve, in much weakness,

Georgetown, Texas.

T. S. WHITELEY.

SOUTHAMPTON, BUCKS CO., PA., Nov. 14, 1884.

Dear Bro. Respass:—The teaching of the scriptures concerning salvation, and the experience of salvation, are not only affirmative but negative, and the negative is first in both. "Not according to our works, but according to his own purpose and grace which was given us in Christ before the world began."—2 Tim. i. 9. "Not by works of righteousness which we have done, but according to his mercy he saved us."—Titus iii. 5. "Not of works, lest any man should boast: For we are his workmanship."—Eph. ii. 9. "Not of him that willeth, nor of him that runneth, but of God that showeth mercy."—Rom. ix. 16. "Not unto us, O Lord, not unto us, but unto thy name give glory."—Ps. cv. 1. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."—Zech. iv. 6.

Thus throughout all the word of God not only is the faith which was once delivered unto the saints contended for, but false doctrine and erroneous practice are contended against. And in the experience of the Lord's people the same contention against error and for the truth is presented. The truth of God cannot be experimentally known without also a knowledge of the error it has overcome; nor can any one give faithful testimony concerning the truth of salvation, without at the same time testifying against its opposite false doctrine. "Arise, ye, and depart; this is not your rest: because it is polluted it shall destroy you even with a sore destruction."—Micah ii. 10. Day after day this truth is painfully realized by the poor sinner as he tries in vain to rest upon some foundation of creature merit. No rest there. Because such a foundation is polluted it will prove a destruction instead of salvation. No comfort can be derived from any works that we can possibly perform. The conscience that has been wounded by the stinging power, sin, and which is pressed down under the awful weight of guilt, cannot be healed and made free by the works of the one already condemned. The broken heart cannot furnish the power and virtue by which to cure its own mortal wound.

Sooner or later the quickened sinner is brought away from this vain foundation of men, and is made to rejoice in the foundation of God, which standeth sure. And this is a time of great rejoicing, when he is made to know the sweet power of Jesus' name; to run into that precious name as a strong tower, and find safety. He rejoices to be nothing, that Christ may be all unto him; he is ignorant, but he cannot feel the grief and shame he once did on account of it, but is filled with joy and praise that Christ is made unto him wisdom; he is sinful and vile, and his heart has been distressed and sore broken because it is so; but now he is glad and thankful that he knew and felt all the depths of his vileness, for in no other way could he have known the blessedness of being clothed with the spotless righteousness of Christ. It was an unspeakable affliction to be so poor and weak, and he was sorrowful all the day, but now he is content and satisfied, for Christ is rich unto him, and is his strength and song, and is become his salvation.

How much the babe in Christ has to learn that is contrary to the ways and wisdom of the world! How many negatives are forced upon him! "Not this" and "not that" are in his lessons from day to day, as he travels along in the Christian journey. His longing to find something good in himself is disappointed only to be renewed again; and so again and again he has to be taught by bitter experience that the hunger and thirst of the soul after righteousness can never be satisfied in this desert land, and that it is most blessed for him that it is so. He wants the flesh to be made good enough to rule, and as he finds it withering from day to day like the grass, and its glory fading away when the Spirit of the Lord bloweth upon it, he rebels. He wants the elder to have the right hand blessing, and tries to lift away the hand from where it has been laid wittingly, and place it elsewhere; but his "Not so, my father," is met and gently borne down by the infinitely wise "Not so" of the dear Lord. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than

the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”—Isa. lv. 8, 9.

How pleasant, as it seems, it would be if the thorn could be removed from the flesh, if we were subject to no more buffetings from Satan, if we had no more depravity, no more evil propensities, no more vain thoughts, vile affections, base passions, to cause us shame, grief and distress. What a pure and holy life we could then live before God; and how pleasant and gratifying to our souls, we think, that would be. But we are taught that this is not the Lord's way, not the way of wisdom, not the way of holiness, not the way in which God's name is exalted, and our true spiritual joy and felicity secured. That would be living a life of creature merit before God, and thus we individually would be brought into notice as possessing strength, and zeal, and faithfulness, and goodness of our own. But this cannot be, for if we are true Christians we are crucified with Christ, and so are dead, and cannot live any more in ourselves or unto ourselves; nevertheless we live, yet not we, but Christ liveth in us: and the life that we now live in the flesh we live by the faith of the Son of God, who loved us and gave himself for us (Gal. ii. 20). All that can possibly commend us before God is, and always has been, in Christ, and we have it experimentally only by faith. That righteousness and true holiness that we long for, and without which we cannot see God; that freedom from all evil which we so greatly desire, we cannot yet see in ourselves, “for what a man seeth why doth he yet hope for? But we hope for it, and patiently wait for it, as seen by faith in Christ and embraced in his eternal promise, made known to us as a crown of righteousness laid up for us, and for all those who love his appearing.”—Rom. viii. 24, 25; 2 Tim. iv. 8.

I find that I have a carnal mind, “averse to all that's good,” and prone to all that is evil—a vain, ambitious, envious, covetous mind—liable to anger and every vile passion. But I am favored to experience another mind, at times, working within me, that is pure and holy in all its powers, emotions,

and desires. The one mind is carnal; it is the flesh. "It is not subject to the law of God, neither indeed can be." When it is in exercise, when I am looking to the flesh and walking after the flesh, how cold, and rebellious, and dark, and unhappy, I am. I feel no rest. I cannot say, "Thy will be done." There is no reconciliation to the will of God in the flesh. "Flesh and blood cannot enter into the kingdom of heaven." At such a time I want my own way. I want righteousness to be of myself. I want whereof to boast and be exalted. I want the things of the world. I find death while in this state. But the dear Lord has given me another mind, even the mind of Christ, as I humbly hope and believe, whereby I am enabled to know and judge spiritual things. When this mind is in exercise, I am "Looking not at the things which are seen, but at those which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." I am engaged in meditation upon heavenly subjects. I feel a resignation to the Lord's will. I feel peace flowing like a river, and sweetly enter into rest. The flesh and the Spirit are contrary, the one to the other, so that I cannot do the things that I would. But the spiritual mind shows all done for me, and thus brings me peace, and joy, and rest, as the fruit of the Spirit. I did not know that my carnal mind was unholy until I received the spiritual mind. I did know that my carnal heart was "deceitful above all things, and desperately wicked," as "a cage of unclean birds," full of vile affections, until the Lord gave me a new heart, clean and pure, in which could dwell only the pure and holy love of God.

When I feel these conflicting thoughts, desires, affections, working within me, I am perplexed, and sometimes almost in despair, and often go to enquire of the Lord, "If it be so (that I am a child of God), why am I thus?" When he answers me by his Spirit, through his word of truth, that two different and distinct natures are here—two manner of people—the one earthy, the other heavenly, then I am comforted. The truth makes me free from claims which false doctrine

tends to bind upon me. Then I can realize that in Adam is only death; in Christ is only life; and there is life in no other. He is our life, and also our light. He is in us the hope of glory. That which is born of the flesh, is flesh; and not until there is within me that which is born of the Spirit, can I know either the vileness of the flesh or the holiness of the Spirit. It is only if Christ be in me that I know "the body is dead because of sin, but the Spirit is life because of righteousness."—Rom. viii. 10. It is only by the divine life that I can know that in me—that is, in my flesh—dwelleth "no good thing."—Rom. vii. 18. It is only by the Spirit that I can say, Abba, Father. It is the Spirit or life of Christ himself in me that says it (Rom. viii. 15; Gal. iv. 6).

With this knowledge of the sinfulness of the flesh comes a desire for holiness, and righteousness, and purity, where the sin and vileness are. And that desire is answered in the precious hope which is given us in our dear Saviour. Merely to know that there are righteousness and holiness in the eternal love of God is not enough for us; would not satisfy the soul. We know when we are under the law that God is holy. But we want holiness for ourselves. We want sin put away, and holiness put on us; and that is the blessed hope that Jesus is to us. The Spirit is given, not only to tell us that in him are life and righteousness abundant and forever, but it is given to seal us unto the day of redemption from death, from the grave, from all sin and vileness, from mortality, and unto life and righteousness eternal. The hope would be no hope if it did not embrace the resurrection of this vile body from death to life, from sin to holiness, from corruption to incorruption, from weakness to power, from mortality to immortality. We are not given to know how the dead are raised up, nor with what body they come. "We know not what we shall be." No apostle or preacher was ever sent to explain that mystery. But we are given to know by faith that Christ shall change our vile body, that it may be fashioned like unto his glorious body. And that when he who is our life shall appear, we shall be like him,

and shall appear with him in glory (1 John iii. 2; Col. iii. 4; Phil. iii. 21). That is enough for us to know. That hope is a good hope through grace, and with it the Lord hath given us everlasting consolation. Having that hope, we can patiently bear the trials and afflictions of this present time state, looking to the perfect state beyond; can "take joyfully the spoiling of our earthly goods, knowing that in heaven we have a better and an enduring substance;" can even glory in our infirmities, while we hate them, that the power of Christ may rest upon us. That hope, which is Christ as the resurrection and life of his people, is the source of joy unspeakable, and full of glory. Your brother, in the hope of immortality,

SILAS H. DURAND.

KANSAS, GA., August 18th, 1884.

Dear Editors of the Messenger—and all the dear brethren that are scattered abroad in this unfriendly world, beloved of the Lord because God hath from the beginning chosen you to salvation, through sanctification of the spirit and belief of the truth:—The faith of God is the same to-day that it was when Paul wrote his epistle, and just as precious; it undergoes no changes, neither can it be affected by the inventions of men. Jesus says, "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you."—John xv. 7. This was not spoken to the world, but to those who had been born of the Holy Ghost. How are we to abide in Jesus? By walking in him, walking worthy of him, keeping his commandments and obeying him in all things; and one of the all things is to be baptized, immersed, and that certainly means a burial in water. And who is a proper administrator of that baptism? Only those who have been called and qualified, and sent out for that purpose. And many other duties, too—"Feed my sheep, Feed my lambs," so said Jesus to Peter. How can anyone feed a sheep or lamb unless he has some kind of food to feed them with? I say, he cannot do it; and unless God gives him the food, where can he get it? somebody may say they get it down here, at a large house,

all whitewashed outside; I say, God has but one house that he teaches his ministers in, and in this house he prepares his children to hear what He is pleased to give them. God does not educate his ministers in such high language that his children cannot understand what they mean when they are dividing the good that God has given them by revelation. "A city set upon a hill cannot be hid." Are we of that city? If so, we must be separate from the world in our religious worship. Keep the unity of the spirit in the bond of peace, and keep the house of God in order. I am speaking of the Primitive Baptists—the people who have but the one baptism. We look around us, all over the country, and see the evil in our land. Houses have been plundered, woman dishonored, harvest fields laid waste, cities burned and sacked and the government overturned. Brethren, can we say that we are not guilty? Are we walking in Jesus, and walking worthy of him? The preaching of the gospel is to save them that believe; not in eternity, but in this life. Where are you, my fellow servants? Are you in active duty serving the churches scattered over the hills? Brethren and sisters, are you attending your Church meetings regularly, and encouraging your ministering servants? Who can say, I am not guilty? How many of us are distributing to the necessities of the poor Saints, and to those old servants who are ready to depart, who have spent many years of their life in serving in the ministry? We should not shun to declare these things through fear that some one will accuse us of preaching for money, for it is the doctrine of Jesus and the apostles.

Now to the subject, "If ye abide in me, and my words abide in you." Here are the promised blessings; but they can only be had and enjoyed by walking in obedience. Now if you do not obey him, does he promise you any blessing? No, none: but you will be fed on his chastisements, of which I could name many: Disappointments in all your undertakings, bodily afflictions, a sorrowful heart, yea, and many trials that every child of grace learns in times of disobedience. Brethren, have we any account, in the revealed word of God, of his

people being blessed while walking in disobedience? No, none. There is but one church of the true and living God, but there are many branches of anti-christ, and each branch has a god to worship. Are we the people who are worshipping the true and living God?—Are we the people who have that one faith? If we are not that people, then I ask where are they to be found? Or, have we lost sight of them? If the Old School Baptists are not the people who have been born of the spirit of the true and living God, and are following the Saviour, and are practicing after the apostolic order, then they cannot be found in this unfriendly world. But my dear brethren and sisters, my soul does believe that we are the only people to be found at this time bearing the marks.

Again, "I am found of them that sought me not; I am sought of them that asked not after me." Hence the need of letting our light shine (which is Jesus shining in us), that others may see our good works, and glorify our Father which is in Heaven. Brethren and sisters are we doing this? O, I fear that there are some of us to be found with that light hid by neglecting our duty in many ways. Neglect not the assembling of yourselves together, as the manner of some is. Right here, I will state I know a young man very badly afflicted with rheumatism, and has been the most of his life? He joined the Primitive Baptists about two years ago, and he has been a faithful soldier. I have known him to walk from two to fifty miles every month to be at the meetings. I asked him a few days back if he ever got tired of walking in his condition, he replied, "yes, but I never get tired of going where Jesus is at meeting." And I say again, brethren and sisters, are you attending your church meetings regularly? We should not shun attending our meetings. Can any Baptist be found who would withhold the things that God has blessed him with from a brother or sister that is found to be in need of the necessities of this life? We should always try to help our sick and afflicted brethren and sisters off to their meetings. Then the words of our Saviour, "if ye abide in me, and my words abide in you, ye may ask what ye will, and it shall be

done unto you.” And I do know that if we ask according to the will of God, we shall receive; but when we ask not according to his will, we ask amiss, and receive not the things we ask for. Worldly preachers tell sinners to ask in faith and they shall receive, and that they can exercise faith if they will. We know that we cannot ask in faith when we are not in possession of that faith, but after that faith is given us, then we are exercised by it. “By grace are ye saved, through faith, and that not of yourselves—it is the gift of God; not of works, lest any man should boast.” Again, it is by faith, that this poor afflicted young man attends to the Baptist meetings; and again, “It is not of him that willeth nor of him that runneth, but of God that sheweth mercy.” The truth of God is Jesus; if he is in you, you are born again. Then abide in him, and may his word abide in you. Arise, ye little saints, and be baptized and ye shall receive the gift of the Holy Ghost. By faith in the Lord Jesus, the true worshipers have access into this grace wherein they stand; and being justified in him, they rejoice in hope of the glory of God, and worship the Lord in the beauties of holiness.

Immanuel is the mountain of God’s inheritance, the place, O, Lord, which thy hands have established; and all the outcasts of Israel, and the ready to perish, are brought in and planted by the Lord.—Read Ex. xv. 17. O, what a time of love; O, what surprising grace; what depths of mercy was experienced by us when first we were brought to mount Zion, the holy mount. Precious Jesus, thou hast been our dwelling place in all generations; our hiding place, most sweet abode. O, may thy love so keep me that this one thing I may desire, and that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.

Now to the subject, “If ye abide in me, and my words abide in you.” As I find some very young lambs bleating around the fold, and inquiring how they shall get in, I would like to talk a little to them in regard to our Father’s will.

They are very trembling, fearful and doubting as to whether

they have any right to the blessed inheritance. They say, "O if I could only see it as plainly as you see it I would be satisfied, but I cannot trace any relationship so as to satisfy myself that the inheritance is mine, for I am undone or unworthy." Now, dear little, trembling one, I feel just like taking you up in my arms and trying to show you one who is worthy; even the Lamb of God that taketh away the sin of the world; who has borne our unworthiness for us. "Let not your heart be troubled: Ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you." "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, for my yoke is easy and my burden is light." He promises you rest for your souls, and that is what you need; yes, a rest in Jesus, and to feel that you are secure through him. "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." So farewell, ye little saints, I hope to hear from you soon.

I am yours in bonds of affliction,

R. J. W. PATTERSON.

MONTALBA, TEXAS, October 26, 1884.

Dear Brother Respass :—It is surprising, indeed, that some people can never see any propriety in availing ourselves of the conveniences which our merciful Father hath given us. A bell at the church at Butler, Ga., must be a wonderful idol. Idols are gods made to be worshipped. I wonder how many of the members of Butler church think of that bell during church service! That bell, I suppose, is rung to let the people of the city and vicinity know when to come together to worship our God (not the bell); and you should be thankful to him for the convenience. I wonder how many objectors will come to the front and hand in a dollar that the MESSENGER may be sent to the poor, and relieve the editors from making contracts to advertise on back of cover? As to the pictures, they are nothing here nor there save to special friends. I see some pictures which bring about fond recollections of past days. I will mention one only, that of Elder J. E. Frost, of Tennessee. I confess I was glad though I could only but see the image of that faithful soldier, who is almost ready to lay his armor by and enter into rest. O that I could see

that man of God, shake his hand and hear him preach the gospel again! And not only him, but others of his yoke-fellows.

Now, dear brother, when you want your congregation at Butler to assemble ring that bell, or have it done, and then go right into the pulpit and ring the gospel bell, and continue to ring, not only there but any and everywhere that God in his providence may cast your lot. And ring through the MESSENGER even to far off lands, making known to the sons of men the mighty acts of our God and the glorious majesty of his kingdom; and ring that glorious bell so loud that an alarm shall be sounded in the holy mountain of the Lord, and blessed are they that know the joyful sound. Then the "prudent man will hide himself, and the fool shall be dealt with according to his folly." May the Lord bless you.

J. S. COLLINS.

NORCROSS, GA., November 20, 1884.

Brother Respass:—By request, I send you for publication in the GOSPEL MESSENGER a copy of the minute of the Conference of Bethlehem Church (a member of the Yellow River Association), held Friday, the 17th of October, 1884. After divine services by Elders J. T. Jordan, J. H. Cook, and Deacon F. M. Jordan, the church met in Conference, pursuant to adjournment.

On motion, took up the reference of last Conference, for which this meeting had been appointed, in which Elders I. Hamby, J. H. Cook, J. T. Jordan, J. A. Jordan and W. H. Gullledge, had been selected as presbyters, for the purpose of setting apart Bro. E. F. Jackson to the full work of the gospel ministry by ordination; and the church being of the same mind, and a quorum of the ministers selected being present, proceeded as follows:

On motion, appointed Bro. J. W. Ray as mouth for the church, who was questioned concerning Elder Jackson's qualifications and standing as a minister by Elder Gullledge, which, being satisfactory, proceeded with examination by Elder Cook.

Elder Jackson being found orthodox, and after relating his call to the ministry, the presbytery proceeded by laying on of hands, prayer and charge by Elder J. T. Jordan. After extending the right hand of fellowship to Elder Jackson, Conference adjourned in order.

T. B. RAY, *Clerk*.

W. H. GULLEDGE, *Moderator*.

MARIETTA, GA., October 17, 1884.—*Elder J. R. Respass*—*Dear Sir*:—As I am not a member of any church, and have not been taking the MESSENGER long, you will please excuse me if I make myself officious. Please find enclosed \$1, to be used in sending the MESSENGER to needy persons. I saw in last MESSENGER a defense against some charges against adver-

tisements; also of the bell and pictures, and these I think not out of place; but I would like to see the MESSENGER clear of financial affairs, as I believe the church of God ought to be. But if there are not enough subscribers who can send you an extra dollar and pay for some name, to keep advertisements off of the cover, then I will try to open before I read. And if there is any one who can't pay for it who likes to read it as well as I do, I think those who are able ought to pay for it for them. Please excuse me for not signing my name; if I am unworthy to be with you in the church, it is unworthy to be in the MESSENGER.

A WELL-WISHER.

EDITORIAL.

J. R. RESPESS and Wm. M. MITCHELL,.....Editors

INTRODUCTORY TO SEVENTH VOLUME.

In entering upon the duties and responsibilities of the Seventh Volume of the GOSPEL MESSENGER, the question rushes into our mind, "What hath God wrought?"

We do not wish to make something out of nothing, nor to magnify things beyond facts, and as it would be impossible for us to speak of all that God hath wrought in the salvation, preservation and comfort of his redeemed people, we think it not amiss to acknowledge the sustaining hand of God amidst all the hindrances and embarrassments through which the MESSENGER has for some time been passing. It is now in its infancy, and for the first few years of its existence its appearance, progress and growth, was so weak and feeble that some of its warmest friends almost despaired of its life. But however weak and feeble it has been, God in his providence has sustained and given it a place in the hearts of many of his tried and afflicted people, so that instead of its being a firebrand in their midst to sow the seeds of discord and strife among brethren, it is a cheap and convenient medium of

loving Christian correspondence, through which they can speak often one to another of such things as make for gospel peace and unity, and things whereby one may edify another. And if the apostle of Christ should so far feel his dependence upon God in going to Jerusalem to minister even to the temporal necessities of the saints (Rom. xv. 25) as to beseech the brethren to "strive together with him in prayer to God for him," that he might be delivered from unbelievers in Judæa, and that his loving service which he had for the saints at Jerusalem might "be accepted of them," can it be very marvelous if we also, even in our humble calling as editors of the MESSENGER, should be made to feel our need of God's blessing and help to such an extent as to ask the prayers of the Lord's people, that we also may be delivered from evil surmisers, and that our feeble services in conducting the GOSPEL MESSENGER "may be accepted of the saints."—Rom. xv. 31. Above all things connected with the publication, our desire is that it may be useful to the household of faith. In a pecuniary sense, it never can be remunerative on its present terms.

It is hardly necessary to remind any considerate Christian that neither the correspondents nor editors claim any infallibility for the MESSENGER. No publication of the kind should ever be regarded as the standard of our faith or practice. The scriptures of truth is the standard by which we are all to be tested. When weighed by a perfect standard many of us, no doubt, are found wanting. It is right, however, for those who fear the Lord to speak often one to another for mutual edification, instruction and comfort. And if they cannot see each other's face in the flesh it is the more needful that they should write one to another, and exhort one another to contend earnestly for the faith once delivered to the saints.

In the editorial department we feel thankful for any advice, suggestions, admonitions, or even rebukes that lovers of truth may favor us with, and pray God that he will ever so keep us that if the *righteous* smite us we may receive it as a kindness; but should there be mere fault-finders, who

“strain at a gnat and swallow a camel,” and who have assumed to be so far-seeing and clear-sighted as to pull all the motes out of the brethren’s eyes, while a beam of self-conceit, envy, jealousy or malice, is in thine own eye, it is not likely that they will improve the vision nor sharpen the sight of others sufficiently to be regarded in any other light than as meddlers and fault-finders, or as “busy-bodies in other men’s matters.”

Primitive Baptists in the United States are scattered over a large and extensive domain of territory. Each locality has its peculiar surroundings and influences, in some respects distinct from what other churches may have at that particular time. We should, therefore, exercise all due forbearance one toward another, and whatever may be our peculiar surroundings, influences or forms of expression, let us “Endeavor to keep the unity of the Spirit in the bond of peace.” And however desirable it may be to maintain and preserve unity in the letter and form of words, let us not forget that it is far more important that we use our utmost *endeavors* to keep the *unity* of the *Spirit* one with another in our interviews and correspondence. We might speak or write the truth in the letter and form of words, but if it is done in a bad spirit, with bad motives, it will diffuse itself among others and have a very bad influence. In interviews and correspondence, brethren are more likely to harmonize even conflicting views by exercising a kind, forbearing spirit one to another than if they should yield to the foul spirit of envy, ridicule or abuse. When each manifests the gentle spirit of kindness, there is that far, at least, unity of the Spirit, though a difference in forms and words. The church and people of God have one common cause and one common interest in promoting the peace and unity of the family. Whether as churches, ministers or individual members, we are mutually dependent, not only upon God our Father, but also upon one another. We are forbidden to “Look every man on his own things,” as though we lived here in the world, or in the church, only for ourselves. “But every man,” in the church of Christ, is to

“look on the things of others,” how he may be useful to them, while they are looking how they may be useful to, and serve him. This is indeed a lovely rule which our God has given to his children, and by strictly conforming to it in their relation to each other, they will never “fall out by the way.” The desire for love and unity of the Spirit to exist and be made manifest among the saints of God, is not confined to one particular locality, neighborhood or family; nor is it confined simply to those with whom we are personally acquainted. It reaches out and extends to those whom we have never seen in the flesh, nor have any hope that we ever will see them.

In the humble, arduous and very responsible position in which our editorial and ministerial calling has placed us, we do feel in truth to say with the apostle of Christ, that “We would that *ye knew* what great conflict we have for you, and for *as many* as have *not seen* our face in the flesh, that their hearts might be comforted, being knit together in love, unto all riches of the full assurance of understanding of the mystery of God.”—Col. ii. 1.

There is no real heart comfort to the children of God in the church unless their hearts are “knit together” in the love of Christ. It is one divine thread of love, each stitch being connected, linked and entwined with every other stitch in such a manner that if one suffers they all suffer. “Jerusalem is builded as a city that is compact together.”—Ps. cxxii. Hence if there is a dangerous fire, disease or epidemic raging even in a distant locality of the city from us, we cannot feel secure till the fire is extinguished or the epidemic has ceased. In our editorial position we are placed where we see and hear of devouring flames among Christians, and though some of them are distant from our immediate locality and among those whom we have never seen in the flesh, yet “we would that *you knew* what great conflict of mind we have for them.” O, if our brethren, sisters and friends who read the GOSPEL MESSENGER, but *knew* our great conflict of mind to fill our place and calling in such a manner as to give no just occasion

for the adversary to speak reproachfully, and that the hearts of the saints might be knit together in love and understanding of the truth, they would certainly bear long with our weakness and still remain kind towards us.

If they *knew* "through what infirmity of the flesh" we preach and write, "serving the Lord with all humility of mind, and with *many tears* and temptations," which befall us by the lying in wait of those who say they are Christians, they would certainly pray for us, that the "word of the Lord may have free course and be glorified, and that we may be delivered from *unreasonable* and *wicked* men, for all men have not faith." (See Acts xx. 19, and 2 Thess. iii. 1.) If all lovers of truth, peace and unity among Christians *knew* our conflict in every sense, they would not only bear long with and be kind towards us, and pray for us, but they would, we think, endeavor to "strengthen our weak hands and confirm our feeble knees," not only in word, but in deed and in truth.

Many of our patrons have been very prompt in remitting, and we hope they will pardon the reference we now make to the subject, and trust that those who are in arrears will not subject us to so many hindrances, nor to the embarrassment of referring so often to the same thing. The readers of the MESSENGER have been abundantly favored with many able and instructive correspondents, who have written in the meek and gentle spirit that should ever characterize the correspondence of Christians. The Sixth Volume closed with a largely increased list over any former year, and if brethren, sisters and friends will exert themselves a little to extend its circulation and usefulness, the *Seventh* Volume will be more extensively circulated, and more and more useful.

Those who write on business, will please notice carefully the instructions given on the inside of the cover of the MESSENGER, to give names and address in full, and to write very plainly, so that no mistakes may occur in entering names, or giving credits, which are at times almost unavoidable.

Desiring peace and unity among the saints, and that all may have a pleasant and prosperous year, we enter upon our labors with trust in God for help.—M.

RUTH—II.

Naomi and Ruth had now gotten away from Moab into Bethlehem, the country of their kinsman; they were being drawn nigh unto him, and Ruth would learn much more than she now knew. She would experience her own poverty, as well as the poverty of Naomi; that she was herself helpless, and that Naomi was too poor to help her. But Naomi "had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. And Ruth the Moabite said unto Naomi, Let me now go to the field and glean ears of corn (barley) after him in whose sight I shall find grace. And she said unto her, Go, my daughter. And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech." They were out of provisions; they were destitute and hungry, and, urged by their necessities, Ruth sought the harvest field for food. They were poor, and had no field of their own in which to reap, and therefore they gleaned in the field of another. It was provided in the law of Israel that the poor might glean the fields, and Ruth's gleaning was therefore no infraction of law. She was gleaning, not for wealth, but from necessity; not to get rich, but to keep from perishing. There was no merit in it; nothing to swell the pride of the human heart; but it was a confession of poverty and destitution, like it was with the publican when he smote his breast and said, "God, be merciful to me, a sinner." She did not know that such a poor thing as she felt to be had a rich kinsman. She did not designedly seek his field; she did not feel rich enough for that; the trouble with her was her hunger. She was poor, and felt poor, and thus it was that "hers was the field of the mighty man of wealth." "Blessed," said our Redeemer, "are the poor in Spirit, for theirs is the kingdom of heaven." The poor in Spirit as certainly "light upon the field of Christ" as Ruth did upon the field of Boaz; for they have his Spirit, though they do not know it, but feel just to

the contrary, because they are being led, not by the flesh, but by the Spirit, which is contrary to the flesh. They seek from necessity, or the Spirit, and the kingdom of heaven is theirs. The kingdom cannot be theirs as long as they have one of their own, for if they have a field or wealth, upon it they will rely. The poor woman only went to Christ after she had spent all her living. Then Christ did that for her that her wealth could not do, and that no other physician could do; he cured her, and charged her nothing for it; for if he had charged her, she could not have paid it, for she had nothing with which to pay. And that is the true condition of every sinner in the world, whether they have felt it or not. They have got nothing to offer the Lord for salvation, not even a contrite tear, and as long as they think they have they are blind. This doctrine is thought to be very discouraging; and it is, and should be, and we would discourage sinners all we can in their own works. None will be poor if they can help it; none will glean in another's field if they can avoid it. The poor, penitent sinner, crying to God in some secret place, is, though he is not aware of it, in the field of Christ, and Christ is his kinsman. He hungers and thirsts for righteousness, and shall be filled. But Christ was as much his redeemer before he came there as he was afterwards. The field of Boaz was sown for Ruth and Naomi whilst they were in Moab; it was blessed of the Lord for them, and they were brought to realize the blessing. When the Spirit draws his children into his field, he is going to meet them with words of comfort; and so Boaz came into the field where his reapers worked, and saw Ruth, and spoke kindly and encouragingly to her, as Jesus does in his word to like characters. "Go not," he said, "into another field, neither go from hence, but abide here fast by my maidens: let thine eyes be on the field they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn." These kind words humbled Ruth. She couldn't help it, and didn't force it, but fell on her face

and bowed herself to the ground, saying, "Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?" If there is anything that will instantly prostrate a sinner unto the dust in humble gratitude to God, it is a heartfelt sense of God's goodness, coupled with a sense of his own vileness and unworthiness. So Ruth felt. She did not feel worthy a blessing, but that she was a poor Moabitess, too poor to live in her own land, and under the curse of the law of the land into which she had wandered; that she was indeed conceived in sin—the offspring of incest, and cut off from the congregation of the Lord. She was amazed, therefore, when this man of wealth, the owner of the field and the master of the reapers and maidens, condescended to speak kind words to her; indeed, she would not have been surprised if he had ordered her out of the field as a trespasser. But instead of that, he blessed her with kind and gentle words. If she had been designing to ingratiate herself in his favor by flattery, she could not, by the teaching and wisdom of the world, have so effectually proceeded as she did through the artless prompting of her humbled and grateful heart, bowing before him to the earth, and confessing her unworthiness, inferiority and depravity, thus exalting him and magnifying his favor. "Why have I found favor in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?"—a sinner unworthy of it. That was true worship—honoring him with lips and heart both. Beloved of God, you know how she felt, and none but the beloved of God do know. If she had felt rich, she would have never been a gleaner in that field. It was, therefore, no accident or chance that she lighted on that part of the field, though it was by no wisdom of hers that she was led there, but by the Spirit that was in her. So we are led to this day into the field of Christ, into the kingdom of heaven, that belongs to the poor in Spirit. It matters not how many experiences you may hear or read, nor how thoroughly and well you may think you know the way that the Lord leads his people, yet when he leads you, he leads the blind. You do not see it as you

thought you would; it is not as you thought it would be. In short, you get into that field by the leading of the Spirit, and then you are neither self-confident nor self-righteous, but poor, destitute, needy, and dependent. She found that though Boaz was unknown to her, that she was not unknown to him. He knew all about her. "It hath fully been shown me, all that thou hast done unto thy mother in-law since the death of thine husband; and how thou hast left thy father and mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." Boaz knew her whole experience; that she had done what none would do save under the influence of the Spirit. Thus it is with the led and taught of the Lord; they do works and make sacrifices that no others make, and yet are led in such a way by the Spirit that they do not see any good in their works, or any reason why they should be rewarded for them. Ruth had been faithful to her first husband and faithful to her mother-in-law, and faithful to all her obligations—filial, domestic and moral—yet she claimed no merit for her fidelity. There was something more than all these things that she sought, something higher than these to which she aspired, and without which these were vain and empty. She turned away from all these ties and teachings of nature and law to go to a people not hitherto known to her, a sacrifice that her sister in-law could not make. So the Christian is led to give up all for Christ, as Christ gave up all for them, and thus they are brought together in one Spirit no more to be separated in time or eternity. Love in Christ, to the elect, is the efficacy and vitality of the atonement; it was not merely an offering in the letter as complying with a covenant, but a sacrifice inspired by love as well as justice. "Let me find favor in thy sight, my lord; for thou hast comforted me, and for thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens." She felt and confessed her inferiority to the Jewish handmaidens, for she

could not forget that she was a Moabite or a sinner. She did not feel as some talk when they say, 'If the Lord shows favor to others and none to me, he is unjust.' People feeling that way cannot worship God for his grace as Ruth rendered worship to Boaz. They would receive favor as a matter of right, as a debt due them for service rendered, and could not, therefore, be humbled and feel grateful for it as a matter of grace. None who feel that God ought to save them for what they have done can ever worship him, or do works acceptable to him. They may honor him with their lips but not with their hearts. So Ruth ate with Boaz and his reapers and was sufficed and left, and so we eat yet in the spiritual field. The reapers had special charge in reference to her, as they have yet for all the poor gleaners in the field the Lord has blessed; "let her glean amongst the sheaves, and let fall some handfuls of purpose for her that she may glean them, and rebuke her not." She was very poor, and the Lord has special care for the poor; "he carries the lambs in his bosom;" he feeds the hungry with good things and sends the rich empty away. The rich never glean anything in the field of Christ. What wonder, surprise and thankfulness filled Ruth's heart when she came, as if by accident, upon a whole handful! She did not know it had been dropped especially for her; and it is so yet, that the workers in the kingdom of Christ drop handfuls for the poor gleaners in the field; and it does the workers good to drop them when the Master commands it, because it is his corn, and they can only dispose of it as he commands. So she gleaned until evening and beat out what she had gleaned, and it was about an ephah of barley—near a bushel and a half—and she took it and went to her mother-in-law. When her mother-in-law saw it she said, Where hast thou gleaned to-day, and where wroughtest thou? blessed be he of the Lord that did take knowledge of thee! And Ruth said, The man's name is Boaz; and Naomi said, Blessed be he of the Lord who hath not left off his kindness to the living and to the dead; and Naomi said unto her, The man is near of kin to us, one of our next

kinsman. Ruth said, he told me also to "keep fast by my young men until they have ended all my harvest," and Naomi said, It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field. So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and wheat harvest, and dwelt with her mother-in-law." When Naomi saw the ephah of barley she knew that Ruth had received favor, and she said, "Blessed be he that did take knowledge of thee," because she knew that it was more than she could glean of herself; as if a Christian parent should see a contrite tear upon the cheek of a child and should know it was a contrite tear, and not a tear of worldly sorrow—a tear of Moab—he could say, "Blessed be the Lord that has taken knowledge of thee my child, because thou has gleaned in the kingdom of Christ." Not all the fields of wordly sorrow, science, education, wealth or morals can produce one contrite tear. There are tears of sorrow common to all men, but tears of sorrow for sin are only gleaned in the field of the Spirit. So when we know that our child, friend or even enemy has shed a contrite tear, we know that Jesus is their kinsman and redeemer; and whether any other sign is ever given us, if that much be given us we know they have been brought away from Moab, from self-righteousness to glean of the righteousness of the Lord. If they die, as we have many of us had beloved ones to die, leaving no other testimony, but that sufficeth us, that we have eaten of that they brought from the field of Jesus, as Naomi was sufficed with that Ruth gleaned and brought her. Now, for the first time, Ruth learned that the man who had been so good to her was her kinsman; and no doubt it surprised her, making her tremble at the thought, "What if she had missed going to his field," as some are made to say, "What if I had not gone to meeting that day, or that friend had not died, or my mother had not blessed me so tenderly when she died, etc, would I have ever been a Christian; what if I had missed!" Ah! the thing is, What if Christ had missed dying for you, all these things would have availed

nothing. What if the famine had not come into Bethlehem and Elimelech had not moved to Moab, and I (Ruth) had not married Mahlon and he had not died, and I had remained in Moab as Orpah did, what then? Aye, what then? But Ruth could well say, "I had nothing to do with all or any of it; it has all been wrought without my agency." Her salvation was indeed in Jesus. And this she was brought to know. But there was more for her to learn, more to be wrought in her, as we shall see as we advance further.—R.

TO CHILDREN.

Dear Children:—We have just finished preparing a letter for publication in the MESSENGER from a little orphan daughter of eleven years old, who lives in Macon, Ga. Her letter was quite a neat, well written letter, needing but very little correction in anything, either in spelling or punctuation. You will see it in the "Orphan Department" (as we might call it) of the MESSENGER, as we expect to give a little space occasionally for that class of writers.

This little daughter, Annie Johnson, says she read the Bible through when she was ten years old, and she is now only eleven. Where is there another orphan in the State of Georgia, or any other State, who can say in truth he or she has read the Bible through at 10 years old? If there is another we hope soon to hear from them, and see a letter from them in their own handwriting. It is indeed a worthy example to see any child, especially a fatherless child, struggling against the seeming hindrances and adversities of life to learn useful business habits, to cultivate the mind and obtain useful information while young. It is laying a good foundation for time to come, when they will have to engage in the active business pursuits of this mortal life. Information and knowledge of things acquired when young will be found very useful to apply as you advance in life; besides, good employment in reading or attending to some little business, such as

children can do, will be the means of avoiding many idle and vicious things which are too common among children in this day. Suppose some of our young friends read the Book of Genes's through, and some other the Book of Exodus, Psalms, Job, or Proverbs.—M.

ELDER J. E. FROST, of Tennessee, made us a visit in the Spirit, as we believe. The Lord sent him amongst us in the fullness of the blessing of the gospel of Christ. Perhaps no minister has ever been more heartily received anywhere than he was with us. We heard him preach four times, and every time with pleasure and much profit. He instructed us as much as any minister we ever heard for the length of time. All the brethren express themselves in about the same way. May the Lord continue his usefulness as long as he lives.—R.

EXTRACTS FROM LETTERS.

LYNCHBURG, TENN., November 24, 1884.—*Messrs. Respass and Mitchell*—*Dear Brethren*:—Elder Burnam is on a visit at this time. I have not seen him, but I understand that he is advocating a Baptist Publishing House, Sunday-schools, etc. Will that do for O. S. Baptists? I believe some of them are subscribing; and he wants, I believe, \$10,000 for a start. I don't believe any such things will do with us on any plan that can be suggested. If the scriptures are a thorough furnisher, let us keep our distinctive characteristics, and let theological schools, etc., alone. I am afraid division, etc., will be the result, and no good. But enough of this at present. Our old brother John H. Taylor, about 84 years of age, is near his end. He has been a long, lifetime citizen of Lynchburg. Continue my address. Your brother in love, A. H. PARKES.

If Primitive Baptists want a book or books printed, they can have them printed by men engaged in that business as cheaply, and perhaps cheaper, than they could do it themselves. We would ourself undertake to have it done, if the matter and money were sent us; or it could be done in New York. There is no use in paying Primitive Baptist printers double price to do printing, but get it done where it can be done cheapest and best. As to a Primitive Baptist publication society, we do not see any more need of that than of a Primitive Baptist wholesale store, a Baptist saw mill, wheat field or cotton patch. Paul labored to publish the gospel far and near, but he never established any society for that pur-

pose. A society involves officers, pay, etc., so that money must be had, and hence many schemes to get money are resorted to. There are lotteries, life memberships, directorships, etc. Men of money will be pandered to, and there is already too much of that now amongst us. A rich brother may give \$500 to a theological school, as we have heard, and go unrebuked of the church. As such things can't be run without money, the men with money of course must control it; the "colonels," "majors" and "honorables" of the world must be let in; and they are not going to put up with uneducated preachers or the hard doctrine; hence will arise a necessity for schools in which to educate preachers; and the hard, plain old doctrine of the apostles must be softened, modified and sugared to please the itching ears of the worldly great; and then it is fit only to be cast out into the slop trough for the swine to swizzle. We can't encourage such societies. We saw, recently, a minute or programme of a new sort of church, or something anomalous to us—a society called a Brothers' Union. And all that is perhaps well enough, but the thing about it we repudiate is, that the meeting was closed by taking the Lord's Supper. We have thought, and still think, that Communion was strictly a church ordinance or supper, that is that it could be taken only as a church. That society could certainly have as well baptized and received members as to commune, and is to all intents and purposes a perambulatory church. Brethren should not let their zeal run away with them. It is a time of trial, and let us beware lest we forsake the Lord and resort to the world for help. Let us amend our ways in the land, that is according to the word, and not resort to man's wisdom and power to do that for us that God alone can do. But be it far from us to attribute bad motives to brethren about these things, but only to warn them; and exhort them to cleave to the Lord and not forsake him.—R.

OLD SPARTA, N. C., October 30, 1884.—*Dear Brethren Respass and Mitchell:*—I would be glad to write something to let you know how much I like the MESSENGER, but I cannot find words to express my feeling. I can say one thing, in deed and in truth—I would not be without it for double what it costs; and I am surprised sometimes to see that you have to request some to pay up, for it does seem to me that almost anyone could afford to pay one dollar a year for as much good reading as they get out of the MESSENGER. It does my heart good to read the Biographical Sketches of the dear old brethren, and to look at their pictures. I was very sorry to hear you say you were going to discontinue the pictures, for I like to see them*; and I would be glad if everybody would attend to their own business, and let others alone. May the Lord bless you and yours with all blessings, both for this world and that which is to come, is the sincere prayer of one that loves you. Excuse bad writing and correct mistakes.

W. T. DUPREE.

*We now think of continuing them.—R.

LIBERTY, N. C., October, 1884.—*Dear Brother* :—I will further say that I have found no fault with the pictures and advertisements, but pleased with the pictures of the dear old soldiers of the cross, and hope you will continue sending them. I am willing to help pay for them. I don't want you to stop the pictures until you get old Brother William A. Ross', of North Carolina, a precious old brother. I saw him and heard him preach last August for the first time, and, of course, I shall never forget how he looks, but I want to see his likeness in the MESSENGER. And so if you propose to please "everybody," you will be like the "miller and his son." Affectionately, yours to serve,

VANDELIA E. JONES.

KINSTON, N. C., October 24, 1884.—*Dear Brother Respass* :—I received your postal last night; I was getting uneasy about you, as I had not heard from you in so long a time. Let me quote you a promise from the King's lips, spoken expressly for you, which I hope will cheer you in your afflictions: "Thou wilt keep him in perfect peace whose mind is staid on thee." This was given to me once when I was in deep and almost agonizing distress. Again, the Lord God is a sun and a shield, he will give grace and glory; and no good thing will he withhold from him that walketh uprightly. "If you keep my commandments you may ask what you will and it shall be done unto you." Please read the cvii. Psalm; also, i. Psalm. I, like you, dear brother, have been very low of late in mind and health; I have been disobedient, cold and almost comfortless; but behold! my beloved has again come leaping on the hills and skipping over the mountains. When frowns appear to veil his face and clouds surround his throne, he hides the purpose of his grace to make it better known; he is too wise to err, too good to be unkind. Why art thou cast down, O my soul, and why art thou disquieted within me, said David; hope thou in God, for I shall yet praise him for the help of his countenance. Yours,

I. J. TAYLOR.

CLAYTON, IND.—*Dear Brethren* :—May the good Lord continue to aid and bless you in the publication of the GOSPEL MESSENGER, for it is a source of great comfort to all lovers of truth. I read and re-read it, and am much edified. May the good Lord, who is the fountain head and source of all good, so impress the minds of those who write with such subject matter as will edify and encourage the poor cast down saint, such as I feel myself to be.

J. R. ELMORE.

Near Creswell, Lane county, Oregon, Saturday before the 2nd Sunday in October, 1884, the church of Jesus Christ, called Coastfork, met, and after singing and prayer, a short sermon was delivered by Elder Jephtha Thornton. The church chose Elder A. Shanks, Moderator, and reference being called for, the ordination of Bro. Daniel Bridges was taken up. Elders William S. Matthews and Jephtha Thornton, from Oak Creek

Church, responded to the call of the Coastfork Church, Elder A. Shanks responded, and the said Elders were called upon by the said church to sit as a presbytery to examine into the qualifications of Daniel Bridges as a gospel minister. The said Elders organized by choosing Elder William S. Matthews, Moderator, and Jephtha Thornton, Clerk. Bro. Daniel Bridges being presented to the presbytery by the church, was requested to give his Christian experience and call to the ministry, which he gave to the satisfaction of the said presbytery. A hymn was then sung, the laying on of hands by the presbytery, and prayer by the Moderator, and the charge given by Elder A. Shanks, after which the right hand of fellowship was given by the presbytery and the church.

JEPHTHA THORNTON, *Clerk.*

WM. S. MATTHEWS, *Moderator.*

SALAMONIA, IND., October 27, 1884.—*Brother Respass* (if I may be permitted to use the dear title):—The GOSPEL MESSENGER of November came to hand. We always hail it with joy, and are sometimes made to rejoice in reading the dear communications, but in this last number there was one that made us very sorry, and that was the complaint against the pictures of those old servants of Jesus on the first page. We were very sorry to hear that such frivolous things should be brought up as grounds of complaint, and called idolatry. We here love the plan of putting the picture of the one whose biography is written, and do not think that we worship them either. Such complaints come not from the teaching of the Spirit of the Lord, but it comes from the spirit of the flesh, and as such we should disregard it: but it will not fail to cause us to mourn. Bro. Respass, I think there are many who sympathize with you in this matter, and would rather you would not discontinue the pictures; however, you know best. The apostle says, We are the circumcision who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. All those evil surmisings and slanderous reports are actuated by the spirit of the flesh. No one, governed and led by the Spirit of Christ, could use such things to the hurt of the household of faith, though sometimes the children of God are led contrary by following the lusts of the flesh, though they are in an *error*. We here are well satisfied with the MESSENGER; its pages are fraught with the truth of the gospel of the Son of God; its communications shine with that refulgent light of the knowledge of the glory of God which shines in the face of Jesus Christ. But we have this treasure in earthen vessels. O that we, as servants of the Lord, could always bear this in mind! and troubles in the Lord's house would cease from that source, anyhow.

Bro. Respass, when at a throne of grace, remember poor, unworthy me, with all the servants of our Master. May faith, peace and truth, with the balmy wings of the Holy Ghost, overshadow the children of our God, and keep them in the unity of the Spirit, is my prayer.

WM. O. WILKIN.

CRAWFORDSVILLE, IND., Dec., 8, 1884.—*Dear Brother Respass*:—I have just returned from the Postoffice with yours of the 4th inst., and it moves me to write to you again, which I wish I could do right and to profit. But I am down in the deep, dark waters of tribulation, and borne down under the terrible weight of a body of sin and death, and I grope in the valley of the shadow of death. But really all these terms seem too weak and superficial to express my wretched state, and the sore trials and bitter temptations which have come upon me have filled me with dismay, great perplexity and fear. It seems to me that no true servant of the Lord ever was just so terribly tempted and tried, nor felt so utterly weak and helpless, forsaken and desolate; therefore I often wonder if the Lord indeed careth for me still, and whether He will uphold me in mercy, and make a way of escape. Such are my soul troubles and trials, Bro. Respass—my inward conflicts. Therefore when I read the remarks in yours, that you “Believe me to be a prince in Israel,” it made me feel the more acutely the wretched and pitiable reality of my sad condition, and that I am the poorest and lowest of all in Israel, and am as nothing. O, if you only knew how I suffer, and the depths into which my soul is sunk, I believe you would try to pray for and would pity me. And my trials are real, and not ideal, I have passed under the rod, and, like John the Baptist, am shut up in prison. If I can I will try to write for the Gospel Messenger on “John in Prison.” I am not complaining, but telling you how it is with me. More than two years ago I had a terrible vision in my sleep of myself, thus: Riding a fine bay horse along a highway, near the edge of a precipice which overhung a very deep, dark sea, the ground gave way under the feet of the horse, and we both went quickly down in an upright posture, down, down, down! in the great deep, and there remained. Neither the horse nor myself seemed to struggle or strangle, but were quiet. But my great concern was, what should I do to escape from the waters when the horse arose with me to the surface, as I felt he would, for I could not swim, and so felt helpless. I resolved to hold on to the horse, and he would swim out with me I hoped. But the vision passed, and left me far down there in the great deep. And the next morning I felt that it was a true vision, and given to show me that I could not perish in the deep, where I have felt to be ever since. None but He who made the great depths can deliver me, I know, and the only hope I have that I shall not perish is, I am in His hands, and He can raise me up again.

My lung is much affected, and I cough and suffer a good deal. Old Eld. John Brady, a good man of this town, a dear brother, was buried yesterday. The brethren are well generally.

In bonds of affliction, yours,

D. BARTLEY.

DIXIE, GA., Nov. 5th, 1884.—*Dear Brother Respass*:—I hope, without violation of woman's modesty, that I can be allowed to say that I love Bro. Mitchell and yourself very dearly, and many other brethren, with a few sisters, who have written for the MESSENGER. That dear Sister Swartout, who has written so sweetly to the sisters of the South, I have longed to tell her that I loved her; but my incapacity to tell it so she could appreciate it withheld my pen.

I cannot forbear breathing a fervent prayer that the GOSPEL MESSENGER may reach the circulation and elevation which it justly deserves. That it has ever held out a uniform and consistent pattern of "Whatsoever things are pure, honest, just, lovely, and of good report!" And this, the apostle intimates, can only be done *by thinking on these things*; and things can only influence our practice, as they engage our attention. It seems that *your accusers*, must have only a *slight* acquaintance with the Sacred volume. Dear brother, my feelings were considerably moved while reading your article on Pictures, Advertisements, &c. Can't imagine why you should do *yourselves* an injustice and deny that *very dear, good, and great* old Bro. Mitchell any comfort or spiritual joy in extreme old age, when our *whole hearts should be filled* with praise and gratitude to the Great Giver of such a gift. Now, will you discontinue an advertisement for the gratification of a people who seemingly do not know the testimony that *we* may know that we have passed from death unto life—by love of the brethren? *A people*, who may read occasionally, know it historically, consider it superficially; but do not endeavor to get their minds imbued with its Spirit; may store their memories with its facts, but do not impress their hearts with its truths; do not regard such truths as brotherly love, and whatsoever things are of good report, as the nutriment on which their spiritual life and growth depend.

I will add, in conclusion, that I *approve* "Pictures, Advertisements, Bells, &c.," and have enjoyed looking at the pictures of those dear old brethren. Think bells quite a convenience at home, in dining rooms, from home, in school rooms, and in church houses.

I ask, Bro. Respass, to be especially remembered at a throne of grace by dear Sister Respass and yourself. I have thought your *trials almost unparalelled*; have suffered with you, but in helping to bear the burden, did not remove a *particle* of its weight. Thank God, Jesus alone can do that! A wonderful blessing to us that the *power is all His!* I do not ever observe any thing but *love* and *humility* depicted in your writing. May God *help you*. Do ask, dear brother, that I may be given *more forbearance, more resignation*. A resigned spirit is always in readiness, though not in action; prepares us for receiving mercies, or for having them denied.

Farewell! I trust, your sister in Christ.

SUE ROYAL.

OBITUARIES.

ELDER JEREMIAH STEPHENS.

Dear Brother Respass:—It becomes my painful duty to chronicle the death of one who was dearly beloved by us all—yea, and all knew him, for he was worthy.

Elder JEREMIAH STEPHENS departed this life, in the triumphs of faith, Tuesday morning at 6 o'clock, September 30th, 1884, in the 71st year of his age. He was highly esteemed and dearly beloved by his church, and all who knew him, for his many noble qualities and Christian virtues; and his untir-

ing zeal as a minister of Jesus Christ secured him many friends, who now mourn his absence. He in early life professed faith in Christ, and joined the Primitive Baptist Church of Jesus Christ, at Big Flat Creek, in Williamson county, Tenn., Saturday before the first Sunday in August, 1831, and soon thereafter began his ministerial life, and was ordained as such Saturday before the first Sunday in January, 1837, by Elders Jesse Cox and Henry Walker. He remained a member of the same church until, under his ministry, the church called Stephens' Grove was organized. Bro. Stephens never lived more than six miles from the place of his birth, hence his whole life, which was one of usefulness, was spent in the same community. But few ministers ever attain the high esteem in which he was held by those who knew him best. Surely, being loved by all people of all denominations, the Lord was with him, to own and bless. He was naturally timid in disposition, and very reserved in his manner, but easy of approach, and pleasant in his associations—courteous and liberal towards those with whom he differed religiously, which accounts for his unparalleled popularity. And notwithstanding the many disadvantages under which he was compelled to labor, he pressed forward and upward. Being limited in education and in means, he labored night and day, studying earnestly and prayerfully, and in this way he succeeded in storing his great mind with the rich and glorious truths of the blessed gospel of our Lord, which he was enabled triumphantly to declare in Christ's name, to the glory of God and to the comfort of God's children, and the edification of all who attended his ministry. His knowledge in the scriptures was indeed profound, and very learned, according to divine teaching as revealed in God's word. Having been intimately acquainted with him for more than forty years, and associated with him during my whole life in the ministry, I think I knew him well enough to say of him, he was a good man; because he feared and loved the Lord, and trusted in his word. O, brethren, let us profit by his long life of usefulness! As a husband, he was devoted to his companion, ever mindful of and laboring to secure the necessities and comforts of life; as a father, he was tender and forbearing, ever mindful and prayerful for the welfare of his children, both for time and vast eternity; a good and obliging neighbor; and as a member of the church, laboring earnestly and prayerfully for the peace and upbuilding of Zion.

When his health failed so that he could not get out from home, he often spoke of his brethren and sisters, and longed to get able to visit the churches one time more in this life, and then go to his Association once more, which he was enabled to do; and he was permitted through grace to preach the Introductory Sermon at the meeting of the Cumberland Association of Primitive Baptists Saturday before the fourth Sunday in September, 1884, and make the last talk on Monday, and close the meeting. After his son, J. Bunyan Stephens, had preached from these words, "I am now ready to be offered," he was assisted in the stand, and began by saying, "I am so glad Bunyan preached from that text, for it just suits my case. Dear brethren and sisters whom I love in the Lord, I want to bid you all farewell: I shall never see you any more in this life, but I hope to meet you in glory."

The parting scene on that occasion I shall never forget. The last word he said that I heard was, "I am now ready to go."

He left for his home, near Chapell Hill, Marshall county, Tenn., some twelve or fifteen miles, but never reached there. He was taken very sick while riding along in his buggy. His wife succeeded in reaching Brother J. H. Hay's with him, where medical aid was soon to hand. During the night he regained consciousness and said he felt much better, and was conscious till the last moment, when he fell quietly and peacefully asleep in Jesus. O Lord, bless his dear, devoted wife with grace to bear her great loss with Christian fortitude. Brother Stephens leaves his companion and four children; three sons—all physicians, and two of them preachers—one lives in West Tennessee and the other two live in Nashville; his daughter at his home, in Marshall county, Tennessee. Thus ended the life and labors of one of the Lord's most worthy and greatly beloved servants. O Lord, bless his many friends and relatives, and his church, that is left without a pastor.

J. E. FROST.

BRO. HEATH.

My beloved husband is no more; he has gone to that land "from whence no traveler returneth." He was called away on the 27th of June, '84, after a lingering illness of eight months, in which time he was confined at home. Two weeks before his death he was compelled to sit up in his chair, and so died. He had consumption and heart disease. His pains were acute and excruciating; his sufferings were long and intense, but his christian forbearance and fortitude were equal, yea, superior, to all these. Not a murmur escaped his lips, but a calm, peaceful, resignation to the will of Him "who doeth all things well" characterized him throughout his sore and trying afflictions. He has left the brightest assurances that he has gone to receive that rest "that remaineth for the people of God." He lived always an humble, devoted, and consistent follower of Christ; and as he lived, so he died. His Christian conversation, his godly and pious walks, have fully redeemed the profession he made many years ago. He was a loving husband, an affectionate father, a faithful and unswerving friend. The Christian virtues of his life have been like "a city set upon a hill, which cannot be hid." I feel that I can say of him, "Blessed are the dead that die in the Lord."

I ask an interest, dear brethren, in your prayers. I feel to need the prayers of all christians to bear me up in this, my sore bereavement.

"The Lord has promised good to me,
His word my hope secures;
He will my shield and portion be
As long as life endures."

Yours in affliction,

Franklin, Ga.

ANN ELIZA HEATH.

JOHN H. MILLS.

Dear Brother in the Lord, I hope:—There is a task and duty resting on me that is very painful to me, which is to write a brief notice of the death of our beloved son, JOHN H. MILLS. He was born September 28th, 1846, and died July 30th, 1884—making his stay on earth 37 years, 10 months and 2 days. John was our oldest child, and, I think, as dutiful a one as we ever

raised. He lived with us all his life except about three years—about the time he became a man. It is true he was a sinner, and wild like other boys until he was about 22 years old, when it pleased the Lord, I hope, to show him his condition: and he said he “could not rest day or night until he found relief in the blood of Jesus,” and in which he ever after trusted for life and salvation. There being no Baptists in that country he joined the Methodists, and was immersed by them, but soon became so dissatisfied that he had his name taken from their list; and when asked about joining the Baptists he would say, “they are too good a people for me to deceive;” yet he always loved to mix with the Baptists, and spent a heap of time in going to meeting. He was afflicted from a mere boy, and the older he got the worse; and in 1881 we moved to Texas, hoping it might improve his health; in that we failed only for a short period, until the time above mentioned, when he was attacked with congestion of the stomach and bowels, and after eight days of intense suffering he fell asleep, as we believe, in the arms of a blessed Saviour. A short time before his death, in a conversation with Sister Thomas, he said his “time was not long here, though he was not afraid to die.” He did not talk much about death to me, but a few minutes before his last he took me by the hand and said, “We have two new members:” then folded his hands across his breast and went out just like anyone asleep. His remains were interred in the County Line Church yard, there to await the announcement on the morning of the resurrection, “Ye sleeping saints beneath the ground, arise with an immortal crown and meet King Jesus in the cloud,” and so ever to be with the Lord. Brethren, pray for a poor, old, afflicted sinner, who is afflicted both in body and mind.

Your brother in bonds,

A. R. MILLS.

Zion's Landmark will please copy.

MRS. REBECCA E. MATTOX.

Silently, peacefully, on the beautiful Sabbath morning of the 6th July, 1884, my beloved wife, Mrs. REBECCA E. MATTOX, was called to go home, there is, it seems, no doubt in my mind. I do believe she was a true child of God's, and that she now rests from her labors; has ease from all her pain and suffering, and is in a condition of perfect happiness. She has left seven children, seven brothers, two sisters, and her mother, and I believe a host of brethren and sisters in the Lord, to mourn for her. But we mourn not as those who have no hope, for we do believe that our loss is her eternal gain.

She was born in Savannah, September 8th, 1844; was the oldest child of Mr. S. W. and Mrs. F. E. Hill, who moved, when she was quite young, to Liberty county, Ga., where she lived until she was married to the unworthy writer, July 7th, 1861. She was the mother of eleven children, four of whom and her father have preceded her to the spirit world. She was a great sufferer here; the greater part of two years she was confined to her bed, her poor body suffering a great deal of pain. Yet she murmured not, nor complained of the dealings of her heavenly Father towards her, but often said she was willing to suffer, and said she was willing to go. She often said she was not afraid to die. I do believe that to her death had no sting, the

grave no victory ; that God gave her the victory through our blessed Saviour. We laid her pale and lifeless body beside those of her little children, in the graveyard at Beard's Creek Church, Tattnall county, Ga. The good Lord enabled Bro. Basil Jones to speak words of comfort to the sorrowing children, myself, and the brethren and sisters assembled. I have not language to express the feelings of my poor, sad heart, in beholding the little children weeping, as if their little hearts would break, beside their poor mother's grave. Dear children, we believe that your dear mother is not poor any longer. She was poor and needy here, but we do believe that she was rich in faith, and that God has taken her home to the mansion prepared for her. Happy thought ! heir of God, and joint heir with Jesus Christ.

We miss our loved one from the now vacant bed ; we feel sad and lonely about the house, but we would not have her back here to suffer so much pain. In hope we will await the morning of the resurrection—dust to dust ; peaceful be thy slumbers. So often she would ask brethren and sisters to sing, and would, though very weak, join with them—

“Thou, dear Redeemer, dying Lamb,
We love to hear of Thee:
No music's like Thy charming name,
Nor half so sweet can be.”

Dear brethren and sisters, O may we all meet where parting will be no more. Your brother, as I hope, in love,

M. M. MATTOX.

W. H. BROWN,

Son of Samuel and Amanda Brown, was born March 12th, 1857, and departed this life October 3d, 1884 ; aged 27 years, 6 months, and 21 days. He professed faith in Christ, January 3rd, 1880, and joined the Primitive Baptist Church at Mt. Pleasant, Tenn., in November, 1881, and was baptized by Elder Mullens. After his accession to the church, he honored the cause of Christ by walking in his footsteps and keeping his commandments, and seemed to take great pleasure therein. Willie was a dutiful and affectionate son to his parents ; there are few parents that can boast of such a son as Willie Brown was ; his father says that he never had cause to chastise him in his life. Oh, what a consolation it should be to doting parents to have raised such a son ; he was kind and obliging to everybody ; none knew Willie but to love and esteem him. He was sick about three months, and bore his afflictions with the greatest fortitude. He told his almost heartbroken parents that he had no fear of death, but wanted to go easy, and begged them not to grieve after him, for he would be better off. The Lord granted his request, for he passed into death as one going to sleep ; “Asleep in Jesus, blessed sleep ; from which none ever wake to weep ” So, bereaved parents, dry up your tears, and think that

Willie is gone, but not forgotten ;
We feel assured he is now in heaven.
He lived for years a pious life,
Oh, why then yield to bitter strife.

Willie is gone—peace, be still !
'Twas his heavenly Father's will ;
Nor should we hiss a murmuring word,
But be submissive to the Lord.

TEMPERANCE BROWN.

RECEIPTS—Continued from 1st Inside Cover Page.

ILLINOIS.—Thompson Simmons, Nov. '85; Thomas J. Freined, Nov. '85; Stephen Sheppard, June '85; Mrs. Ann Mellitt, Dec. '85; Mrs. S. T. Murray, Feb. '86.

INDIANA.—J. L. Hickman, April '85; Mrs. J. Johnson, Dec. '85; Ann King, Dec. '85.

KENTUCKY.—Riley Shepherd, Oct. '85; Wm. Anderson, Nov. '85; Mrs. Louisa Waldron, Nov. '85; Ick Gilliam, Sept. '85; J. W. Stowers, Sept. '85; Eli Ashenberry, Sept. '85; M. P. Haydon, Dec. '85; Wilton Baird, Dec. '85; Buck Crosslin, Dec. '85; Thos. S. Jones, Dec. '85; W. J. Thomas, Dec. '85; Mrs. Ollie Swell, Dec. '85; Milton Gaines, '85; J. W. Graves, '85; Mary C. Wilson, '86.

LOUISIANA.—R. C. Madden, Dec. '85; J. M. Holloman, Nov. '85; J. Swint, '85; H. B. Howard, '85; ary Crossland, '85; Lewis Woods, '85.

MICHIGAN.—Eld. Thos. Swartout, Dec. '85; A. Swartout, Dec. '85.

MISSOURI.—Thomas M. Scott, '85; Melissa Leans, '85; Winey Sweringen, June '86; Eld. Ishak Nymon, Sr., '85; W. F. Kercheval, '85; Jasper Turner, '85; E. R. Evans, '85.

MISSISSIPPI.—Henry G. Simmons, Nov. '85; Thomas O. Partridge, Nov. '85; T. W. Rowland, Dec. '85; J. A. Rowland, Dec. '85; J. Q. Anderson, Dec. '85; L. Herndon, Dec. '85; J. A. Jones, Dec. '85; M. H. Jiggins, Dec. '85; C. C. Thornton, Dec. '85; A. B. Agwell, Dec. '85; J. P. Springer, '85; J. F. Mecoy, Nov. '85; A. J. Wood, May '86.

NEW YORK.—Miss Martha Vandervort, Dec. '85; Mrs. E. Walling, June '85; Miss Marcella Thompson, Dec. '85.

NEBRASKA.—Wm. Stratton, '85; C. A. Stratton, '85; George Northcut, '85; Wm. H. Shoemaker, '85.

NORTH CAROLINA.—Mrs. C. M. Mendenhall, Dec. '85; Hetty McMasters, Dec. '85; Jas. Joyce, Sept. '85; Mrs. M. L. Bryan, Dec. '85; A. W. Wilkinon, Dec. '85; J. P. Dowty, Dec. '85; F. N. Bell, Sept. '85; W. Smith, Sept. '85; B. W. Trott, Sept. '85; A. J. Mann, Sept. '85; John Bynum, Sept. '85; Allen Lupton, Sept. '85; Thos. Lambert, S. W. Pinion, April '85; C. Stearns, April '85; J. A. Herrin, Dec. '85; Mrs. Thos. Lambert, April '84; J. D. Williams, July '85; V. Little, July '85; W. R. Ross, July '85; Asa Gwice, July '85; J. S. Rowe, July '85; E. B. White, July '85; G. M. Hardy, July '85; Ann L. Broome, '85; D. Rowe, July '85; Mrs. Eleanor Lassiter, '85.

OHIO.—Nancy D. Cavault, Dec. '85; John Cox, Dec. '85; Benj. Spitzer, April '86.

TENNESSEE.—B. A. Usrey, Dec. '85; Henry Snow, May '85; T. T. Morrisett, J. R. Morrisett, Aug. '85; J. B. Huffman, Oct. '85; J. D. Huffman, Nov. '85; W. A. Huffman, Aug. '85; Isaiah Parker, April '86; J. W. Waggoner, April '86; A. H. Parks, May '85; E. J. Trice, Dec. '85; Miles F. West, Oct. '85; Sallie Jennings, May '85; Mrs. Mary Copeland, May '84; W. C. Jennings, Aug. '85; Mrs. E. Rogers, May '85; Daniel Warden, May '85; M. E. Rose, Oct. '85; P. E. Hollen, Nov. '85; M. A. Pope, Sept. '85; J. H. Shoppen, Aug. '85; H. H. Hyde, May '84; Wm. Henry, May '85; Rosannah Hix, '85; J. T. Gooch, '85; T. H. Hawkins, '85; W. A. Gooch, '85; P. P. Swain, '85; Levi South, '85; W. A. Harris, '85; E. J. Garrett, '85; J. G. Gooch, '85; Dary Carter, '85; Miss S. L. Landers, '86; R. L. Ezell, '85; E. W. Townsend, '85; Jos. Daughtry, Aug. '85; Clas Mattox, '85; Mrs. Betty Connelly, '85; E. C. Clary, '85; J. W. Sheffield, Oct. '85; Wm. Phillips, '85; D. T. Wood, '85; J. W. Rucker, Oct. '85; Elisabeth Wood, Oct. '85; Charley Taylor, '85; C. H. Masabel, '85; C. P. Taylor, '85; G. M. Sikes, '84; T. J. Darnell, '84.

TEXAS.—J. M. Jones, Dec. '85; Sim Taylor, Dec. '85; J. M. Thomas, Nov. '85; G. W. Jones, Nov. '85; Frank H. Groover, Jan. '86; Eld. I. Bryant, Dec. '85; W. F. Vick, May '85; Mrs. Margaret J. Allen, Dec. '85; J. T. Cadenhead, Dec. '85; Harriet E. Williamson, Dec. '85; J. T. Ruston, July, '85; J. S. Newman, Oct. '85; L. M. Coburn, Dec. '85; Mrs. Elizabeth Medling, Aug. '85; George Rogers, Aug. '85; Mrs. L. J. Ragland, Dec. '85; Mrs. Roysdale, April '85; J. Washington, Dec. '85; Mrs. P. Wood, Dec. '85; J. D. Moore, Dec. '85; J. J. Moon, Dec. '85; George W. Moon, Dec. '85; C. J. Cox, Nov. '85; W. M. Kemp, Jr., Dec. '85; W. M. Kemp, Sr., Nov. '85; Hiram Bennett, Jan. '85; Eliza J. Corley, Dec. '85; N. R. Smith, June '85; B. F. Ginn, Oct. '85; L. W. Yager, '85; Dan'l Vann, '85; W. McGregory, '85; J. C. Boydston, '85; Jno. Hull, '85; R. J. Hull, '85; Mrs. M. Key, '84; Mrs. Mary Smith, '85; Mrs. Fannie Scallom, '85; Eld. J. W. Shook, '85; F. M. Scallom, '85; T. J. Hancock, '85; J. N. Card, Nov. '85; Jno. F. Barleson, Sept. '85; Miss Lorena Brooks, Feb. '85; J. A. Smith, '86; Hiram Smith, '85; W. M. Denny, '85; W. J. Caudle, '85; Elizer Bowen, '85; Mrs. S. E. Powell, '85; Eld. L. W. Harvey, '85; G. B. Harvey, '85; R. P. Bynum, '85; Mrs. Rosena Wood, Feb. '86; Mrs. M. V. Tyson, '85; J. C. Yates, June, '85.

VIRGINIA.—Fleming Call, 1885.

WEST VIRGINIA.—Mrs. F. L. Noyes, 1885.

PLEASE NOTICE.—In ordering a change of offices, mention both; that to be changed to and that to be changed from. Also, in sending money, always give the office of those for whom it is sent. Those sending at different times for clubs, when money is sent to pay for the club, send all the names and offices again, so the proper credits can be made.—Eds.

—THOS. GILBERT,—

Steam Printer, Book-Binder, and Paper Box Manufacturer,
COLUMBUS, GEORGIA.

Central and Southwestern Railroads.

[All trains of this system are run by Standard (90) Meridian time, which is 36 minutes slower than time kept by City.]

SAVANNAH, GA., JUNE 14, 1884.

ON and after SUNDAY, June 15, 1884, Passenger Trains on the Central and Southwestern Railroads and Branches will run as follows:

READ DOWN.		READ DOWN		READ DOWN.		READ DOWN	
No. 6.	From Columbus.	No. 20.		No. 51.	From Savannah.	No. 53.	
1:00 p.m. Lv.....	Columbus	Lv.....		10:00 a.m. Lv.....	Savannah	Lv. 8:45 p.m.	
3:30 p.m. Lv.....	Butler.....	Lv.....		1:30 p.m. Ar.....	Augusta.....	Ar. 5:45 a.m.	
4:25 p.m. Lv.....	Fort Valley.....	Lv.....		6:20 p.m. Ar.....	Macon.....	Ar. 3:50 a.m.	
5:42 p.m. Ar.....	Macon.....	Ar.....		.....Ar.....	Fort Valley.....	Ar. 9:31 a.m.	
11:20 p.m. Ar.....	Atlanta.....	Ar.....		.....Ar.....	Butler.....	Ar. 10:23 a.m.	
.....Ar.....	Enfaula.....	Ar.....		.....Ar.....	Columbus.....	Ar. 12:32 p.m.	
11:30 p.m. Ar.....	Albany.....	Ar.....		11:20 p.m. Ar.....	Atlanta.....	Ar. 7:50 a.m.	
.....Ar.....	Milledgeville.....	Ar.....		.....Ar.....	Enfaula.....	Ar. 4:09 p.m.	
.....Ar.....	Eatonton.....	Ar.....		11:30 p.m. Ar.....	Albany.....	Ar. 4:05 p.m.	
.....Ar.....	Augusta.....	Ar.....		.....Ar.....	Milledgeville.....	Ar. 10:29 a.m.	
7:40 a.m. Ar.....	Savannah.....	Ar.....		.....Ar.....	Eatonton.....	Ar. 12:30 p.m.	

Tickets for all points on sale at Ticket Offices C. R. R.

G. A. WHITEHEAD, Gen. Pass. Agt.

J. C. SHAW, Gen. Trav. Agt.

WILLIAM ROGERS, Gen. Supt., Savannah.

W. F. SHELLMAN, Traffic Manager, Savannah, Ga.

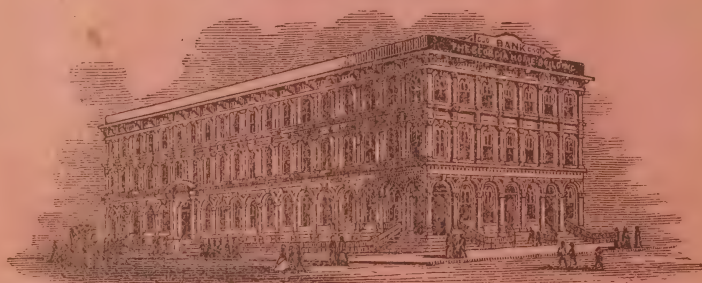
J. RHODES BROWNE, Pres't.

Wm. C. COART, Secretary.

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Vol. 7.

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J. R. RESPESS and Wm. M. MITCHELL, Editors.

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FEBRUARY, 1885.

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THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 2. BUTLER, GA., FEBRUARY, 1885. Vol. 7.

BIOGRAPHICAL.

ELDER JAMES H. MONTGOMERY.

*Elders J. R. Respass
and W. M. Mitchell:—*

Dear Brethren in Christ

*Jesus:—*I now attempt

to write a short bio-

graphical sketch of my

beloved father, Elder

James Hawthorne

Montgomery, who was

born in South Carolina,

April 5th, 1790, and

died in Jasper county,

Ga., October 26th, 1868;

aged 78 years, 6 months,

and 21 days. He mar-

ried my devoted, Christian mother, Mary Sharp, in his 22nd

year; obtained a hope, and was baptized by his father, Elder

David Montgomery, into the fellowship of Little River

Church, in Morgan county, Ga., the same year. I have

learned from his sister, Elizabeth Hurst, who is still living,

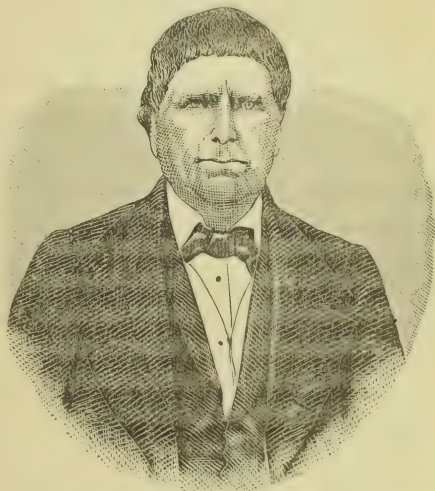
though 89 years old, and a firm Old School Baptist, that

father, from a boy, was moral and upright. From his pub-

lished experience, which I have, but which is too lengthy to

copy, it appears that his first serious impressions were caused

by seeing a sister of his, Jane, baptized in her 9th year. His



own condition as a sinner after that time was ever present before him; he was deeply impressed with his lost and condemned condition, and found no permanent rest until peace was given him through the blood and righteousness of Jesus Christ. His conviction for sin, his release from its condemnation, and his great joy in hope of the glory of God, were plain and marked events in his life as long as he lived. His walk was so orderly—so correct in all his business transactions, punctual to all his promises, true to all the trusts committed to him, but above all, so devoted to the cause of Christ—that none could, with consistency, dispute the reality of his profession.

Father's parents moved to this State when he was quite young, and they settled in the then wild wilderness country, where there were but few advantages for education. So he grew up with but little knowledge of books; yet, after he was married and had several children, he went to school a short time. Deprived of an early education, he always felt the want of it; and during life read, studied, and observed men and government so that he appeared well among his fellows, and used good language for one of his opportunities. He never decried education, or boasted in what he did not know, but was a firm friend of enlightenment in its broad and natural sense.

Soon after he united with the church, his mind was impressed with some duty to perform, but he supposed it was to take up the cross of family prayer (most of our brethren then kept up that in their families—how few now do!), and as my beloved mother was a child of God before their marriage, he engaged in that duty. Still the relief he sought came not. The church, in his 31st year, called him to the office of deacon. He continued to fill that place, much to the satisfaction of the brethren, for some years. But, seeing that he had a more public gift, the brethren gave him license to exercise that gift. I can remember father's history from this time on till his death. He had the usual troubles and exercises of mind of one whom the Lord impresses to speak in

his name. Sometimes fully determined to speak no more, live or die—cannot speak; not called to speak; will never attempt it again—then anxious to speak. His father died in 1831.

About this time Fuller's doctrines began to get a foothold amongst the Baptists—some for and some against. My father was firmly and decidedly against. Missionary societies and conventions were being formed, encouraged and sanctioned in the churches. Father opposed each and all those innovations from first to last, and though his pastor, Elder John Alman, a good and talented man, went with the new order of things, and carried the wealth and talent of the church with him, still father would not follow, but he and seven more withdrew from the church, Liberty, in Newton county, Ga., and he and those with him were constituted into a church in the same county, named Shoal Creek, where his membership was when he died. He continued to serve the little church, which was added to, as deacon until he was 50 years old. The church then called for his ordination to the full work of the ministry, which was carried into effect by Elders George W. Malcomb, James W. Walker, and Joel Collie. That same year, 1840, my own precious mother died in the triumphs of faith, one of the purest and best of earth, leaving four married and four single children. The next year father married again to Mrs. Agatha Pace, a good and most excellent woman, a splendid stepmother, and every way worthy of him. Father was soon called to the care of churches, having all his time filled. Nothing but providential hindrances kept him away from his appointments. He was a good pastor, a good disciplinarian, and was far removed from envy and prejudice towards his preaching brethren; felt he was inferior to them. His labors were greatly blessed. He was a meek and quiet man, though firm and decided in his convictions. When not engaged in ministerial service, he was at home looking after his temporal affairs; and while I do not know how much his churches did for him, as he

seldom mentioned that subject, he was prosperous until the close of the late war.

A few years before his death his mind and body, to a great extent, gave way; he was a child again, but a good child—easy to please, easy to control. He resigned the care of all his churches, even his home church, because he knew he was too feeble to preach. He had for many years been the Moderator of the Ocmulgee Association. He also resigned that, and seemed not disposed to assume positions he could not fill.

In his last sickness, of only a few days, he was like a child—giving up his case into the hands of others, and committing his all into the hands of that God whom he tried to serve from youth to age, fully rational, resigned to the last. I can say, conscientiously, that I never knew a better man—one more true and noble in all the walks of life. He, my mother, and stepmother, all lie side by side near where I was raised, near where they died, their graves neatly inclosed, with marble slabs to perpetuate their memories.

It would have been a great pleasure to me to let father use his own words, but only a short sketch is all that space would allow. I have tried to do justice to his memory. I am the oldest son, growing old and feeble. I could ask for no higher eulogium, in life or death, than that I was like my father. But while I know that I am far below him in many things, I feel that I am what I am by the grace of God.

In tender love,

WM. S. MONTGOMERY.

Social Circle, Ga.

JOHN IN PRISON.

John the Baptist was the forerunner and the minister of Jesus the Son of God. "There was a man sent from God, whose name was John. The same came for a witness, to bare witness of the Light." "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom

thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God." "And looking upon Jesus as he walked, he saith, Behold the Lamb of God!"

This manifestation of Jesus of Nazareth as the Son of God, the Christ or Anointed Messiah, was at his baptism in the Jordan. Therefore John said of Jesus, "And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water." "And Jesus, when he was baptized, went up straitway out of the water: and lo, the heavens were opened unto him, and he (that is, John) saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." This John both saw and heard, when he baptized Jesus. How divinely honored and blessed was John in all this! He was the bright and morning star, going before the Sun of Righteousness, who arose with healing in his wings, in the beginning of the gospel day.

John was also a preacher of righteousness, and a minister of the gospel of Jesus, and his ministry was the beginning of the gospel kingdom. He was the chosen and consecrated friend of the heavenly Bridegroom, and they two stood together, as Caleb and Joshua, their types. John was sent by the Most High "to make ready a people, prepared for the Lord." He preached to them the baptism of repentance, saying, "that they should believe on him that should come after him, that is, on Christ Jesus." And after he had baptized Jesus, he pointed them to him, saying, "Behold the Lamb of God! that taketh away the sin of the world." "Behold the Lamb of God!" And John baptized all who came to him with confession of their sins, believing on Christ Jesus, the sin-atonement Lamb of God. So John was a burning and shining light in that legal night of Israel, going before the Rising Sun of Israel's righteousness, to proclaim his coming, and to make ready the wise virgins (believers) in Israel to meet him, and enter into the gospel house with him.

This was a blessed and sacred work and a heavenly and holy mission upon which John was sent of God. And so Jesus himself honored John, and said of him, "Among them that are born of women, there hath not risen a greater than John the Baptist." Coming from the wilderness and from seclusion, as John did, where he had passed his youthful years in obscurity and trial and rigid discipline and preparation under the law, how wonderful must this change have been in the life of John! when God called him to fulfill so great a ministry. Feeling and confessing his unworthiness to stoop and untie the shoe-latchet of the new and wonderful King, yet thousands of the sons and daughters of Israel flock to hear him, and penitently become obedient under the divine power of his ministry, and he baptizes them in Jordan. And in the midst of this great congregation and gathering flock, behold the Lamb of God (anti-type of Abel's offering, and object of his faith) himself comes, and is baptized of John in Jordan. And looking up, John saw heaven opened to the obedient and holy Son of God, beheld the Spirit like a dove descend and light upon him, and heard a voice come out of heaven, saying, "This is my beloved Son, in whom I am well pleased." It would seem that John, like good old Simeon, could depart in peace, after all this wonderful revelation of divine power and glory, and neither doubt nor fear. But now, as John finished his course, behold the scene sadly changes—persecutions and trials come upon him, and Herod, the wicked ruler of Galilee, shuts him up in prison. This seems most adverse to John, and fearfully against him. He saw and believed, heard and witnessed the glorious truth that Jesus was the Son of God come in the flesh, and therefore the Christ, the Saviour. He had been an eye-witness, too, of his divine majesty and power in the marvelous and merciful miracles which Jesus wrought, in relieving the oppressed and afflicted, who had no helper to save them only in Jesus. So John doubtless thought of Jesus in the gloomy prison, and knowing that he was the friend of Jesus, he must have hoped and trusted that he would come and deliver him out of the

hand of his enemies. Zacharias, the father of John, had prophesied of this, concerning the Messiah, saying, "That we should be saved from our enemies, and from the hand of all that hate us." And such was the hope of the first disciples of Jesus, who were with him in the days of his flesh, under the law and the Roman yoke, who, after their enemies had taken and crucified him, said, "But we trusted that it had been he which should have redeemed Israel." And so Martha and her sister Mary felt, when they sent to Jesus, saying, "Lord, behold, he whom thou lovest is sick." They expected Jesus, who loved Lazarus, and the two sisters, would come and heal him. But though they were so afflicted, and sent this earnest entreaty to him, so confidently that he would come to their relief, yet he seemed not to heed their message. But at last, when the Lord did go to them, it seemed then too late, and in weeping and hopeless sorrow they could only say, "Lord, if thou hadst been here, my brother had not died." O how bitter was their disappointment that he was not there. It made them weep and sorrow the more. And once on the sea of Galilee, when the little company of disciples were in great peril in a storm, they awoke Jesus, who was asleep, saying, "Master, carest thou not that we perish?"

Something like all this must have been the feeling of John in the time of his great trial, when he sent two of his disciples to Jesus, saying, "Art thou he that should come, or do we look for another?" Here was a hard trial of his faith in Jesus; but nevertheless he had faith, and such faith that it endured the fiery trial and abided. For the fact that John *sent to Jesus*, to have his sad and troubled doubts and fears removed, is itself a touching evidence that his faith was still in him, or else he would not have sent to him at all. But it might be said of John as Christ said to Peter, "O thou of little faith, wherefore didst thou doubt?" I might say in answer, the bitter trial that John was in, as shut up in prison, at the mercy of his cruel enemies, and yet Jesus came not to his relief, nor seemed to remember and care for him in his

peril and danger, greatly increased his affliction, and deeply tried his faith. Thoughts would arise, "O why am I suffered to be in this fearful state, and seemingly lost sight of, forsaken and not cared for? Ah! why did I reprove Herod, and provoke his anger? These dark ways of providence are too deep and painful for me to understand, and all seem against me, so that I am sorely tried and in doubt. Still I am told of the mighty and wonderful works of Jesus: I will send to him."

And thus Jesus was the more honored by his servant John, by this terrible trial, and the more perfectly revealed and made known to him as the Christ that should come and deliver and save his people from all their enemies and fears, while his tried faith was confirmed and strengthened, and made to appear the more brightly unto the honor, praise and glory of God. The need and use of trials and afflictions, then, is to prepare and make us go to the Lord, and call upon him in time of need, that his mercy and grace may be bestowed upon us, to the strengthening of our faith and the confirming of our hope in him. The Lord had not lost sight of nor ceased to care for his persecuted servant John, but waited only the best time to give him the greater proof of his loving care. And now, behold, the blessed fruit and reward of John's trial, in the answer that Jesus sent back to him in the prison, saying, "Go and show John again those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me."—Matt. xi. This was a full and most comforting answer to John's prayer; for while it confirmed him in the infallible proofs that Jesus was the Christ of the prophets, it also ministered to him the greatly needed and most comforting assurance that he himself was blessed of the Lord, in whom he was not offended. This more than compensated this dear man in prison for his present sufferings; for though he should die in prison for the testimony of Jesus,

yet Jesus, who raised the dead, would not only die for John, but also arise in triumph over death and all his enemies, and raise up his martyred servant out of death, to blessedly reign with him in his immortal kingdom. And so John could now, as thus reassured and blessed of Jesus, esteem it an honor to suffer and die for his sake, as the glorious Redeemer who *had come*. This was a full reward for his dark trial in the prison, and his questioning doubts gave way to a still stronger and brighter faith in the precious Christ. It is so, too, in the trial of the faith of all believers in the dear Lord. The bitter and heart-breaking sorrow of the sisters of Lazarus, when Jesus seemed to neglect them at first in their distress, and suffered their brother to die, was really "for the glory of God, that the Son of God might be glorified thereby." For without the death of their brother, the sisters, and Lazarus, and all the disciples, who believed in the blessed Jesus, would not have had this glorious confirmation of their precious faith in him as the resurrection, and the life. And O how they trusted in, honored and loved their dear Lord the more, after he raised up their dead brother! Would they have had it otherwise then? O, no! And how they must have chided their unbelieving hearts for saying, with a touch of sad complaint, "Lord, if thou hadst been here, my brother had not died." The dear Master knew best, and so they felt now. O could they ever have one hard thought of him again! And when the blessed proofs and precious comfort came back from Jesus to John, did not his prison seem like a palace? and was he not humbled for having doubted? So the Lord deals with his people, and tries and refines them in the furnace of affliction, that they may come to him with supplications, receive his grace and blessing with praise and thanksgiving, and trust in and glorify him. "Now for a season (*if need be*) ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ."

In closing, let all remember that the prophets "testified beforehand the suffering of Christ, and the glory that should follow." And that all who shall be joint-heirs with Christ must suffer with him, that they may be also glorified together. And if, like John in prison, there is no release only through death, yet surely, then, the cup of suffering shall pass away, and we shall be delivered from the bondage of corruption, and from the imprisoned grave, and all the sons of God shall be manifested with Jesus in glory and heavenly bliss. Suffering shall end in death, and death shall be swallowed up of life, and life shall be forever more. "I am come that they might have life," said Jesus, "and that they might have it more abundantly."

D. BARTLEY.

December 8, 1884.

"FOLLOW THOU ME."—JOHN XXI. 22.

REISTERSTOWN, BALTIMORE CO., MD., Dec. 8, 1884.

Dear Brethren:—The words "Follow thou me" are resting with some force and sweetness upon my mind to-night, and I feel like chatting with you for a little while about them. Jesus spake as never man spake, and every word that he uttered was full of meaning. He had no idle words to give account of in the day of judgment (Matt. xii. 36). In every word that he spoke was he justified (Matt. xii. 37). The words that I have felt like writing about are few in number, but their meaning takes in the whole life of every disciple of the Lord Jesus. Every part of the inner and outer life of the Christian might be justly presented in connection with these three words, but at best I can suggest but a few thoughts concerning them. I hope that as I shall write, and others may read, the Holy Spirit may take these words and show them to us, and impress their solemn import upon all our minds.

These are the words of the Lord to Peter in his last appearance to his disciples, of which John speaks. The Master had addressed his words especially to Peter. After thrice saying

to him "lovest thou me," he had thrice said, feed my lambs; feed my sheep. This declared to him his work—the work which the Lord had assigned him. Then in verse 18 he declares to Peter under what trials and difficulties he should perform this work; that bonds, and imprisonment, and a violent death awaited him, is the substance of the verse. The Master put before him the labor and the suffering. He would have Peter—he would have us all—count the cost of discipleship beforehand. He does not hold out a flattering picture of worldly joy, pleasure, applause, or emoluments, in order to win disciples. Soldiers won in this way would make but sorry fighters. He tells us plainly that "in the world we *shall* have tribulation" (John xvi. 33), and that to be his disciple involves self denial (Luke xiv. 33). But in the next words the Saviour presents to Peter what may be considered both as an encouragement and a command—"FOLLOW ME." It was an encouragement, because it said to this impulsive disciple, "Your work which I have given you, and the suffering which I have allotted for you, will only be to follow where I have led the way." It would convey to the mind of this disciple the thought, "I need not tremble at the greatness of the work, or the dreadful nature of the road, because I shall but be following my blessed Lord in it all. I might well tremble to go where Jesus did not go, but I will have no fear if he leads the way." There is here an assurance of final victory, because it was the RISEN Redeemer who spoke to Peter. And the words not only said to Peter, "Thou must follow me in my tribulation," but they said that he should follow the Saviour in his triumph also. Surely, then, there must have been joy for him in these words, since they assured him of fellowship and acceptance with Him whom he loved, and yet had denied so grievously. The words also conveyed the assurance of forgiveness and favor from the Lord. And in all these reflections, what joy would be found for this erring, loving, and penitent disciple! There is also a command in the words; and the two thoughts are harmonious, because all the commandments of the Lord are joyful ones to

all who love his name. His commandments to his children are but so many evidences to them of his loving favor. It is joy beyond measure that he should so honor them as to make them servants in his house. Paul could glory in the cross of Christ (Gal. vi. 14); Moses could esteem the reproaches of Christ greater riches than all the treasures of Egypt (Heb. xi. 26); and Jesus found it his meat and drink to do the will of his Father (John iv. 34). God's commands are the Christian's privileges. Love makes them so; and like Jacob when serving for Rachael, all service is to them a joy, they love its object so supremely.

But, even in the hours of the most sacred communion with Jesus, when heaven seems to have come down to us, how miserably carnal questionings arise and unworthy thoughts intrude. Right upon the sacredness of this hour, when Jesus came near to Peter and spoke to him, there intruded a vain curiosity, a feeling of fleshly origin, into his heart, and he pointed to John and said, "And what shall this man do?" (verse 21.) The question was all wrong. Why should he ask it? Perhaps there was in his heart a variety of emotions. The Lord had promised him labor and suffering. The thought might have arisen, Am I the only one who is to labor and suffer? Is my lot to be harder than that of the rest—harder than that of John? Is he to be the favored one who is to escape all this, and always be leaning on the Saviour's breast? The feeling at the bottom of his thoughts and questionings we shall not mistake if we can but see into our own hearts for a little. Why should our lot be so hard and our brothers' so much better? And secretly, we feel that injustice has been done us. Our spirit is that of unreconciliation to God. I think that some or all these feelings prompted this question of Peter. The Lord had said, "FOLLOW ME," and now at the very beginning, instead of taking a disciple's place, he begins to question the Lord's appointments. O, how deceitful and rebellious is the heart of man! The Lord shows him his fault by saying, "WHAT IS THAT TO THEE?" "If I will that he do not die at all, that he tarry

till I come, what is that to thee?" Sure enough, what is it to any of us where the Master puts any other one to labor in his vineyard, or what suffering or exemption from suffering he appoints for them? We are not responsible for them, or they for us. Each of us stand before God for ourselves. Let OUR care be that WE are doing or suffering the will of God. Our heavenly Father makes no mistakes in his allotments to any of us. Each has that place that is best for himself and most for the glory of God; therefore we need not envy anybody. If they have that lot in life that is best for them, it is equally true that our lot is the best for us. Feeling this, we shall not be asking "And what shall this man do?"

Now, Jesus repeats "FOLLOW THOU ME." This is to be our single thought, the one desire of our mind. Though the text is short, let us divide it. Let us emphasize each word by itself. And first, what is it to follow—to follow Jesus? Following implies—first, a knowledge of him whom we follow. We cannot even desire to follow one of whom we have never heard and know nothing. Once we knew not Jesus, and then he seemed to us a root out of dry ground, without form or comeliness (Isa. liii). But we have come to see him as he is, and now we say he is the chiefest among ten thousand, and the altogether lovely one. What has wrought this change? Simply that we have come to know Him to whom but a little before we were strangers. Some things when we know them we hate, and some things we must love, but here is one superlatively lovely and excellent. To know this Jesus is to love him better than all earthly loves. And as his wisdom, power and grace break upon our views, admiration, wonder and awe must fill our souls. The eyes of our understanding are enlightened and are fixed by this glorious One, who is all fair to view. And after the eyes run the feet, till we are found following close, and desiring to follow closer.

To follow Jesus means self-surrender to him of our will, of mind, heart and body; to think his thoughts, to love his ways, to do and to suffer his will. It means to be conformed

to his image in Spirit, and this involves love to the brethren; to love and forgive our enemies; to bless them that curse us; and to pray for those who despitefully use us, and evil entreat us. It involves pity and compassion for the needy and the suffering, and patience in trial and long suffering of wrong and evil treatment from others.

To follow Jesus means doing what he did—that is, rendering service to all who need it according to the power which he gives us day by day; it means learning of him, and receiving all direction and counsel, and every commandment, from him, and from none other; it means to be made like him, and yet to feel so unlike him, that the whole prayer of the heart is to be more like him; it means, finally, not to count ourselves as having attained, or as being already perfect, but to follow after, if that we may apprehend that for which we have been apprehended of him (Phil. iii. 12, 13). One peculiarity of following Jesus is, that we never count ourselves as being anything else but followers. We have never attained to perfection yet; and, for one, I feel that I am following him afar off, for I am so little like the pure and perfect pattern set before me.

Let us now emphasize the second word of the text, "Thou." It is a personal address, and thus Jesus always speaks to men. He called his disciples, one by one, personally. In answer to personal prayer, "Remember me," "Have mercy upon me," "Lord, save, I perish," he says: "Thy sins are forgiven," "To-day thou shalt be with me in paradise," "Wherefore didst thou doubt, oh ye of little faith," "Thy faith hath saved thee," &c., &c., Jesus does not save nations, tribes, and families, but persons. He speaks comfort, and gives his law to his people one by one. And so he says "THOU" in the text. It mattered not what others might do, see to it that THOU dost follow me.

Peter had said a little while before, "Though all men deny thee, yet will not I."—Matt. xxvi. 33. And yet thrice had he denied his Master ere the night was past. We, also, are guilty. We have in various ways, by word and deed, denied

him. Viewed in this light, as we emphasize the personal, direct nature of the address, it comes as a solemn warning. Thou hast denied me, and hast proved thy weakness; now, out of the shame, and humiliation, and bitterness of thy fall, be humble and not self-confident any longer. Pride would again go before destruction, and a haughty spirit before a fall (Prov. xvi. 18.) The words contained a solemn warning that he might be again overcome. In like manner every command and exhortation implies liability to err, and so all such commands are warnings. Remembering the past, we can no longer be self-confident and boastful, saying, I will not deny thee, for we know well that unless his grace keeps us we shall not endure one moment.

Have we heard that still small voice saying to us, "Follow THOU me?" Has there been a springing up of desire in our hearts to be like him in all holiness and obedience to the Father's will? Do we have it in our hearts to go with him to prison and to death? It seems to me that the one prevailing desire of the believer will be to know, at all times and in all things, what the will of the Lord is, and to look for special guidance in each day's duty or suffering. O, how blessed such a life of absolute trust would be! "Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee."—Isa. xxvi. 23.

And now the most glorious word of all, "ME"—"Follow thou ME." As I write the words again, I am impressed with the contrast between the two pronouns. And what condescension, that Jesus should thus join them together! How divine the condescension, that worms of earth should in any way be joined with the Holy One! And this means that we are to follow none else. Why should we? What has earth or mortal life to give? Only fleeting joys for a little, and shame and misery afterward. But in Jesus we see perfection, and all happiness and glory by and by. One part of following him is to suffer with and for him. But even at this present time, to suffer with him is better than worldly ease. And O, what glory waits beyond! Let not the sufferings

terrify, for he is with us, and his rod and staff comfort us (Psa. xxii). It was not in my mind to say much of the suffering in which we follow him, but to present some other thoughts, as I have feebly and imperfectly done. But what joy to be partaker of his sufferings, that so we may partake of his glory! With Christian fellowship, I remain, your brother in hope of life,

F. A. CHICK.

Everyone who professes to believe the Bible believes our Lord Jesus Christ will save his people with an everlasting salvation, since Moses, all the prophets and apostles, have so abundantly testified this fact. Then is it not of paramount importance to us, individually, to inquire if we are among them? Have we the Spirit of Christ, then love is the rule of our conduct, and "his Spirit beareth witness with our spirit that we are the children of God." "But if any man have not the Spirit of Christ he is none of his." "He that loveth not knoweth not God." The predominant principle of a man's heart will most generally be manifested in his actions; and "many say and do not;" "By their fruits ye shall know them." "As many as are led by the Spirit of God, they are the sons of God," and "the fruit of the Spirit is in all goodness, and righteousness and truth." But should we call him our Lord, when we do not the things he has told us? If a man will not make sacrifices for his brother's benefit, how much love has he for him? or for God? How can we love God and not love our brother? It is the commandment of our Lord that we love one another; and "He that hath my commandments," saith Jesus, "and keepeth them, he it is that loveth me, and I will manifest myself to him." Well may we fear we are none of his when we disregard his commandments! How shall we cry peace, peace to those concerning whom the Lord has said, "I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened to my words, nor to my law, but rejected it." "All the promises of God are yea and amen in Christ

Jesus, to the glory of God the Father by us." Is there any promise out of Christ? "Ye are complete in him;" not out of him. "In him all the building, fitly framed together, groweth unto an holy temple in the Lord;" then we would better "abide in him." He says, "If ye keep my commandments ye shall abide in my love." God's children are chosen in Christ, created in him; but upon what do we base our belief or hope that we individually are of the number when his will or law is not the rule of our conduct? He has told us, he "will render to every man according to his deeds"—"eternal life to those who by patient continuance in well doing seek for glory and honor and immortality." Oh, let us patiently continue to do well, let us "strive to enter in at the strait gate," let us "love one another fervently," for "charity is the bond of perfectness;" let us, by diligent and faithful performance of those "good works which God has ordained that we should walk in them," never fail; "for so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." How shall we eat unless we labor? And shall we labor for the meat which perisheth, and not for that which endureth to everlasting life? Can we reap except we sow? It is certainly God's purpose that "He that soweth to the flesh shall of the flesh reap corruption," whereas "He that soweth to the Spirit shall of the Spirit reap life everlasting." Let us "examine ourselves whether we be in the faith." Paul said when the time of his departure was at hand, "I have fought a good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness." He kept his body under, he would not be brought under the power of any earthly thing, he endured hardships, suffered persecution, and the loss of all things that worldly-minded men esteem, and all "that he might win Christ, and be found in him." Was he under obligation to do all this? Yes, the love of Christ constrained him. His conduct was the legitimate fruit of his love. For "he that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Let

us not be liars, enemies of the Cross of Christ, making gods of our bellies, whose end is destruction. If we miss heaven we miss everything that is worth living for, laboring for, dying for. The honors, wealth and glories of this world are of no value at all in comparison with the eternal joys of the kingdom of God. Those who make no self-sacrifices for their fellowmen, their brethren, for the welfare and prosperity of the cause of Christ, are not worthy of Christ. Those who spend their time, and devote their abilities and energies to self-aggrandisement, will sooner or later ascertain their lives have been to no good purpose. It is infinitely preferable to be poor in this world, but rich in faith, and an heir of the kingdom of God. Let us not be deceived with any such delusive and abominably inconsistent idea that if our salvation is of grace, good works are not required of us; for if grace teaches anything, it demonstrates that we should deny ungodliness and worldly lusts, and live soberly and righteously and godly; and we should desire and obtain that grace whereby we may serve God acceptably with reverence and godly fear. Let us, then, not be of those who bear briars and thorns, who are nigh unto cursing, whose end is to be burned; but let us bear fruit unto holiness: for to this end are we chosen and ordained that we bear much fruit, and so be the disciples of Jesus, in deed and in truth. Yours in bonds,

Shelbyville, Tenn.

FRANK E. LACY.

EXPERIENCE.

Elder J. R. Respass:—I have been requested to write my experience for the GOSPEL MESSENGER, but never having written anything for publication, and deeply feeling my unworthiness, ignorance and inability, it is with great hesitancy I respond. But hoping it may be a little comfort to some poor wandering one, I will here try to begin, with the prayerful desire, if it does no good, that it may do no harm.

In my 16th year I was laid upon a bed of affliction, and for the first time in life, thought of death. I lay for weeks

unconscious, but at last when returning to consciousness, I tried to pray for the first time, but could say nothing only "Lord, have mercy; Lord, pity me!" But alas! when after several months I was able to be up, and go about, I thought no more of death or trying to pray, as I then believed restoration to health was sure, for the physicians said so; and as I then put my trust in them I believed it, and suffered many things of them, but nothing bettered. But only when stricken down again and again did I beg God for pity and health, but it seemed to do no good; I felt to grow more hard-hearted and sinful than ever, and that I was lost, without God and hope in the world. When stricken about seven years ago, never to rise again, I thought my time had come, that I could not live; so I prayed harder and harder, but found no relief whatever. During the time my first physician and friend, almost a father to me in kindness, was taken sick and died. But during his illness he came to see me, but said nothing to me about my feelings, only said he did not know how to sympathize with me until then; and looked at me sadder than I ever saw one look upon the dead; and I thought it was because he knew and felt that I was lost; that was the last time I ever saw him. A few weeks after his death, I fell asleep one night mourning for my sins, and praying God to blot them out, and dreamed I heard some one walk up the steps, and knew it to be this same friend referred to above. He came on to my bedside, and looked down on me with that same mournful expression on his face, and said, "You must prepare to die," and walked away. It frightened me so that I awoke, and slept but little that night, if any, but spent it in trying to pray God to prepare me; and went on in this way a long while, seeming all the time to hear the words "prepare to die." I did indeed try, and in my distress was led to read the Bible (except at Sunday-school) for the first time in my life; but it did no good, for I felt to grow worse and worse, and that I was certainly lost, lost, lost! until again about six years ago, I fell asleep begging God to prepare me to die, that I could do nothing

within myself, and dreamed I was standing where there were two roads, and that I must either go one or the other. The one I first saw was blacker than night, if possible, and at the end the blackest of smoke rising up ever so high; and oh, what an awful sight it was. But the other one was white as snow, lined with the most beautiful green trees. And there I stood begging God to pity me, not to send me that dark, broad way, for about two hours, looking up to heaven, but to let me go that beautiful, bright road; until at last when completely exhausted, and thinking I *must* go the dark way, he sent me the way I craved to go; and since have felt that my sins were forgiven. Though often fighting with doubts and fears, and spiritual wickedness in high places, I have so far overcame, by the faith of the Son of God. And through all these years have had a great desire to join the Primitive Baptist Church, but on account of my afflicted state could not do so until the fourth Saturday in September last, an opportunity was presented by having preaching at my home (the second Baptist sermon I ever heard, as I remember). I gave my hand, tried to tell the reason of my hope within, and was received and baptized the following day by Elder Sikes. I have since felt better reconciled, knowing I have done my duty in that line as far as able. Notwithstanding God has showed me it is not his will to heal me, I still crave and pray for health, if only long enough to go to church, and once partake of the body and blood of Christ with his dear saints, and wash a Christian's feet. It seems a great mystery to me how any human could bear what I have and live; but God works in mysterious ways, I know. When my sufferings are almost unbearable, and reproached for my helplessness, and for the name of Christ, at times I almost sink under all combined. But Jesus always appears as a very present help, and the words come to my mind, "Be of good cheer, it is I; be not afraid." When some one tells me I ought to pray for health, I always think of the comforters of Job; for I have a goodly number of such miserable comforters as he had. As my sufferings grow more intense, I feel that my remain-

ing days in this sinful world are but few, and most of the time I crave, and long to depart, and be with Christ, where the wicked cease from troubling and the weary are at rest, but try to say and feel, "Thy will be done."

Hoping I have not been too lengthy, and to be remembered at a throne of grace by all the dear people of God, I will draw to a close. Unworthily yours, in affliction,

Oglethorpe, Ga.

MARY F. BABB.

D U T Y .

Dear Brethren:—The scriptures say, "Shun not to declare the whole council of God," and I do not feel that it is my privilege to withhold any portion that is impressed upon my mind to declare. Our Saviour says, "If ye love me, keep my commandments." I ask the question, Are we not very remiss in performing that which is required of us of love to Christ? To merely say with our lips we love Christ amounts to very little. If we say we love Christ, and do not those things he requires of us, do we prove our love? We must confess it does not. If the Lord commands baptism, should we not obey? If to commemorate his death and sufferings; if to wash one another's feet; if to take up our cross and follow him through evil as good report—should we not obey? To prove our love to Christ, we must obey. It is better to obey than sacrifice. Does our work stop here? No; we have just begun in our labors, so to speak. The Lord having enabled us to work, should we not work in our sphere according to the ability that he gives? Has he not promised to bless us in our obedience? Have we been free to administer to the necessities of the poor of the Lord's house? Have we endeavored to comfort the distressed? Have we been prompt in visiting the sick in their afflictions? If not, we are not showing our love to Christ as we should. We cannot expect to prosper and enjoy ourselves as a church in disobedience. I feel that the Lord's poor are much neglected in many ways. It may be that we think of some poor child of God and

express a desire to help him, and profess to love him, but we should ask ourselves, How great is that desire and love? What do they amount to, seeing we do not give him those things that are needful? It may be that it is not in our power some times to supply their needs, seeing we are put to it to supply the real needs at home, and if so, can't we go and see them? Our presence might cheer them. Think of these things, brethren, and see if we love Christ. Do our churches look to the needs of our poor preachers, and untie their hands? If not, we are not showing our love to Christ. We call them to us, yea, urge them to serve us as pastors, but seldom ever administer to their needs, as if to say, You are a servant of the church, and you must serve us for nothing. Brethren, such as are able and do not help their needy pastors, do not love the Lord as they should. This is plain talk, nevertheless I must tell you the truth. No one knows what they undergo but they themselves. It is the case sometimes, they go and try to preach with their minds burdened on account of the destitute condition of their families. I have heard an old servant of the Lord say he had worked of nights, and for breakfast ate corn bread and cucumbers, to go and try to preach to his churches. Brethren, these things ought not so to be. It seems the Lord calls some of the poorest men to preach the gospel; and if he is in good circumstances when the Lord calls him, the churches very often let him get poor. "If ye love me, keep my commandments." And how can we say we love Jesus and his people, and then shut up our bowels of compassion from them? How dwelleth the love of God in us? as good as to say it is not there. We may say we have faith, but faith without work is dead. Brethren, I am not so strenuous as some upon the support of the ministry; I believe a preacher, after doing the task given him by the Lord, then, if he has any time of his own, he should put it to a good use. It is no disgrace for him to take hold of his plow handles. We believe the Lord requires his ministers to preach the gospel to his people, after which he requires the church to remember them. "He that giveth to

the poor, lendeth to the Lord." Brethren, I fear that our backslidings and idolatry will call down God's judgment upon us. Brethren, hear me, and be admonished. In many places I see too much of the spirit of the world in the church; let us return to our first love, lest the Lord spew us out of his mouth. The Lord loves his people, therefore he will scourge them when they transgress. I think I love the cause of God, therefore have I written this. I have not written to notify the brethren that I have been neglected more than any one else, for, with the hard earnings of my own hands, the brethren have supplied my needs to a great extent; it may be more than I deserve. May the Lord bless this to the household of faith. Good-bye, till you hear from me again.

Yours to serve,

GEORGE W. HUNDLEY.

Swansonville, Va., 1884.

HANNIBAL, Mo., December 11, 1884.

Editors Gospel Messenger—Dear Brethren:—I still live, and have the privilege of sending you the money for the MESSENGER for the year 1885 for Bro. Jasper Turner and myself, and also for a new subscriber, Bro. E. R. Evans, also at the Hannibal, Mo., P. O. The MESSENGER comes regularly, and we are much pleased with it for its sound doctrine and order of the gospel, especially of the editorials. We do not expect to find in any paper, where there are so many whose views are presented, *entire* harmony on all matters of interest to the household of faith, and we should exercise forbearance one with another when no vital *doctrine* or *order* are involved. We must remember the admonition of the apostle, to "contend *earnestly* for the faith once delivered to the saints." This faith here alluded to is that which our dear Redeemer has *himself delivered*, and referred to when he commanded his apostles to go to all nations, "teaching them to observe all things whatsoever I have commanded you." And the apostle to the Corinthian brethren confirms it thus: "For I delivered unto you first of all, that which *I also*

received, how that Christ died for our sins according to the scriptures." Whatsoever therefore is not included in the *express commandments* of our Lord, in the "all things whatsoever I have commanded," are not of divine authority, but are only the inventions of men, and are to be rejected as "reprobate silver." There is but one faith, as there is also but one Lord, and this one Lord "is the author and finisher" of the one faith. The belief of men, even of the truth, is not the faith; it is the evidence by which a belief of the truth is produced; "it is the substance, or confidence, of the things hoped for, the evidence of things not seen." The apostle (in the 11th chapter of Hebrew) gives a long catalogue of the powers of faith, showing that it is the fruit of the divine Spirit of God, and consequently is itself *divine*. There can be no faith where this Spirit does not exist, and the natural man receiveth not of this Spirit. "Except a man be born again he cannot see the kingdom of God." And being thus born he receives the Spirit of God, and is a heaven-born child of God, and in him is produced "the faith of the Son of God," and by this faith he lives, "eats the bread that comes down from heaven," "rejoices with joy unspeakable and full of glory." It is not distinctively the "new man" nor the "old man" that does this, but the *complex* man, the Christian, the man with two natures, two lives—natural and spiritual—and, as Solomon says, the "Shulamite." This *man* is, to carnal reason, an incomprehensible mystery. He is a saint and he is a sinner, and is ever more ready to conclude he is greatly more of a sinner than a saint, if he is the *latter at all*. And yet he is equally as much a saint as a sinner. Here is the use of hope. We *hope* we have been born of God, and are this complex man; and the hope is confirmed by the constant desire to be delivered from sin, from being a sinner; but if we were not sinners, we could not hope in Jesus as the Saviour of sinners; could not be Christians; could not "sing the song of Moses;" could not have fellowship one with another; neither "with the Father and with his Son Jesus Christ."—1st John i.

Then what a blessed consolation it is, that though we realize most sensibly that we are the chief of sinners, we also have the blessed hope and divine assurance that we are the children of God, "heirs of God, and joint-heirs with Christ," having with him one common inheritance. O what a blessed hope this is, to be *one* with him, and as he himself expresses it, "I in them, and thou in me, that *they* may be made perfect in one." This is the "*unity* of the Spirit," which the apostle tells us to "keep in the bond of peace." What a glorious theme it is to contemplate; this is not a *union of spirits*, but a unity of the Spirit. "There is one body, and one Spirit, even as ye are all called in one hope of your calling." The body of Christ is but one, though of many members. "Ye are the body of Christ, and members in particular." There is an individuality of the Adamic natures of the children of God, but in the Spirit, in which consists the relationship, or *kinship*, there is but one, a unity. The Adamic man "being born again," "born of the Spirit," the "incorruptible seed" is brought into *experimental union* as the members of the body of Christ. Now here are *two seeds* (though some brethren are very sensitive on that point), the seed of Adam and the seed of *God*, not the seed of *Christ*, though he is God. Every seed, we are told in the book of Genesis, produces after *his kind*. Christ is the one and *only* incorruptible seed, of which the children of God are born, and thus brought into manifestation in their *individual personage*, though the *kinship* is in the seed, the Spirit, and not in the flesh of his people. This seed, which is Christ, "*only* hath immortality dwelling in the light, which no *man* can approach unto, which no *man* hath seen, nor can see—"The King eternal, *immortal*, invisible, the only wise God." Now these Adamic men and women, born of the Spirit, are in the resurrection *changed*; as the apostle informs us, being mortal, they put on immortality; being natural, are raised spiritual; being corrupt, are raised incorruptible. *Then*, as the apostle says, "death is swallowed up in victory." "Flesh and blood cannot *inherit* the kingdom of God," "neither doth corruption *inherit*

incorruption." The *inheritance* is only through, and by virtue of the relationship, or kinship, in the "incorruptible seed," which is Christ. Naturally, we know, *inheritance* comes *only* by relationship, otherwise it is by gift. The church of our Lord Jesus Christ is a *spiritual* body, made manifest in her fleshly members; and to her, in her visible organization, are delivered all the doctrine and order of the house of God. Jesus is her law-giver, and he has commanded her to walk in all he has ordained for her, and *nothing more*; to do more, is to say his laws are not perfect. O let us endeavor to "walk worthy of the vocation wherewith we are called in all lowliness and meekness, with long-suffering, forbearing one another in love," etc., for "he that keepeth Israel neither slumbers nor sleeps;" she "is as the apple of his eye," and says by the prophet Isaiah, "Sing unto her, a vineyard of red wine; I the Lord do keep it; I will water it every moment, lest any hurt it; I will keep it night and day."

And now, brethren, having to send the money for the paper, I have written thus much, and submit it to your *entire* disposal. I must say that I cordially endorse Bro. Chick's letter about the pictures, etc. We should not "be righteous overmuch," "neither make ourselves overmuch wise."

Yours in the hope of the gospel of God our Saviour,

W. F. KERCHERL.

SHELBYVILLE, TENN., December 25, 1884.

Elder J. R. Respass:—Allow me space in the MESSENGER to give a short sketch of my recent tour among some of the Primitive Baptist churches in Georgia. I wish to state first, that for more than ten years my mind was impressed with a desire to visit the Lord's people in Georgia, "and see how they do." Under these impressions, with fear and trembling, and, I trust, with prayer to God to prosper my journey, I bid adieu to the loved ones at home on the morning of the 21st of October, 1884. I stopped for several days in the bounds of the Sequatchie Valley Association. Here I found Elders Willis, Douthit, and Chadwick, and many brethren, sisters, and friends, and had a very pleasant and refreshing season, which I shall not soon forget. Baptized two in this Association. Took the train at Chattanooga the evening of the 4th of November, and stopped off at Adairsville, and spent the night pleasantly with Bro. J. C. Powell, and had meeting two days at New Hope Church. Elder

F. M. Casey met me at Adairsville, and conveyed me to the church and to his house, whose company I enjoyed very much. I hope the good Lord was present to own and bless. I feel thankful that it was my fortune to meet Elder Casey and the dear brethren of New Hope Church, who were so kind and mindful to give words of encouragement, and thus to help me on my way. I do hope the good Lord will continue to bless and comfort the dear pastor and his flock. We took the parting hand, and set out for my next appointment, which was at Smyrna, near Forsyth, Ga., where I was met by Elder McCowen, the pastor, and quite a large congregation, and had a very comforting and pleasant interview. Elder McCowen closed the services. This was my first appointment, as published in the MESSENGER. The Lord favored me with strength to meet and fill all my appointments, and I hope I do feel humbly thankful to him who is the Great Shepherd of the flock that he enabled me to perform this labor, which I had long cherished a hope of doing some time in my ministerial life. The many expressions of grateful appreciation that I received, both from brethren and sisters, I shall ever remember with love and gratitude to God our glorious Lord. The elders I met on this part of my tour were Elders Casey, McCowen, Stubbs, Bassett, Story, English, Stewart, Respass, Bently, Murray, Roe and Cleveland, and one licentiate, Bro. Reynolds. These are all ministers of the New Testament, and are held in high esteem by those to whom and for whom they labor. Besides the meetings we had for public worship, we had much enjoyment in private circles, some of which I shall long remember, in which there were many words of cheer spoken by sisters in the Lord, that does my soul good to think over while I am writing this sketch. That evening spent in social religious conversation, in the city of Macon, at Bro. Johnson's, was truly delightful to a poor, way-worn traveler on his journey as a pilgrim in a strange land. Though far away from home, I did feel to be at home. I could fill a little volume speaking of other similar meetings along my tour, but must not indulge, lest I weary you. Permit me to say that I do hope God will abundantly bless his dear children in Georgia, and their children. Mothers, I have not forgotten your requests to pray for your children. O may the good Lord stretch out his hand to save, is my prayer.

My appointments closed at Trinity, and a large crowd was present; Elders Bassett and Cleveland present. Here we parted from these dear brethren, and took the train for home, having been absent over five weeks, and found all well. Dear brethren and sisters, when it goes well with you, remember me and mine. During my tour I visited about thirty churches, and found them all in peace. Dear brethren, please accept my humble prayers to God for his mercy and grace to abound to you for your kind remembrance to me in supplying abundantly the things needful on my way; and if we never meet on earth, I trust through grace to meet you all in glory. May the Lord bless us all, is the prayer of your unworthy servant, for Christ's sake. J. E. FROST.

Dear Sisters in Christ:—Concerning our place in the church, I would again undertake to write. When I say the church, I mean her of whom it is written, "My beloved is but one," for whom, we are told, Christ gave himself. As there is but one God, though there be that are called gods many and lords many, yet our God is but one; so there is but one church of the living God. We sometimes hear such an expression as, the church of anti-Christ, but whether in scripture it is called church, I do not remember. I know we read of the Church of God, and the "Synagogue of Satan;" of the "table of the Lord, and the table of devils; the cup of the Lord, and the cup of devils." They are both called cups and tables, but whether both are to be called churches, I am not certain. But I am to write of our place in the church of God. If our place in the church is filled as should be, our place in the world will take care of itself, even though it bring upon us persecution and hatred from the world. "Marvel not if the world hate you." "For all they that will live godly in Christ Jesus shall suffer persecution." In all ages women were called to share in the persecutions which came upon the church, as well as in its joys and prosperity. But what is her place there, and what her part to perform, is the question. Whatever it may be, we know she will have to fill it; "For he hath set the members in the body as it hath pleased him," and if any usurp a place, or "call themselves that which they are not, it will certainly be manifested." It was not to anti-Christ, but to one of the seven churches of Asia, this message was sent: "Nevertheless I have somewhat against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach," etc. It was not over the nations of the heathen that king Ahab ruled, but over apostate Israel, of whom it was said, "There was no king who did evil in the sight of the Lord like unto king Ahab, whom his wife Jezebel stirred up." It is a deplorable state for the people of God when in this sense women rule over them. This spirit is always discernable in that it always leads to idolatry. In reading the scriptures it does seem that women were particularly troubled with it; so that their place and influence in the church may be of more importance than is generally considered, and if one were to undertake to resist this spirit, they may rest assured they will be accounted a troubler in Israel. Yet from the first account we have of the church, women were there. We read of the church in the wilderness, in which place one tells us, "He led his people by the hand of Moses and Aaron." Another says, "And I sent before thee Moses, Aaron and Miriam."—Micah vi. 4. We read of Miriam that she engaged in a song, and women are always expected to take part in the singing, which is as public as any other part of worship. I always love a quotation from Paul or Peter. Paul says to the church of the Colossians, "Let the word of God dwell in you richly in all wisdom; teaching and admonishing one another in psalms, hymns and spiritual songs; singing with grace in your hearts to the Lord." The manner of songs is to be such as contain both teaching and admonition, spiritual,

sung with grace in the heart to the Lord. A prophet I understand to be a man who prophesies, a prophetess a woman who prophesies; so when Moses sung a song of deliverance, we are told that Miriam, the prophetess (not that she called herself such, but she is called so by the record), the sister of Aaron, took a timbrel in her hand, and "*all the women*" went out after her with timbrels and dances (demonstrations of joy and gladness), and Miriam answered them (not the first to speak), but answered them, "Sing ye to the Lord, for he hath triumphed gloriously; the horse and rider he hath thrown into the sea." It was but the one song of deliverance to the Lord. We also read of the song of Deborah (who judged Israel), and of Barak, of the women who went "out of all the cities of Israel" to meet king David returning from the conquest of their enemies, with singing and dancing, manifesting their joy at the deliverance of Israel; also, we understand they partook of the spirit of prayer as well as praise. Paul tells us of the manner in which they were to pray, with the head covered. If she were not praying in public, what matter would it be about the manner? When the disciples were returned from Mount Olivet to Jerusalem, and were come in to an upper room, where abode both Peter and James, John, &c., these all continued "with one accord" in prayer and supplication "with the women and Mary the mother of Jesus, and with his brethren." We are told of Hannah, who went up to the feast and presented her prayer before the Lord; of Esther, who fasted with her maidens before asking for her own life and that of her people. So we conclude that sisters have a burden or desire for the welfare of Zion, and for the peace and prosperity of Jerusalem; so that in all her joys and sorrows they do bear a part, joying in her prosperity and mourning her declension. In the life and teaching of our Saviour, there are many places where women are spoken of. At Cana of Galilee, where he first began his miracles which were to manifest forth his glory, the mother of Jesus was there, and called attention to his commandments, saying, "Whatsoever he saith unto you do it." I remember no place where the word preach or preaching is applied to women, or where they were ever called upon to execute the priest's office, or to administer the ordinances of the Lord's house. I think there were none present when he said unto his disciples, "Go ye into all the world and preach the gospel to every creature." Neither were there any present at the passover, which he had desired to eat with his disciples; yet there he gave a message to women, and if any think they do not love their Lord, let them consider that women were first at the sepulcher, neither did their Lord despise their coming, but gave them a greeting and a message (the first given to any after his resurrection) to carry to "the disciples," who, of course, did not believe it, but counted their words as "idle tales," but after they had gone to see for themselves they had to acknowledge it was as "*the women had said.*" Jesus upbraided them with their unbelief and hardness of heart. When he sat at meat in the Pharisee's house, Simon supposed he had honored Christ by his hos-

pitality, but this woman at his feet "was a sinner." Jesus called his attention to his own conduct in comparison with hers, "When I come into thine house thou gavest me no water for my feet, but this woman hath washed my feet with her tears, and wiped them with the hairs of her head. Thou gavest me no kiss, but this woman hath not ceased to kiss my feet." When the woman brought the alabaster box of ointment of spikenard, very precious, it was no trifling gift, but very precious; even the box which contained the ointment was of precious material. She did not open but brake it, and poured it on his head; but there were some that had indignation (within themselves), and said, "Why was this waste of the ointment made." Judas must speak, and came forward with the one grand idea, that the woman should better be caring for the poor. Yet we are told the three hundred pence and his own purse were working in his mind. It is both a duty and privilege for sisters to care for the poor as far as their ability extends, as well as the brethren. But in this place, Jesus said unto them, "The poor ye have always with you, and when ye will ye may do them good, but me ye have not always;" and of the woman he said, "Let her alone, she hath wrought a good work on me; she hath done what she could." So with the widow with her two mites; all she could bring, even all her living. Those who cast in to the treasury of their abundance might not even think of the poor widow with her two mites, but the Lord beheld how they cast into the treasury; he called their attention to the matter: This woman has sent in more than all they, for they have done it out of their abundance, but she of penury hath cast in all that she hath, even all her living. It was more for her to do, more of a sacrifice, and more in the sight of the Lord. The woman who came behind him in the multitude, saying, "If I may but touch the border of his garment I shall be healed," thought she could do it and then hide among the throng. But Jesus said, "Who touched me." When all denied, Peter and they that were with him said, "Master, the multitude throng thee and press thee, and sayest thou, Who touched me?" Yet amid all the throng he understood the case of the poor, trembling woman; and when she saw she was not hid she came trembling, and falling down before him, declared unto him "*before all the people*" for what cause she had touched him, and how she was healed. Could one only know the heart of this poor, trembling woman when she found she could not be hid, but must be manifested before all the people, and that she must tell it herself, and declare before all the people what he had done for her, and the Lord would have it so; he would search her out. Was it the fault of the woman because she was not hid?

Kelley's Corner, Michigan.

KATE SWARTOUT.

Another principle that a believer should walk by, is this: That gospel integrity towards God is the best security against wicked men.

EDITORIAL.

J. R. RESPESS and Wm. M. MITCHELL,.....Editors

ONENESS OF CHRIST AND HIS CHURCH.

For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their lifetime subject to bondage.—Heb. ii. 11-15.

Bro. Fleming, of West Texas, having requested a comment upon the above five verses, and time and space being too limited to enlarge upon every point of doctrine contained therein, we will confine our remarks more especially to the leading feature, the "Oneness of Christ and his Church," which is evidently set forth in the text.

But while it is true that Christ Jesus has an inseparable identity with all his people, it is also true that men have drawn very absurd conclusions, and propagated many wild and speculative theories which are not warranted by the above verses, nor by any other in the Bible.

As regards flesh and blood relation as natural men and women, all the human family have one common origin. All are created and developed in Adam, and in him they all received and transgressed the law of God. In him they were condemned, and in him "death passed upon all men" for the simple reason that in him "all hath sinned."—Rom. v. 12. In this connection, in Hebrews the two headships of Adam and Christ are set forth, and in some respects showing that one is the figure of the other. In the scale of created beings Adam is made a "little lower than the angels;" so also it is written that for the suffering of death Christ is made a little lower than the angels, and in all things made like unto his brethren. He comes into oneness with them

under the law and under its curse that he might be made a curse for them, and be a merciful and faithful High Priest in things pertaining to God to make reconciliation for the sins of the people for whom he died. Those who are here denominated "his brethren" are in their earthly relation, sinners of Adam's race, and had sins to be put away by the sacrifice of himself as their surety. He must and did "taste death for every man of them, and thereby made reconciliation for their sins alone." Jesus is so identified with his people in the great system of salvation that "Both he that sanctifieth and they who are sanctified are *all of one*: for which *cause* he is not ashamed to call them brethren." To these brethren alone he manifests his name, and in the midst of his church he sings praise to God. Is it possible to use any words to set forth the unity of Christ and his church more clearly than in these texts?

To sanctify means not only to cleanse, purify and make holy, but also to consecrate or set apart for some special purpose or special service. In this sense sanctification is so identified with the doctrine of election as taught in the scriptures, that it cannot be separated from it. Christ Jesus is sanctified or set apart in the great covenant of redemption as the head and captain of the salvation of those who are chosen, set apart and "Sanctified by God the Father, preserved in Jesus Christ and called."—Jude i. That doctrine or theory which has been taught by some, that none but the people of God were either created, or sinned in Adam; and that all who were created or who sinned in Adam are redeemed by Christ, conflicts with, and is a denial of the doctrine of election. There can be no election where all are taken. The Lord's chosen people are said to be a "peculiar people" and a "special people unto himself above all people that are upon the earth," because he has chosen and set them apart as such. If all who sinned in Adam are thus chosen and set apart, where is the peculiarity of any one of them from others of Adam's race? Where is the doctrine of election in this theory? Where is the doctrine of salvation by grace? Where is there

any definite or special atonement? And if this theory be true why should it be written, "Who hath made thee to differ from another?" The only difference there is or can be between man and man is that which the grace of God makes. All in nature are alike children of wrath. Hence those who are taught of God to know this truth in their experience can heartily agree with the apostle in saying, "By the grace of God I am what I am."

The chosen people of God whom he blessed with all spiritual blessings in heavenly places in Christ, are in their flesh and blood relation no better than other men of Adam's race who are not thus chosen nor thus blessed of God. Salvation from sin and death does not flow to them because of their identity and oneness in Adam, which would be the case if all are saved and redeemed who sinned in him, but they are saved and called of God according to his purpose and grace which was given them in Christ before the world began (2 Tim. i. 9). Christ Jesus as Mediator between God and man must become as fully identified with his people in the flesh as he is with God the Father in the Spirit, else he could not be "God manifest in the flesh" and at the same time be in the likeness of men, and "like unto his brethren." "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage."—Heb. ii. 14.

We are aware that some have made a considerable play upon the words that the "children are *partakers* of flesh and blood," as though the children of God could be such and were children even without, and distinct from, their flesh and blood relation with other men and women of Adam's race. This would be an unwarranted assumption. The children of God, it is true, are "partakers of flesh and blood," that is, they share in common with all men the same earthly relations, the same nature, lusts, passions, sinful desires and depravity. In their earthly relation they partake of flesh

and blood precisely as other men partake of it, and share it in common with other men, fulfilling the desires of the flesh and mind, and are by nature the children of wrath • even, or *precisely*, as others are (Eph. ii. 2). There is no difference between men and men in this earthly relation. All are alike sinners under the same law, and involved alike in the same condemnation. Nor does this earthly relation in which one man partakes in common with other men of flesh and blood, give him any preference or claim upon God above other men as regards his eternal salvation. He is not a child of God simply by virtue of his having been created in Adam. If none but the children of God were created in Adam, and none but them sinned nor transgressed the law of God in Adam, and they are redeemed by Christ by virtue of their identity and oneness in Adam, then their claims for redemption and salvation rests not upon the riches of God's mercy and grace, nor upon their being chosen of God in Christ, but upon their Adamic relation. They are entitled to their salvation because they are of Adam's race, inasmuch, as according to this theory, none but God's children were either created or sinned in him. There is no grace in this. "By grace ye are saved."—M.

RUTH—III.

Up to this time Ruth had dwelt with her mother-in-law, but now the harvest had ended, and there was no more food to be gotten by gleaning the field. "Then Naomi her mother in-law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee? And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to-night in the threshing floor. Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he shall tell

thee what thou shalt do. And Ruth said unto her, All that thou sayest unto me I will do." Ruth desired rest, and Naomi, loving her, desired it for her as much, if possible, as Ruth did for herself. Naomi knew that she was a poor Moabitess, but she was not like the self righteous Pharisees, who complained at Christ and murmured against him because he ate with publicans and sinners. She knew what it was to be poor herself, and could sympathize with the poor, and and thus she represents those who, under the law, had the spirit of the gospel, with whom the middle wall of separation was broken down, and who were made one with the Gentile church, having been baptized with the same baptism, and being one in experience, were one in faith and hope, and thus one body in spirit; and were then neither Jew nor Gentile, nor barbarian, bond nor free, but one in the Lord. Thus Ruth's gleaning in the field was as much for Naomi as for herself. Naomi had lived off of her gleanings, and so when Ruth obtained rest, would Naomi also obtain rest. She wished to see her settled in the house of a husband, for the harvest was ended, and the gleaning had ceased. In fact, in a gospel sense, Ruth was Naomi's child, as Timothy and Onesimus were Paul's sons in the faith. Paul wrote Philemon in his behalf, saying, "I beseech thee for my son Onesimus, whom I have begotten in my bonds." There was a tie between Paul and Onesimus, of a spiritual character, more enduring than a natural tie could be; such that the conviction, penitence, and spiritual troubles and sorrows of Onesimus were in a measure the troubles and sorrows of Paul, and such as Paul could no more divest himself of than Onesimus could; and such as when Onesimus was delivered, it was as if Paul himself had been delivered; and such as the joy of one was the joy of both. Ruth's child was the child also of Naomi. This is common with pastors and churches, as well as with many of the household of faith who have from the Lord a concern for some poor sinner in a way they can't get rid of, so that from necessity they seek their rest in prayer, admonition, and encouragement. Thus ministers are

impelled from home to preach the gospel, or to seek the rest of the people of God, so that it is "woe is me if I preach not the gospel." So Naomi and Ruth were concerned. The church is said in the scriptures to have a concern or travail, and that when she travails she brings forth her children. It is, of course, not a natural conception, travail and bringing forth, but spiritual, and is of the Lord like the conception and travail of Sarah, when it was naturally impossible for her to bear children, as it was with Naomi, who was "too old to have a husband," yet she was to have a child by Ruth. Christ had a concern or travail for the church, so that the church is called the travail of his soul; and in like manner his people, or such of them as ever deliver others, or comfort them, are so identified with those they comfort, that the deliverance is mutual; and thus, as Paul said, are comforted together by our "mutual faith." And Christ's concern does not end with his own personal sufferings in their behalf; he does not leave them to themselves after quickening them into life, but afterwards he is concerned for them, as he was for Peter, when he told him that Satan desired to have him to sift him as wheat, "but I have prayed for thee that thy faith fail not." So Christ himself rejoiced in the salvation of his people, the concern of his soul; and those who have Christ's Spirit rejoice also in the salvation of his people. It is Christ in them in all the travail of soul they have for others, and Christ in them in all the joy they mutually have. Thus are they linked together in Christ, and Christ loved them before the world began. So Naomi was concerned for Ruth, and Ruth was concerned, and it was mutual. This spiritual conception and travail is not of the law, but is contrary to nature. It is true Hagar had travail, but it was natural, and the offspring natural, or fleshly, as worldly religion is. It may at times be difficult to distinguish between the pains, groans, and anguish of nature, and the pains of the Spirit; but the difference will be seen by the fruits, or by the faith they have. One will be a fleshly faith—a work or effort of the creature—the other a faith born of God, and will beget

works glorifying to God, whilst the fleshly faith will be always mocking the truth and doing works glorifying to man. The church of Christ cannot get up a revival until the Lord gives her conception, and then it is when she is "as good as dead," like Sarah; and thus her children are free born, like Paul. But Hagar, a bond servant, can bring children at any time, and they are always born slaves to sin. Sarah, in her impatience, did indeed get up a sort of revival in her household, and added Ishmael to the family, and that is the best the church can do now, and the world can do equally as well. The Lord added to the church such as should be saved, and when he ceases to add to the church, then she will die out, and ought to. Baal's prophets made great efforts to bring fire down from heaven, but heaven and its fire was not in them, but far from them, and their efforts to get it were as if a man should try to lift himself up by the straps of his boots. God's people can only shout when he bids them shout, and then they praise him without an effort. The Christian's solicitude is according to God's word, and for his elect people. Solicitude for Ishmael is fleshly. God works it in them; they can no more work it in themselves than Naomi or Ruth could conceive of themselves, or a woman conceive a child of herself. When God puts it in their hearts they cannot put it out, and therefore they seek rest. They work out what God works in them, and all other works are of the flesh. Isaac was 40 years old before God made Abraham solicitous to get him a wife. God had promised it, and Abraham felt easy about it until God made him anxious, and then he set about to get rest for Isaac and himself. He sent forth his servant, and the servant went forth in the spirit of his master, anxious for the success of his mission and the honor of his master, and thus he came to the house of his master's kinsman just as Ruth came unto the field of Boaz. And said Naomi, Is not Boaz of our kindred? And it was to the threshing floor of a kinsman that Ruth was sent. She had gleaned in the field of a kinsman, and hadn't felt worthy of the favor she had received there, and now, as presumptuous

as it may have seemed, she must ask that man to marry her and provide for her, and she a poor Moabitish widow, that could bring him no dowry but her poverty! She knew it was a hazardous undertaking; that if taken for a harlot she would be publicly stoned to death. But if she did not go, then there was no chance but to perish to death! Thus she put on her raiment of supplication, anointing herself with humility, and was cleansed from all self dependence, and of dependence upon Naomi, her mother-in-law, and thus to go in the Spirit. She went humbly and meekly, not boldly and presumptuously, but with fear and trembling. This is the threshing floor of our experience, when all we have gleaned hitherto is put to the test, and the chaff is separated from the wheat, all beaten out and winnowed. It is a place of tribulation, for the time being, when we feel that if we have been deceived in our past feelings and trusts that our destruction is now sure. If Ruth had presumed upon the kindness and love of Boaz, and he did not regard her, then she would be spurned as a presumptuous harlot from the threshing floor. So Boaz ate and drank, and his heart was merry, but Ruth could not enter unto his joys. She could not eat with him, but she watched and marked the place where he lay, and went and uncovered his feet, and lay down.

Thou wondrous Advocate with God,
I yield myself to Thee;
Now, in the bowels of Thy love,
O Lord, remember me.

The time had not come in which she could make herself known to him, but it would come; he could not long be at rest with a trembling Ruth at his feet. "And it came to pass at midnight that the man was afraid and turned himself, and behold, a woman lay at his feet." Now Ruth could make herself known to him; in fact, she must speak, for he had bidden her reveal herself to him; she could no longer forbear. We can only make ourselves known to those who have our spirit; we may tell them our condition, but they do not understand it or appreciate it, and are incapable of sympathizing with us. It is in this way that Christ man-

ifests himself to his people as he does not to the world; and in this way they can go to him, for he has suffered, and knows how to succor them. When Christ manifested himself to his disciples on board the ship that stormy night, they being filled with fear, he said, "It is I, be not afraid;" but had they been at home safe in their houses, such a manifestation could not have been made, or if it had, they would not have appreciated it; but at that time, being filled with fear, the fear was cast out of them, and they worshipped him. So Ruth lay at the feet of Boaz for him to teach her; "he will tell thee," said Naomi, "what thou oughtest to do." Christ always teaches those who come in his Spirit to his feet in supplication. "I am Ruth thine handmaid; spread therefore thy skirt over thine handmaid, for thou art a near kinsman." He did not spurn her as a harlot, but said, "Blessed be thou of the Lord, my daughter: and now, my daughter, fear not; I will do unto thee all thou requirest: for all the city of my people doth know that thou art a virtuous woman. And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth: lie down until the morning." Thus she was taught by Boaz, at whose feet she lay till morning. There was a nearer kinsman than Boaz; and she had no experience of his kindness and no evidence of his love; and if he should redeem the land and marry her, it could never be to her as if Boaz should marry her; because it could not be in love; not that she felt worthy of the love of Boaz or the nearer kinsman, but as unworthy as she felt to be Boaz had been good to her and she loved him, and would prefer kindness from him to kindness from anybody; would prefer to owe him than to receive a gift from another, and would prefer that he should have her for nothing than to be another's for a rich dowry, for the greatest dowry she could have, and which she would most prize, would be the

love of Boaz. Thus Boaz becomes concerned for her, and is now more concerned than ever. The nearer kinsman had never been concerned for her at all, and hence would never make any sacrifice for her. All for whom Christ has ever been concerned will be delivered, and these only. But Boaz would not possess Ruth unlawfully, because should he do so she would be dishonored, and he would also. She must be spotless; he would not subject himself to censure and Ruth to shame. Love does not do away with law but maintains, establishes and honors it. The union, though it must be according to law, is based on love. If it be in the letter only it is nothing, or is without issue, as Onan and Tamar; and a union of love in violation of the letter, is to shame and dishonor. The house of the dead will not be built up in that way; the illegitimate issue will not inherit. The spirit of the law is not done away in Christ but established, nor is it done away in the gospel church. When morning dawned Boaz gave her the greatest manifestation of his love that she had yet received; he gave her six measures of barley, more than she ever gleaned in one day in the harvest field. It was thrashed and winnowed, something that had not been done for her before. So she thought that when there was nothing to glean in the field that she would surely perish, as she couldn't see where she should be fed, but lo! it was better than ever. Paul was persuaded by the Holy Ghost that when he began a good work it would be perfected, and thus we see perfection being gradually developed in Ruth; from Moab to Bethlehem, gleaning in the field amongst the reapers to the threshing floor of Boaz, covered with his skirt and laden by him with the pure grain. But this is not yet the end, "for the righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger."—Job xvii. Because this is the desire of the Lord and the desire of his people; it was Ruth's desire and Boaz's desire. Naomi believed when Ruth returned with six measures of clean barley, and was strong enough to say to Ruth in faith, "Sit still, my daughter, until thou know how the matter will fall, for the man

will not be in rest until he have finished the thing this day." Your rest will be his rest, and without your rest he will not have rest himself; and this is true with Christ and the church; it was not only true when he made by the sacrifice of himself her eternal redemption, but it is also true in her experimental reception of that eternal redemption by faith. She is and was the travail of his soul; and when she was delivered by the great offering of himself, he himself was delivered, and was as she was, no more under the law; and hence it is said of her that there is no charge to be laid to her, that she is not under the law but under grace. He shall see of the travail of his soul, and shall be satisfied; and we know that as we would not be satisfied with the death and loss of our children, that neither would Christ, for he loves them better than ever a mother loved her sucking babe; much more than Ruth was the travail of Naomi, and Timothy and Onesimus the travail of Paul, or the child the travail of the mother. Therefore she could say in faith, from the evidences of the love of Boaz for Ruth, that she might rest easy, that it would all come out right, and that rest would be given her in the house of a husband, one able and willing to provide for and protect her. Because it all depends upon him, and he loves you, therefore rest easy; for she was troubled, else the words would not have suited her case.—R.

SISTER SWARTOUT'S LETTER.

The humble tone, as well as the sentiment of Sister Kate Swartout's letter, which is published in this issue of the GOSPEL MESSENGER, will commend itself to the careful consideration of both brethren and sisters everywhere who feel an interest for the edification of Christians, and for the perpetuation of that unity and order in the church that is becoming the gospel. That sisters have a place assigned them in the church, as members in common with other members, is certainly true; and that special gifts of the Spirit, to the church, is manifested in some of them, cannot be successfully

denied. But where the husband and wife are both church members, no gifts which the wife may have will justify her in assuming the position, or usurping the authority, of her husband. Where his rights and authority come in as a husband, the sister, as a wife, is "commanded to be under obedience, as saith also the law."—1 Cor. xiv. 34. It is in this sense they are to keep "silence in the churches," and if they do not "it is a shame unto them." It is a shame unto either women or men to be out of their place, and wherever their rights, privileges or authority ends, then they should keep "silence in the churches," whether women or men.

In many parts of the United States, custom has given sanction in the churches to a forced construction of the text, "Let your women keep silence in the churches," until it is thought by some that women are not to speak in the churches in any sense whatever. This forced construction is putting fetters on them which the Lord has not put, and depriving the church of the healthful exercise of such gifts as the Lord has given it. The Apostle Paul "entreated his true yokefellow to help those women which labored with him in the gospel" (Phil. iv. 3), and he "commended sister Phebe as a servant of the church at Cenchrea" (Rom. xvi. 1).

While we do not know of any text that would justify the belief that women in the church have the arduous and responsible duties committed to them of being "Pastors or Teachers," in the sense of taking the oversight of the flock and expounding the gospel, yet it is very certain that there is some qualified sense in which they may, and do, labor very successfully and usefully, in harmony with the ministry "in the gospel." Were it not so, how should we understand the apostle when he says "they labored with me in the gospel?" And were it not so, in what sense could they be "servants of the church?" We know from the record given in Acts xviii. 26, that *Priscilla*, in connection with her husband, did good service to the church by expounding unto Apollos, in a loving and private way, "the way of God more perfectly" than he had known it before this interview with them.

They labored in the letter and spirit of the gospel, and the good results of that affectionate and private interview was that Apollos, a gospel minister mighty in the scriptures, was enabled to "help them much which had believed through grace."

There are many instances in the church where sisters, as well as brethren, who move in a more private circle than public expounders do, may be very serviceable, not only to the ministry, but to other members, and to all the flock. Young, zealous, and gifted ministers, like Apollos, may and do sometimes have more zeal than knowledge. To hold them up to ridicule, or expose their defects publicly, would mortify them greatly, and perhaps cripple them for life, besides alienating their affections from those who would thus treat them. It is far better in such cases that spiritual-minded, private brethren and sisters, such as Aquila, and his wife Priscilla, should take him aside privately to themselves, and show him his deficiency, comfort and encourage him in the truth, and "expound to him the way of God more perfectly." It is better that private members, brethren and sisters should do this than that even the more aged ministers should do so. Jealousy among ministers is easily excited, and when once stirred up its fruits are terribly bitter to the church. There are numerous cases in the church of deficiency of some of the members in a knowledge of gospel doctrine or order, where humble sisters may labor in the gospel very successfully in connection with the teaching and labors of the pastor of the church.—M. .

Men are merciless in their censures of Christians; they have no sympathy for their infirmity; while God weighs them in more equal scales, and says, "The spirit is willing, but the flesh is weak." While the saint is a dove in the eyes of God, he is only a raven in the estimation of sinners.

TO CHILDREN.

Dear Children:—In this letter we feel inclined to relate to you the substance of a little incident that occurred in what is called the “High School” of a little city in Alabama. We do not propose to relate it in the very identical words, nor in precisely the same order in which it was told us by the professor himself, but we will relate the substance, so far as remembered, in our own words and in our own way.

At the time of which we are now about to speak (1884), there were about one hundred and fifty students in the High School, some nearly or quite grown, and on down to five or six years old in the primary class—a mixed school. One day, during recess, the worthy and ever watchful teacher and professor was passing near where some of the larger boys were playing, when suddenly he stopped and said, “Boys, I thought I heard some one swearing; am I mistaken?” One after another, the boys began to say, “It wasn’t me;” “It was *not* me.” “Well,” said the professor, “I did not accuse any of you; I only ask if I am mistaken in thinking I heard very bad and unbecoming language.” The school was soon called together, and nothing further said on that subject until time to dismiss in the evening. Those boys were required to keep their seats for awhile after the other students had gone.

The worthy teacher, having a great care and anxiety for the good of every student which had been committed to his charge, soon told these boys that he did hear profane words used, but he would not then say by whom such bad language had been spoken, but he would say this: “If the boy or boys who are guilty cannot fully make up their minds to quit such a habit in my school, I want them to take their books all home, and come back here no more. But if all are here to-morrow morning in their seats, I shall consider they accept the terms, and have determined to abandon the filthy and wicked habit of using bad words.”

Next morning, seeing all were again in their seats, he told them that as they had accepted the terms on which they

could continue in his school, he should hold them to a strict accountability, and hoped there would never again be a profane word used by any student of his school.

Everything now, for a time, passed off very quietly, but the worthy and considerate teacher knew that the "bad seed" had been sown in his school, and he must now try to prevent the bad crop from coming forth in the smaller boys. So one day he entered the room of the primary class, and in a very pleasant way adapting himself to the capacity of the little fellows, as a good teacher knows how, he soon had them all much interested. Then all of a sudden he said to them: "Did any of you ever see your papa sorting out his potatoes?" "I have," "I have," was the answer from several bright and cheerful little fellows. "Well," said the teacher, "what do you suppose he done that for?" "Because he wanted to get out the rotten potatoes," was the quick reply of the boys. "All right," said the good humored teacher, "but what did he want to get out the *rotten* potatoes for?" "O," says one bright-eyed little fellow, "Because these rotten potatoes would cause the sound ones to rot, and they must be thrown out to keep the others sound and good." "That's right, that's right," said the teacher, "you have a correct idea about it, and that is just what I want to do with my school; I want to *throw out* the *rotten* potatoes. Boys that swear, or use bad and filthy words in school or among other boys, any where, are like the rotten potatoes, and they must be sorted out of this school before they stay so long as to corrupt others; for I tell you, boys, that just so sure as one *rotten* potato in a bank with others will cause many more to rot, so will one bad, profane or vulgar boy in a school corrupt other boys. I tell you, boys, we must sort out the rotten potatoes from our school."

Now, dear children, was not this a very good and useful talk which the teacher gave to these little boys? Hope you will all remember it, and whenever you see any bad conduct, or hear bad words, you will know there is a *rotten potato*, and you must avoid its corrupt influence.—M.

EXTRACTS FROM LETTERS.

HICKORY FLAT, ALA., October 6, 1884.—*Dear Brethren* :—For some time I have thought of writing something for the MESSENGER. When I was about 18 years old I became seriously concerned about my sinful condition, and often tried to pray, and asked the prayers of others. I would often sit about home sighing and weeping, without any comfort for my aching heart. Grandma Bass was the only near relative who was a church member, and she was off 25 miles. In this sad and distressed condition I remained for two years, still trying to pray. I went, eventually, to meeting at Mount Pisgah, and on Sunday morning I felt much relieved in mind, and as there were some to be baptized, I went forward and was received and baptized. I have spent many happy hours with Primitive Baptists. I love them for the truth's sake, but feel unfit to share with them in the least spiritual blessing. I know that there has been a change of some sort in me, but whether I am born of the Spirit or not God knoweth. I love the faithful in Christ Jesus, and love the doctrine of salvation by grace in deed and in truth.

Bro. Mitchell, this is at your disposal.

EMMA BASS.

BATESVILLE, MISS., December 8, 1884.—*Dear Brother Mitchell* :—I have been thinking for two years of writing you, but I will write but little now. For 20 years past I have been at times much exercised in mind about christianity. Near two years ago I was at a Primitive Baptist Association, where I met with many who knew you from character, and some personally. I felt much interested in the services, and having a desire to have preaching in our community, Elder E. A. Meadors, of Water Valley, Miss., preached two days at our school-house, and stayed one night with us. He is quite old and feeble in body, but very instructive. As circumstances forbid our attending his church meeting, a meeting was appointed, by church authority, at our school-house, and Elder Meadors, though feeble and the weather cool, attended, and myself and wife were received and baptized by our dear aged Bro. Meadors.

Our membership is now at Elam Church, Water Valley, Miss., 35 miles from us. We have only five members here in our immediate neighborhood, including myself and wife, Bro. Mosely, Sister Jane Bishop and her daughter, Ada Kintch.

A. J. WOOD.

We are truly glad to learn from our kindred, Brother and Sister Wood, that the Lord has opened a door for the proclamation of the gospel near Batesville, Miss., a place which hitherto has been comparatively destitute. Truly the gospel finds out and makes manifest its own subjects.—M.

LAWRENCE, TEXAS, September, 1884.—*Dear Brother Mitchell* :—Could I write as I sometimes feel I could talk if I could once more see you, it would be an easy task. I feel as though you had been a father to me ever since my earliest recollection, for I was taught to love you, and to

love your preaching, when I was quite young. I remember when you often came to my dear old father's house, in Chambers county, Ala., and would praise me for my good behaviour at meeting. I could not see, in those days, how it was that Primitive Baptists enjoyed themselves so well together, for it did seem that they certainly did enjoy each other's company and conversation better than any other people I had ever seen. And now, unworthy though I feel to be, yet by the grace of God, as I hope, I have been made to love this people, and have been stumbling along with them for the last sixteen years, sometimes in darkness and gloom, and then again with joy and gladness. But O what a comfort the reading of the GOSPEL MESSENGER is to me! It is soul-cheering to read the experience, the warfare, conflicts and victories of the dear brethren and sisters which the Lord gives them in these low grounds of sorrow. Although my own conflicts seem to be worse than many others, yet I am inclined to cling to the promise that God will remember his humble poor.

Dear Elder Mitchell, I guess you will wonder from whom this scribble comes. You will, no doubt, remember something of me when I tell you I am the youngest daughter of Willis and Sallie Norris, who were, many years ago, members of Macedonia Church, Chambers county, Ala., when you was pastor of that church, from 1845 to close of 1850. My name is now Sarah C. Hobson. My husband is a Primitive Baptist, and Saturday before the third Sunday in October is appointed for a presbytery of ministers to meet at our church to ordain him. May the Lord be a light to his feet, and a lamp to his path. I do hope, my dear brother, that you will bear with my weak and simple way of addressing you, for it has been my desire for a long time, though it has been a hard task to commence. Remember me kindly to Sister Mitchell.

Your sister in Christ,

S. C. HOBSON.

Truly, dear sister, we are glad you have made yourself known to us. It brings fresh to memory many pleasant *talks* at your father's house, and incidents of our youthful days in the ministry. Please write again.—M.

STEWART'S MILLS, TEXAS, October 3, 1884.—*Dear Brother Mitchell:*—I desire to have your views of Matthew xviii. 12-14. What is intended by the "man that hath a hundred sheep," or to whom does it apply in our day? I wish also to say to you that the Baptists in Texas are somewhat confused and divided. Elder Daniel Parker was one among the first settlers of this country, and he brought with him a certain theory of doctrine upon which churches were constituted bearing the name of Primitive or Old School Baptists. He was a man of great influence over the first settlers, and when Primitive Baptists began to come into Texas, and hearing of these churches as being of the Old Order, they never stopped to investigate the doctrine which had been preached among them by Elder Parker. If the churches did not hold to the Arminian doctrine of universal conditional salvation, many newcomers would take it for granted they were sound and consistent Baptists. But eventually Prim-

itive Baptists from other States came into Texas who had some knowledge and experience as to the heterodox sentiments of Elder Parker, and they constituted churches and formed associations which refused to affiliate or correspond with Elder Parker's churches or associations; and also declared non-fellowship for the doctrine as held by him, which was that all who were created in Adam, and all who transgressed the law of God in him, are redeemed by Christ. Elder Parker and his adherents taught that none but the church or elect of God were created in Adam, but that by transgression, or as a consequence of it, there was another family or seed brought forth, which they term the devil's children, or non-elect. At this time, however, this absurd theory, as many regard it, is so strongly opposed by the great body of the Primitive Baptists that its advocates are not now as bold in proclaiming it as they have been in time past. It is believed that a large majority of those bearing the name of Primitive Baptists in Texas believe that all the human race were created in Adam, and all violated the law in him, and in him they were all condemned alike, and the only difference between man and man as to holiness or heaven, grace makes it. This grace was given in Christ (not in Adam) before the world began, and is made manifest to the "heirs of salvation" in this time state.

Dear Bro. Mitchell, I am well pleased with the MESSENGER, and will send the money soon for the subscribers I have obtained for it.

JOHN D. MATTHEWS.

WALTON, COUNTY, GA., August, 1884.—*Dear Editors:*—When I was ten or twelve years old I had very serious thoughts about my condition before God, but when near twenty-five years old I become more deeply concerned than ever before. I was made to mourn and cry to God for mercy, but soon saw that all my works were as filthy rags in the sight of God. At times I felt as though I would have gladly exchanged with any being that had no soul to be saved or lost. In this terrible extremity, all of a sudden I was made to rejoice. I really felt that the Lord was merciful to me, and that I could claim Jesus as my Saviour, the chiefest among ten thousand and altogether lovely. I was truly happy, and praised his blessed name for what he had done for me, and would have been glad to have had some friend present to have told them what a dear Saviour I had found. But my husband had not come to the house before I had fears that I had been deceived in the whole matter. Still again I was enabled to trust and thank God for such a Saviour. Soon my mind was directed to the church, and I desired to be baptized, but did not want to deceive those good people whom I once had thought so little of, but now I loved them for Jesus' sake. On Saturday before the first Sunday in July, 1872, I related my exercises of mind to the church at Shiloh, Walton county, Ga., and was received and baptized Sunday morning by Elder W. D. Almond. Since that time I have been hoping and fearing, mourning and rejoicing. I am now forty-four years old, and have been sorely

afflicted with rheumatism for eight years, not having stood alone nor walked a step for near three years. No tongue could tell nor words express what I have suffered. I try to be reconciled and submissive, but often grieve to think I am so troublesome to my dear husband. When he is absent I have there to sit or lie until he returns, or some one comes to move me. I humbly ask the prayers of the people of the Most High God that I may be resigned to his holy will. I now feel to rejoice that it is as well with me as what it is, and though I am passing through great tribulation, I trust at last by the grace of God to be handed down to the grave in peace with God and forever be at rest.

Bro. Mitchell, if you think this article will be of any comfort to any, please correct and publish. I and Mr. Hinton are well pleased with our family paper, the GOSPEL MESSENGER. It comes regularly, richly laden with many precious things. Love to all the household of faith.

MARTHA M. HINTON.

Dear afflicted sister, we do hope that you will have the sympathies and prayers of Christians, and that the Lord will be very near you in the furnace of affliction.—M.

ROAN, LA., August, 1884.—*Dear Brother Mitchell*:—I have received the GOSPEL MESSENGER, and will send you five new subscribers for it this time, and hope to send more soon. Tell Sister Mitchell I think much of the enjoyment we had together many years ago, and would be so glad you could visit our country. I think you would be pleased with it. The Old Order of Baptists may be deficient here in discipline, but I think they are all right in doctrine. The GOSPEL MESSENGER is taking well here, and quite a number have said they would subscribe for it as soon as they could get the money to pay for it. I will aid in remitting all I can.

Your sister,

SARAH A. RICHARDS.

MACON, GA., October 21, 1884.—*Dear Brother Mitchell*:—I have been thinking of writing to you for some time. I wrote you last April, but I guess you did not get the letter,* as I have heard nothing of it since. I read the Bible through when I was ten years old. I am now eleven. I was much interested in reading the books of Job and of Proverbs. My papa died in the 79th year of his age. I was but an infant when he died. He was a prominent member and a deacon of the Primitive Baptist Church for more than forty years. My mother, also, is a Primitive Baptist, and I do think she is a good Christian woman. I entered college at nine years old. I do hope the Lord will bless you and Father Respass, and enable you to continue publishing the GOSPEL MESSENGER, for I am much interested in reading those pieces you write to children. You may publish this if you wish. I send the money to pay mamma's subscription to the MESSENGER. Your little friend,

ANNIE JOHNSON.

*Your first letter did not come.—M.

CAMANACHE, TEXAS, June, 1884.—*Dear Brother Mitchell*:—I have often thought of writing you, as I have read a great deal of your writings, and have never differed with you in one sentiment. I am taking the GOSPEL MESSENGER, and I herewith send subscription price for two subscribers. I send you a short sketch of my experience, which you can send on to Bro. Respass for publication, if you think proper, after necessary corrections. I could not avoid shedding tears when I saw your relation in the MESSENGER of February and March last. My dear Brother, we do want to see you, and were it not for your age and infirmities, we would insist on your coming to see us, but I suppose we will never have that pleasure again upon earth.

W. C. BURKS.

LACONIA, IND., December 11, 1884.—*Dear Brother Respass*:—I would love to pen you a few words of encouragement, but alas! I feel like one traveling through the valley of the shadow of death—so cold, so dead, and lifeless. I fain would give one of my heavenly Father's dear children a cup of water to drink, for Jesus says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The spirit of true christianity is love to God, his truth, and people. Hereby know we the spirit of truth, and the spirit of error. Those who truly love the dear Saviour, love his people—let them be found in or out of the Church of Christ. If born of the Spirit of Christ, they are kindred in Christ. They should love each other as Christ loves them. Dear Brother, Christ does not love the sins of his children, but he loves them with all their imperfections, their wandering in forbidden paths, and when they stray from the fold the good Shepherd brings them back. He is not an hireling, that will forsake his flock to the ravenous wolf. No; for his love for them is so great that he never forsakes nor leaves them in the hands of their enemies. This great and good Shepherd fights all the battles of his poor, weak, and helpless sheep and lambs, that have no means of defense aside from their good Shepherd. Take our Shepherd from us, Brother, who can stand? But we can bear all things when Jesus gives us strength. So, beloved Brother, the dear Lord will sustain you and dear Bro. Mitchell in your labor of love for the welfare of God's dear children, while they are traveling through an enemy's land. They often feel weary and heavy burdened; they long for a crumb that falls from their Master's table, to strengthen them on their journey. O, how precious and sweet to the taste is this heavenly food! how we love the undershepherd that our God sends forth to feed his flock! how we love the joyful sound! But many of God's dear children have not the opportunity, like myself, of hearing the truth preached. Then what a blessing it is to find out, by reading, that we have precious brethren on earth who speak the same language, who eat and drink the same spiritual meat, and drink and have the same enemies to encounter, and the same dear, loving Saviour to go to in all their affliction.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

KATE BARTLEY.

ARGYLE, TEXAS, August 21, 1884.—*Dear Brother Mitchell*:—I again take the liberty of writing, as I wish to let you know of some of our good meetings in Texas. At our June meeting Ida Moore joined, and in July Bro. Simmons, and at our August meeting Milton Moore. The love of God is manifested among us when we see penitent sinners come with fear and trembling to the church, and telling what great things the Lord has done for them. Your sister,
LOU WRIGHT.

Dear Brother Mitchell:—We are blessed here in Texas with the great privilege of assembling with the people of God once a month, and you may well imagine how thankful I was to see my dear husband come to the church and discharge a duty which he has long felt impressed upon him. The MESSENGER comes regularly, and we are always glad to get each new number and hear from our dear kindred in Christ, whom we love in the truth. I send subscription price, and desire the MESSENGER continued.
MRS. N. A. MOORE.

BREMONT, TEXAS, April, 1884.—*Dear Editors of the Gospel Messenger*:—My father moved from Georgia in 1874, and he is taking the MESSENGER, which I do love to read very much. I am thirteen years old, but not in school now, as I have to be at home to help work on the farm. Still I do not neglect to read the Bible. My papa is a member of the Primitive Baptist Church at Bethlehem. I had a little sister six years old that died in 1881. Remember me in your prayers. As this is my first attempt to write you, I will now close. Your little friend,
JOEL M. JACKSON.

Elder Mitchell:—I am desirous of sending you a letter for publication which was written me by Elder Benjamin Parker. I am here in Western Texas, and am much delighted with the privilege of reading the GOSPEL MESSENGER. Yours in hope,
W. H. H. DOLLAR.

[As our time has been limited, and Elder B. Parker's letter somewhat lengthy, and closely written, we have not had opportunity to examine and arrange, but hope soon to do so.—M.]

ALBANY, Mo., December 26, 1884.—*Elder Respass—Dear Brother in the Lord*:—The year of 1884 is now near its close, and it becomes us to oft recount the mercies and blessings that a gracious Hand has bestowed upon us. An effort in this direction would be in vain was it not manifest to us that life, with all its attendant diversities, was but an exhibition of the wisdom of him who said, "Let us make man." For a display of the glory of God man was created, and in the consummation of all things he will not be disappointed. The unnumbered multiplicity of the race of man, and the appointment of the bounds of their habitation (Acts xvii. 26), determining the times, the preservation of life and the appointment of death, all, all was embraced within the scope and according to his

sovereign will and pleasure. But Revelation unfolds a still grander display of the wisdom and glory of God in the salvation of the heirs of promise, embraced in its matchless scheme poor, fallen sinners of every nation, tribe and tongue; predestinated them (us) unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will, to the praise of the glory of his grace (Eph. i. 5, 6). O my soul, and all that is within me, praise his holy name; for his mercies endureth forever, and the all-conquering truth that his faithfulness will never depart from thee, but that "Wherein he hath made us accepted in the beloved" we shall reign with him. With an humble desire to be submissive to the Lord in all things, and to trust him for grace in the future, I will close, wishing you and all saints a happy new year.

Yours in hope,

ISAIAH J. CLABAUGH.

OBITUARIES.

WILLIAM ROWE.

Died, at his home in Tallapoosa county, Ala., November 3rd, 1884, WILLIAM ROWE; in the 79th year of his age. He was born in Edgefield district, South Carolina, and was received into the fellowship of the Baptist Church at Rocky Creek, Monroe county, Ga., June, 1828, and baptized by Elder Jason Greer. After the division of the Baptists he became a member of High Shoals, and subsequently moved to Alabama, and was a useful and orderly member of the church at Canaan up to the hour of his death. He was reserved, modest and candid in his manner to all men, seldom speaking anything lightly or at random, manifesting deliberate maturity of thought on all the duties and responsibilities that devolved upon him in every relation of life, whether as citizen or neighbor, husband, father or church-member. The superabounding of God's grace in him was manifest to his last hours, and he talked with much composure to his family and others of his departure, and at one time, shortly before his death, said that for two days he had been carefully looking over his past life, and there was not a deed that he had ever done that was calculated to bring reproach upon his friends or children. "Of course," said he, "I have erred and done wrong many times, but there is not a foul or black deed that could ever be justly brought against me." His daughter, sister L. C. Vaughn, writes: "He is gone, though he yet speaks, for his daily walk of life is indelibly stamped on our hearts and memory; and I trust that we may, by the help of God, live as correctly as he did." He was first married to Miss Emily Wooldridge, December 12th, 1833, by whom he had four sons and one daughter, all of whom are dead except the daughter and one son, William T. Rowe. In 1874 his dear wife died, and in 1877 he married Sister N. F. Holley, widow of Bro. Jacob Holley. But our dear aged brother is taken from the evils to come and gone home to the realms of light and glory, where he will know even as he is known. "Blessed are the dead that die in the Lord."—M.

N. M. YARBROUGH.

N. M. YARBROUGH was born in Marengo county, Ala., on the 25th day of July, 1828, and died at Maysfield, Milam county, Texas, November 22nd, 1884. At the age of 6 years his father moved to Sumpter county, Ala. At the age of 18 years he made a profession of religion, and joined the Missionary Baptist Church, of which he lived an orderly member for 25 years. At the age of 21 years he was united in marriage to Mary J. Tidmore, with whom he lived happily till just after the war, when, by death, she was taken from him. On July 1st, 1866, he was again married to Virginia M. Donald, who survives him. In 1870 he moved from Alabama to Arkansas, where he lived one year. During his stay there he became acquainted with the Primitive Baptists, and on becoming convinced that they held the doctrine of the Bible, and finding himself in fellowship with them, united with them at Bethesda Church, in Ouachita county, and was baptized by Elder D. B. Aldman. In 1871, he, with his wife, moved to Robertson county, Texas, where he lived one year. Finding no Primitive Baptists there, he became dissatisfied, and on learning that the Lord had planted a church of a favored few at New Providence, near Maysfield, in Milam county, he visited them, and being satisfied with them, joined them, and moved to that vicinity. In 1875 he was chosen deacon by the church, and ordained to that office by Elder G. W. McDonald and the writer, which office he adorned by his constant efforts to perform its functions, and by a godly walk and conversation. He was a man in whom dwelt a Spirit that was not of this world. He was of "the poor of this world," in a pecuniary sense, "but rich in faith." The writer holds him in dear remembrance for his many virtues, and but for the necessary limits of this obituary notice, would delight to honor him by a more extended notice of them. He was for many years almost a constant sufferer, but humble and patient, and for several months previous to his death the subject of a very painful illness; and on the date above mentioned, at about 1 o'clock in the morning, he breathed his last, surrounded by a circle of mourning friends, composed of his heart-broken and weeping wife, his sorrowing brother and family, the writer, and a few others. On Monday, the 24th inst., his body was deposited in the tomb in the cemetery near Maysfield, after a funeral discourse by the writer and Elder William Thomas, addressed to a congregation of sorrowing relatives and friends, on the subject of death and the resurrection, based on 1 Cor. xv. 21, in which the doctrine of the resurrection of the *bodies* of the saints was proclaimed, as we believe that at the resurrection—

"Those bodies that corrupted fell,
 Shall incorrupted rise,
 And mortal forms shall spring to life
 Immortal in the skies."

J. C. DENTON.

Zion's Landmark please copy.

ELDERS A. A. ABBOTT AND W. H. OGLE.

Elder ABSALOM A. ABBOTT was born March 4th, 1804, and departed this life August 11th, 1883; aged 79 years, 5 months, and 7 days. He was from North Carolina, and lived and labored mostly in Sevier and Blount counties, Tenn. He professed faith in Christ in the year 1831, and joined the Primitive Baptist Church at Red Bank, Sevier county, Tenn., then in care of Elder E. Roberts, and was baptized on Christmas day. He moved his membership to Providence, and began to preach about the year 1836. From here he removed to Blount county, Tenn., and spent the remainder of his life in Cade's Cove Church. He was ordained in Cade's Cove Church to the full work of the ministry about the year 1850, and when the church in Miller's Cove was constituted, in 1881, he became a member, and remained so until his death, as before stated. His pastoral labors were mostly in Tuckaleechee and Cade's Cove churches—others occasionally. His ministerial labors were in this, the Tennessee Association, being in Blount and Sevier counties. At the close of the late war, he, with Elder Wm. Whaley, were the only ministers standing in the Tennessee Association. He stood almost half a century in the defense of the cause which he loved so well. Thus he passed away in the triumph of the faith he had earnestly contended for.

As life's work with him is done—
Thus they pass us, one by one.

Elder WILLIAM H. OGLE was born December 2nd, 1842, and departed this life October 18th, 1882, after patiently suffering with consumption for eight months in the full triumphs of a living faith in Christ. He gained a hope and joined the church at Law's Chapel, in 1874. He soon after began to exercise his gift in public, and was licensed by his church (the Primitive) to preach in 1876. In 1879 he moved his membership to Tuckaleechee Church till the church in Miller's Cove was constituted; he then moved his membership there, and remained till his death, October 18th, 1882. For the success of this church he labored much, that he with his family might have church privileges near home. He was set forward by his church, and ordained to the full work of the ministry June, 1882, then in feeble health, and still went down. Although afflicted, he labored a great deal to the upbuilding of Zion. He was able, faithful, devoted, and energetic. Though in suffering and in toils he labored here so hard, the summons came, and from them all the Lord did him discharge. Thus he passed away, leaving his family and church, and a large number of friends, to mourn his loss. But their loss is his eternal gain.

ELDER L. S. ADAMS, *Moderator*,

ELDER WM. H. OLIVER, *Clerk*.

SALLIE FANNIE FLOYD.

SALLIE FANNIE FLOYD, only daughter of H. C. and C. H. Floyd, died September 29th, 1884; aged 4 years, two months and four days. Her death was caused by a fall of ten or twelve feet from a gin house, falling with her head upon a rock, which broke her skull. Little Fannie was a constant companion of her grandfather and mother Floyd, with whom she spent much of

her time, and was a great favorite with all that knew her. She was truly a lovely child. Her mother informs me that often when she had spent some time with her grandparents and returned home she would say, "Mama, I am going to stay at home now and help you, as you have so much to do," as though she felt she had neglected her, and would often speak of dying, but her mother would always try to direct her mind from the thought of death. Whilst under our heartfelt sympathies to the bereaved ones, we would say to them to bow with humble submission to the will of God, knowing that whatever he does is right; and while we are deprived of her precious little presence, feel that our loss is her gain. As ever, your brother in hope,

M. F. HURST.

Salem, Alabama.

WILLIAM GREEN PERRY.

Dear Brethren—Please publish the obituary of one of our grandchildren, that died at my house on the 18th of September last, while the family was on a visit to see us, from Arkansas, WILLIAM GREEN PERRY, son of James H. and S. R. Perry, aged 1 year and 4 months, of malarial fever and teething. Sleep on, dear Willie; the waking time will come in the sweet by-and-by, and may we all be prepared, by divine grace, to hear the sweet voice of our blessed Redeemer say, "Come, ye blessed of my father; enter into the kingdom prepared for you."

J. M. C. ROBERTSON.

Kingston, Texas.

MRS. T. W. ROSCOE.

My deceased wife was born 4th January, 1810, and departed this life November 16th, 1884. She was a daughter of the late Elder William Hyman, of North Carolina, who had been Moderator of the Kehukee Association for many years. We had lived together 53 years, having married November 17th, 1831. The day she was buried we had lived together 53 years. Please publish the above, that her friends and brethren in North Carolina, Tennessee and Kentucky may hear of her death.

THOMAS W. ROSCOE.

Blooming Grove, Texas.

MRS. SUSANNA SPEERS.

Mrs. Susanna Speers departed this life October 22nd, 1884; aged 98 years, 4 months and 22 days. She joined the church by experience and baptism in 1827, and has lived so Christ-like as to have caused no trouble in the church. She has had the confidence and love of all who knew her. She had been blind about 20 years, and bore her affliction with great fortitude, and earnestly contended for the faith once delivered to the saints, as we believe. We could say a good deal about the dear old mother, but we learn that we are not to be heard for much speaking. We therefore say to her relatives and friends, be reconciled.

J. PHILLIPS.

Pondtown, Georgia.

MRS. MOLLIE WASHER.

MRS. MOLLIE WASHER, daughter of Isaac and Nancy Johnson, was born October 18th, 1850, and was married to John Washer October 15th, 1868. She was baptized into the fellowship of the Helton Creek Church on Tuesday before the first Sunday in September, 1882. She obtained a hope some five or six years before her baptism, and was deeply concerned about her condition several years previous to her conversion. She had been a sufferer for several years with consumption, which terminated in death on the 15th of May, 1884. She was confined to her bed about ten days. She bore her afflictions with Christian patience and fortitude until her spirit was loosed from its tenement of clay, and, we believe, ascended to the paradise of God. On the third Sunday in October a large audience convened at the meeting-house at Helton Creek, and in compliance with her request Elder P. M. Lancaster conducted the funeral services. Sister Washer is gone from our midst. She leaves us, with her dear and devoted husband and children, together with a large circle of relatives and friends, to mourn her loss, but we mourn not as those that have no hope. May God sanctify the bereavement to the good of her dear husband and friends.

I. DAVID WAUFORD.

ULAH MAY MAXWELL.

Little ULAH MAY, youngest daughter of Daniel and Mary A. Maxwell, aged 2 years, 4 months, and 2 days, died with congestion of the brain, September 5th, 1884, near Apex, Mitchell county, Ga.

With more than common beauty blest,
 Ulah May seemed too fair to flourish here
 In rough life, off from heavenly rest.
 Her spirit more became that sphere,
 And off it winged itself, as death
 In twain the brittle cord did sever,
 Parting her beauteous body's breath
 From earth's malarial climes forever.

Death loves such victims; aye, so well.
 The tyrant takes the tend'rest rose
 From off the parent stem to swell
 His march o'er bleeding hearts and woes.

But, parent, soon the pageant ends,
 And then thy child, with angel friends,
 Exultant bathes in heaven's bliss,
 There welcomed by a Saviour's kiss.

Ah! wouldst thou have her back—thy girl,
 Now changed into a priceless pearl?
 No; foolish fond thou wouldst not be,
 When such a bright eternity
 Enfolds dear Ulah May.

Camilla, Ga.

F. F. CULLENS.

Vol. 7.

No. 3

THE GOSPEL MESSENGER,

BUTLER, GEORGIA.

PUBLISHED MONTHLY.

Price—One Dollar a Year, in Advance. Single Copy 10 cents.

J. R. RESPESS and Wm. M. MITCHELL, Editors.

Brethren wishing to communicate with ELD. MITCHELL, in asking views on scripture, or in submitting articles written for the GOSPEL MESSENGER to his inspection, or in remitting money, will address him at Opelika, Ala.—R.

MARCH, 1885.

All Letters, Remittances and Communications, should be addressed to J. R. RESPESS, Butler, Ga.

Money should be sent by Money Order or Registered Letter.

Be certain to write names and post-offices plainly.

Subscribers not receiving the Messenger should notify us.

Any one sending us Five Dollars for five new subscribers, shall have one copy of the Messenger for one year free.


HYMN AND TUNE BOOK.

Dear Brother Respass:

A desire has been expressed by many brethren in different parts of the country during the past few years that a Hymn and Tune Book might be prepared for use in our Churches. Believing that such a book would be of great convenience in meetings for the worship of God, we have undertaken to prepare one; and have so far advanced in the work that we shall probably be able to put it in the hands of a publisher some time during the coming spring or summer. The Book will contain about five hundred and fifty Hymns selected from Beebe's collection, and about one hundred besides, with suitable tunes to the number of about three hundred. We have been aided by the advice of brethren on whose judgment we can rely, and still expect to receive such help in the further prosecution of the work. This Book will not displace Hymn Books now in use, but may be used in connection with any collection of Spiritual Hymns. In preparing this work, the labor of which is not light, we desire to have an eye single to the glory of God and the good of his people.

SILAS H. DURAND,
P. G. LESTER.

Southampton, Bucks Co., Pa., Jan. 2, 1885.

 Orders and Remittances for the **Gospel Messenger**, with full written instructions, will receive my prompt attention if left at the Store of Messrs. CRAYTON & HARWELL, corner of Chambers and Jefferson streets, Opelika, Ala.

W. M. MITCHELL.

NOTICE.—ELDER J. T. SATTERWHITE, of Chambers County, Ala., desires us to say that he will act as Agent to obtain subscribers, collect dues and send remittances for the **GOSPEL MESSENGER**. We hope the brethren and sisters generally will aid us in these particulars.
M.

ZION'S LANDMARK.—A semi-monthly periodical, devoted to the Primitive Baptist cause. Elders P. D. GOLD and P. G. LESTER, Editors. GOLD & CREWS, Publishers, Wilson, N. C., at \$2.00 per annum.

THE PRIMITIVE PATHWAY.—A semi-monthly periodical, devoted to the Primitive Baptist cause, by Eld. J. E. W. HENDERSON, Troy, Ala., at \$1.50 per annum.

PLEASE NOTICE.—In ordering a change of offices, mention both; that to be changed to and that to be changed from. Also, in sending money, always give the office of those for whom it is sent. Those sending at different times for clubs, when money is sent to pay for the club, send all the names and offices again, so the proper credits can be made.—EDS.

—THOS. GILBERT,—

Steam Printer, Book-Binder, and Paper Box Manufacturer,
COLUMBUS, GEORGIA.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 3.

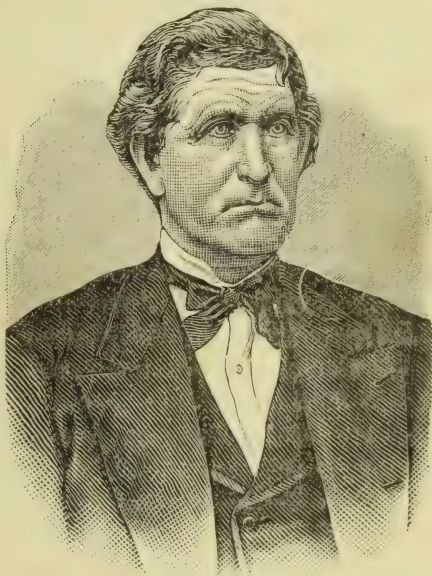
BUTLER, GA., MARCH, 1885.

Vol. 7.

BIOGRAPHICAL.

ELDER ISAAC N. VANMETER.

Dear Brethren:— At the request of Elder Respass, I send a sketch of my life and experience, and also my call to the work of the ministry, if, indeed, I have been called to the work. I was born in Grayson county, Ky., June 14th, 1815, and was the fifth child born to Abraham and Sarah Vanmeter. They joined the Baptist church in 1812, and hence I was brought up by and among that people, called then, in that



part of the country, United Baptists. Father was a deacon of the same church (Concord) for about forty years, and he and mother tried to raise their children strictly honest and moral; and I was encouraged, by my mother particularly, to read the New Testament, and to go to their meetings. They had preaching often at their own house, and I often heard religious conversation, and became pretty well acquainted

with the theory of the Baptist faith. I dearly loved my mother, believing her to be one of the best women I ever knew, and the examples and precepts of both of my parents restrained me from ever using profane language; but being depraved by nature, I grew up as fond of vanity and sin, in some of their forms, as any of our fallen race. I often heard the gospel proclaimed by such faithful men as Benjamin Keith, Martin Utterback, &c.; but as I did not expect to die young, and believing I could make preparation for death in due time, I was not much concerned about my sins till I was about seventeen years of age. We had poor opportunities for schooling, and up to that time I could only read and write, and cipher a little. Grammar, geography, &c., were not taught in the "back woods" where we lived; but a sister older than myself, having but one hand from birth, was sent off to a grammar school, and after an absence of some weeks she came home on a visit. I was much attached to her, and we often had much fun and merriment together. But on her visit home she was in a very serious mood, and told me, to ourselves, about some meetings she had attended while she was absent, and that she was going to try to live a different life, and was in deep concern. On her leaving again for her school, her solemn looks and serious words to me left me in deep trouble. I thought if as good a girl as I esteemed her to be was grieving over her misspent life, what must be my state? I felt sure that I was a much greater sinner than she, and that it was high time I was seeking for religion, otherwise we should be separated forever.

I determined to begin the work in earnest by refraining from my sinful habits, and praying often, and reading the Bible, &c., believing that I, or any one, could obtain religion in a short time by earnest seeking and knocking at the door of mercy. I continued more or less faithfully to conform to the morals of the scriptures, and to retire to my hiding place behind a large stump in father's orchard, and to go through some formality of prayer, for some months, and until I began rather to wonder why I felt no change come over me, as I

had expected. I believed that a man must be born again, and had been expecting the great and sudden change to come similar to an electric shock, or some convulsion of my whole physical frame, and at times I was actually a little fearful out at my place of prayer, of a dark night, lest it would occur and shock me. In the early part of the spring of 1833, I began to doubt whether any one ever felt the great change I had been expecting, as it did not come to me, and I had, as I thought, complied with the necessary requisitions of the scriptures to obtain religion. I soon persuaded myself to be easy about the matter. I was quite moral practically, and said my prayers often, and read the scriptures some, and went to meeting when convenient, and for awhile felt but little uneasiness about my condition. I rather concluded that I was about as good as any Christian, and even better than some who professed religion, and so for awhile I settled down upon the sand of self-righteousness—a complete Pharisee. I feel now to shudder at the thought of my delusion, and at the false peace I felt! And I desire to adore the God of all grace for his mercy in arousing me from my delusive slumber, and opening my eyes to the danger I was in! In the month of June, 1833, I went to old Concord meeting-house to hear old Father Utterback preach, whom I had heard often since I was a boy, and his voice had become like an old worn out song to me. I felt no particular interest in the discourse, and no unusual concern about myself, till he was near the close of his discourse. He was describing the fallen and sinful state of sinners, and telling them that if they died in that condition they would be forever lost. I had often heard him speak in a similar way without feeling any very serious concern about myself, but on that (to me) memorable day, I suddenly turned, as it were, my eyes within, and was made to tremble with shame and fear at my depraved and corrupted heart! I verily believed that the good old man was alluding to me entirely; that he knew my very heart, and was exposing my sinful nature to the congregation. I felt like I wanted to hide from the face of the congregation, for I believed they

knew I was the most hateful of any there was in the house. O, that I could hide from God and man! Why have I never seen myself before? I hope, dear reader, that God opened my eyes on that day to see myself a justly condemned and ruined sinner, and to feel the power of the solemn truths proclaimed from the stand. I returned home that afternoon a heavy-laden sinner, almost in despair. My self-righteousness appeared, indeed, like filthy rags, and my fancied security was swept away. To have esteemed myself as good as anybody had been such an awful delusion that I now sank in despair. For I felt to be the chief of sinners, and beyond the reach of mercy. For about two months I was in about as much trouble as I could well endure without going deranged. I had tried my own works pretty thoroughly already, such as my prayers, tears, vows, promises, reformation, reading, church-going, &c., and now found myself, as I believed, farther from God than I was when I first began the work of *getting religion*. But I began anew to search the scriptures and hunt for something to rest upon, and with a longing, aching heart, sought

“To light on some sweet promise there,
Some sure support against despair.”

But all the promises and blessings I could find were for good people, as I believed, and not a word of comfort for so guilty a wretch as I, and I could truly say—

“I read; the promise meets my eyes,
But will not reach my case.”

I now became so thoroughly convinced of the justice of God in my condemnation that I could claim no mercy, and expected no mercy, but I ceased not to beg for it. My heart cried to God in all my waking hours, and I slept but little during the latter part of August, and was often terrified by dreams. For some days previously to my deliverance I was so thoroughly convinced that I had sinned away *my day of grace*, and was doomed to woe, that I was afraid to attempt to go to myself and kneel in prayer, lest a righteous God should smite me to death for my presumption. I did not

think much, about now, of torment or suffering after death, but the thought of being eternally banished from the presence of God, the holy angels, and the glorified saints, was an almost intolerable thought!

“O, wretched state of deep despair,
To see my God remove
And fix my doleful station where
I must not taste His love!”

I would have gladly changed places with the worms or reptiles under my feet, if it had been in my power, and I envied the little innocent birds in their songs, for they had not sinned, as I had, against a just and holy God. My feelings at that dark and gloomy time have since been described in one of my songs, thus:

O, that I were some harmless bird,
That cannot sin against the Lord,
Nor be the object of his wrath,
Nor fear his judgment after death!
Were I some beast upon the plain,
Without a soul to suffer pain—
A spreading tree, an opening flower—
That I might never dread his power!

The pine can spread, the flower can bloom,
The bird can sing, the beast can roam;
But woe is me, for I must go
Down to the realms of endless woe!

Near the last of August, I was at a religious meeting one night, where they called for mourners to come forward for prayers, and I, with others, went forward, hoping that God would hear the prayers of somebody for me. But I left the place of this protracted (or *distracted*) meeting feeling even more discouraged, if possible, than ever. My case was hopeless! My doom was fixed, and I was lost! I was afraid to go to sleep, lest I should wake up in hell. The last week in August I was pulling corn blades for fodder, and though the weather was clear, the sun seemed to be obscured, and all nature appeared to be draped in mourning, and I verily believed I should live but a few days at most.

But the memorable, and, to me, auspicious morning of

Saturday, August 31st, 1833, opened calm and clear as to the weather, and I and another younger brother were sent out to the field early, while the dew was on, to carry the fodder to the stack-pole, which had been bound up the night before. About 7 o'clock that morning, as I was walking through the corn directly eastward, with a heavy load of fodder on my back, bound with a rope, and my mind burdened with a ponderous load of trouble, and my eyes looking at the ground where I walked, suddenly I saw, distinctly, as though I had two sets of eyes, a remarkable and soul-ravishing sight, high up in the air eastward. Two persons, or characters, were seated near each other on a seat of pure gold, and they were both clothed with the brightest gold, with golden crowns on their heads, and they were both exactly alike, and were gently descending toward me. The moment I saw them (I hope by the eye of faith), I recognized them as the Father and the Son. They were both smiling and looking directly at me as they gently came down to near the tops of the tall trees, east of the field, near by. There they stopped for a moment, and in accents of everlasting love, as I then believed, and yet hope, they both spake, as though there was but one voice and one mouth, saying directly to me: "*Come and live; believe and you shall be saved.*" They immediately ascended out of sight. But for me to describe the ecstasy of the soul-enrapturing view, and the life-giving words of peace and pardon spoken to me, is beyond the power of my pen or tongue. I did not, of course, see them nor hear them with my natural organs, but it all appeared as clear and distinct as though I did. It has to this day been one of those incomprehensible mysteries of a wonder-working God how I saw, and heard, and felt, what I did that auspicious morning. "Thou canst not tell," has ever been the answer to my inquiry. "How can these things be?" Yet, if I did not see and hear in some way, clearly and distinctly, what I have described, I have been under a fatal delusion for more than fifty years and if I should be driven to throw away what I saw that morning, and heard, too, I should sink in despair. The

moment the vision appeared in sight I knew that Jesus was on the right hand of the Father, though they appeared exactly alike, and I understood that it was for what Jesus had done that I could be forgiven. Almost at the same moment I understood, or was led to believe, that as God is immutable, he had loved me with an everlasting love, but had just now revealed it to me. The moment I saw and heard what I did, I began to say to myself, "Lord, I believe! I am saved forever!" and such like expressions, and my joy was unspeakable and full of glory.

"Tongue cannot express
The sweet comfort and peace
Of a soul in its earliest love."

I was within a few yards of the place to drop my load of fodder, and having just lost my load of guilt and trouble, I looked round over the creation as far as I could see. Everything appeared new, and seemed to be praising God. But I dare not ask space to further try to describe my feelings on that occasion, but feel to say—

"O, sacred place! O, hallowed spot!
Where love divine first found me,
Wherever falls my distant lot,
My heart shall linger round thee."

I close for the present, brethren, but expect to add something more soon, if the Lord wills.

ISAAC N. VANMETER.

McComb, Ills.

THE PRE-EMINENCE OF CHRIST.—COL. i. 18.

There is but one to whom pre-eminence belongs, and that one is the Son of God. He alone bears that honor, that no flesh should glory in his presence. On his dear Son the Father hath bestowed it; on his head he hath placed the universal crown of glory; to his hand he has given the sceptre of universal peace, and seated him on the throne of universal dominion when he raised him from the dead and set him at his own right hand in the heavenly places far

above principality and power, and might and dominion, and every name that is named, not only in this world, but that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church—that in all things he might have the pre-eminence. Let us see how he has the pre-eminence in the estimation of the Father, in the testimony of the scripture, in the glory of his works, and in the hearts of his people. (1) Christ has the pre-eminence in the estimation of the Father. On whom does God the Father concentrate his love and delight? Jehovah calls him his own Son, his dear Son, his beloved Son, his precious One, in whom he is well pleased. St. John uses an expression implying a love, the depths of which no human mind has ever fathomed, “The only begotten which is in the bosom of the Father,” that is, in his dear and intimate love, in his secret counsels and fondest embraces. And ere he had formed a star or a river, or mountain, or a plant, he gave him glory and honor; “the glory I had with thee before the world was.” When he brought him into the world he said, “Let all the angels of God worship him.” At his baptism a voice from the excellent glory said, “This is my beloved Son, in whom I am well pleased.” At his transfiguration he clad him in robes of light, made his face shine as the sun, and again proclaimed, “This is my beloved Son; hear him.” Just before his agony Jesus prayed, “Father, glorify thy name:” and a voice said, “I have both glorified it and will glorify it again.” When his sufferings were ended, sin put away, atonement made, and everlasting righteousness brought in, then Jehovah smelled a sweet savor from his oblation, and smiled with divine benignity on his victorious Son, because in that work he had frustrated hellish schemes, accomplished heavenly counsels, fulfilled inspired prophecies, glorified divine attributes, and saved his people from their sins. He sent an angel to roll away the stone, loosed the prisoner from his bonds, raised him up from the dead and gave him glory, and highly exalted him, and gave him a name which is above every name, that at the name of Jesus every knee should

bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. (2) The same pre-eminence is given him by the Holy Spirit; he anointed him with the oil of gladness above his fellows; he shed his influence upon him without measure; he descended on his head like a dove at his baptism; and he, in the multitude of his thoughts within him, made God's comforts to delight his soul.

(3) Whom does he exalt in the hearts of his people? Jesus says, "He shall take of mine and shew it unto you; he shall testify of me." Christ is the object to which the finger of the Spirit points; he is the fountain from whence his people get all their consolation. Oh, when the Spirit exalts his person, our souls are enamoured with his beauty; oh, when he testifies of his works, we can then say, "My soul doth magnify the Lord, and my Spirit rejoices in God my Saviour;" when he sheds abroad the love of our incarnate God in our hearts, we cannot but love him because he first loved us. Jesus in all things hath the pre-eminence. (4) He has the pre-eminence in the testimony of the scripture. Who among the inhabitants of heaven does the scriptures compare unto the Lord? "Search the scriptures, for they testify of me," says Jesus; "the books of Moses, the Psalms and prophets, have writings concerning me." In both books of the Bible the writings meet in Jesus as one common centre. In the testimony of the Bible concerning the glory, grace and work of Christ Jesus the Old Testament confirms the New, and the New illustrates the Old. The New Testament tells me that we are to see him in Adam as our Covenant-head, in Noah as our Rest, in Joseph as our Saviour, in Judah as our Surety, in Aaron as our Priest, in Moses as our Mediator, in Joshua as our Commander, in David as our King, in Solomon as our Wisdom, in the ark as our Refuge, in the mercy-seat as our Propitiation, in the passover as our Deliverer, in the brazen serpent as our Medicine, in the feasts as our Joy, in the cloud as our Guide, in the manna as our Food, and in the rock as

our Spiritual Drink. The testimony of Jesus is the spirit of prophecy; that is, the cream, the essence, the substance, the aim and end of all prophecy; without the pre-eminence of Jesus, like Sampson shorn, they become like other writings. But admit this, and then there is but one gospel in and under all dispensations, but one Saviour for sinners; and whoever are the speakers or writers, whether patriarchs, prophets, angels, apostles, ministers or disciples, each vies with the other to give Jesus the pre-eminence. Sometimes the church is compared to a building, and then he is the only sure foundation, the chief corner-stone, precious and tried, the door into the heavenly building, the top stone who bears the glory. Sometimes his people are represented as an army, inferior in numbers to the mighty army by which they are opposed, and then he is exhibited as the captain of the Lord's host, the deliverer of Israel, the forerunner who has attained the citadel, crowned with the laurels of his victory; at other times, if in straits, we are bid to engage him on our behalf who is the Wonderful, Counselor, the Advocate with the Father, the Defender of his people, the Pleader of the widow and orphan, the Judge of quick and dead. In all our afflictions and trials we are referred to him; whether in prosperity or adversity he is a friend that loveth at all times, as the everlasting Father he pities his children; he is the Bridegroom in whose presence the bride cannot mourn; he is the True Vine; he is the Branch, the Tender Plant, the Plant of Renown, the Rose of Sharon, the Lily of the Valley, the Tree of Life in the midst of the paradise of God. All created good has no glory and beauty by reason of his beauty and glory that excelleth; for he is the Beauty of the Lord, the Brightness of his Father's glory, the express image of his person, the Diadem of beauty, the Crown of glory, the Desire of all nations; he is the Lion of the tribe of Judah, and hath prevailed; he is the Sun of Righteousness, the Centre of the system of mercy to fallen man, the Bright and Morning Star, the Dayspring from on high which has visited us. Are any of you, my Father's children, discouraged or oppressed with

difficulties? Behold him higher than the material heavens! Within the veil he sits, the angel of God's presence, the heir of all things, the Lord of hosts, the King of saints. See the offices and characters your Lord sustains and be comforted! O beloved, he has no equal here in the offices he fills; he reigns in unrivaled majesty and blessedness. He is the good Shepherd who gave his life for you, the Bishop of your souls, the Prophet mighty to save you, the Priest forever after the order of Melchisedec, the Refiner and Purifier of the sons of Levi, the Mediator of the new covenant, the Word of God, the Resurrection, the Fountain opened for sin and uncleanness, the living Bread, the Way, the Truth, the Life. He is our hope, our peace, our wisdom, righteousness, sanctification and redemption. He is the author and finisher of our faith; he is the alpha and omega, the first and the last, the same yesterday and forever, the blessed and only potentate, the King of kings, and Lord of lords. (5) Jesus has the pre-eminence in the glory of his works; by him all things were created in heaven and in earth, both visible and invisible; and by him all things consist. Nor is his work in providence less glorious than that of creation, for all power is given unto him in heaven and in earth; he upholds all things by the word of his power; the government is upon his shoulder; he is the mighty God; the reigns of universal government are in his hands, for by him kings reign, and princes decree justice; the eyes of all wait upon him, and he giveth them their meat in due season; the helpless, the widow, the fatherless and needy he provides for and protects; while every event in the life of an individual, in the existence of a family, in the history of a nation, in the government of the world, he overrules for his own glory and final triumph of his church, that in all things he might have the pre-eminence. And is not his work of redemption a glorious work indeed? What can equal it in design! Glory to God in the highest in the blessing it brings! Sin had slain us all, and the curses of a broken law bound our souls; justice called to us bankrupts, "pay me that thou owest," and nothing but hell, the prison of hell

stood before us as our portion, but Jesus bowed himself to the burden and the Lord laid on him the iniquity of us all; he was made to be sin for us who knew no sin, that we might be made the righteousness of God in him; in his love and pity he redeemed us; he by himself purged our sins; having been made a curse for us, his own arm brought salvation to us; and oh, think what he has done for us! what benefits we receive and enjoy from him! Because by the offices he fills and the relation he bears to us, hath magnified the divine law, satisfied justice and honored all the divine attributes of God, wherefore mercy has an open way to flow to the sinner through the adorable Saviour, who was delivered for our sins or offenses and raised again for our justification. Do we feel and realize that we are sinners, lost and undone without him? Then the apostle says to his brethren, "Such were some of you but ye are cleansed, but ye are sanctified by the Spirit of our God." Then in all things that relate to the redemption of his people, Jesus hath the pre-eminence. (6) And Jesus has the pre-eminence in the hearts of his people. It is hard for me to believe that a real child of grace will exalt any other than Jesus, for he is all and in all to such; although the children of grace may have many things that is near and dear to them, Jesus is above all earthly objects with them. "Unto you therefore which believe, he is precious;" he is preciousness itself; he is the chiefest among ten thousand and altogether lovely. We can't praise no mere creature for our salvation, but unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests to God and his Father, to him be glory and dominion forever and ever. Many of the ancients have proved it by their action; Abraham left his kindred and country and his father's house for Jesus; he rejoiced to see his day and saw it, and was glad; and Moses, though he stood fair for the throne of Egypt, esteemed the reproach of Jesus greater riches than all the treasures of Egypt; Paul counted his honors and prospects, as a man, but dung that he might win Christ; Stephen submitted to be stoned for Jesus, and all the

apostles rejoiced that they were counted worthy to suffer shame for him; and the blessed martyrs were stoned, sawn asunder, tempted and slain with the sword, and would not accept deliverance at the price of denying him; and why not? The answer is easy: Jesus must have the pre-eminence. He laid aside his glory, took our flesh, became our kinsman in the flesh to redeem us from bondage, not with corruptible things such as silver and gold, but with his own precious blood; and then he puts on us the garments of salvation, covers us with the robe of righteousness. Oh, should not he be pre-eminent in our esteem! O blessed Jesus, we beseech thee show us thy glory, that in our hearts thou mayest ever have the pre-eminence!

(7) Jesus has the pre-eminence in heaven. Yes, O yes, Jesus must have the pre-eminence; Father, I will that they whom thou hath given me be with me where I am, that they may behold my glory! This is heaven. O to be with Jesus, with him as my Redeemer, my portion, my all, and to see his glory, not as here through the veil, but without the veil. O to see that face will be heaven! that face now brighter than ten thousand suns; that head once crowned with thorns crowned with many crowns. Oh this is heaven! Me thinks when a soul is disprisoned from the body, ascends to glory, he stays **not** to look at Gabriel or Michael. No; Abraham, Moses and Elijah have no attractions for him; but on the great white throne he fixes his longing eyes on Emanuel, and casts his crown before him, lost in wonder, love and praise. And who has the pre-eminence in heaven but Jesus; the saints will not think of praising one another there, as some vainly say; they will not laud the angels, neither Abraham, Moses or Elijah, or any creature. Oh, no; what they are Christ made them, what they have Christ gave them, where they are Christ brought them; to praise them would be to praise the work instead of the workman, the building instead of builder. This people have I formed for myself; they shall show forth my praise. Draw aside the veil and take a view of this blessed company; I beheld, and lo! a great multitude,

which no man could number, of all nations, stood before the throne and before the Lamb, clothed with white robes and palms in their hands, and cried with a loud voice, saying, Salvation to our God that sitteth upon the throne and unto the Lamb! And yet the chorus swells, and still the thunder rolls. "I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, strength, honor, glory and blessing; and every creature which is in heaven and on earth and under the earth, and such as are in the sea, and all that is in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever. Amen." Thus Jesus has the pre-eminence in all things. Yours to serve in the cause of Christ Jesus,

Bibb, Texas.

R. A. BIGGS.

STATE ROAD, DEL., January 24, 1885.

Dear Brother Respass:—I will offer some thoughts on a passage of scripture for the examination and criticism of your readers. It is the parable of the rich man and Lazarus, and may be found recorded in Luke xvi. 19, to the end of the chapter. As this was a parable, and not a narration of events that had transpired literally, so this name of Lazarus, although significant, may be regarded as a fictitious name. We find but one person in all the scriptures named Lazarus, and that was he whom Jesus raised from the dead. That was undoubtedly a representative case, and his resurrection from the dead designed to be emblematical. Hence his *name*, which implies "*he whom God helps*," is significant. It was meet that he whom Jesus raised from death to life should bear this name. While one of the characters in our parable bears such an expressive name, the other one is rich and full, and needs nothing of God or of men; and as such characters

are numerous and common, no name need be given. We need only to be told that "there was a certain rich man," &c. I understand the Saviour here to be presenting to the Jews a picture of themselves, as Abraham's literal seed, and heirs to the literal provisions of the Abrahamic covenant. If they did not exactly possess the kingdom of their father David temporally, they were in the zenith of their glory religiously, and it was their pride and boast. They were as *rich* as they wished to be. In all that might be implied in a clothing of *purple and fine linen*, they would be disposed to appropriate it as theirs by absolute and exclusive right. The rich man is impaled within an enclosure, and although there is a gateway through it, the poor beggar is outside; and though crumbs may fall to him, he cannot pass that gate to the rich man's table. Here are the Jews in all their zeal, and pride, and legal works on the one hand, and those publicans and sinners and all others who were debarred by the provisions of the Jewish covenant from the sanctuary, on the other. They are laid at the rich man's gate. We are not told how long they have been there, nor how they came there. They have no table of their own, and they are unable to go to it if they had one, or indeed to go anywhere else. There were dispensed all through the Jewish dispensation some crumbs of encouragement and hope for such beggars as Lazarus, and the word places them at that gate. The beggar died. "*It came to pass.*" That is always something that *comes to pass*; and the angels do not commence their ministry until this death takes place. Abraham's bosom would not only imply a place to be admitted as one of Abraham's seed, but a peculiarly intimate, or two-fold relationship, as an heir of the blessing that the natural seed failed to inherit. Nothing could be more aggravating to those haughty, self-righteous Jews, than the idea of Abraham receiving to his bosom those sinners among them, whose very persons they would scorn to touch. But such is gospel provision. The *outcasts* are gathered; the hungry are filled with good things. The haughty Jewish Pharisees will have to see them come from the east

and from the west, from the north and from the south, and sit down with Abraham, Isaac and Jacob in the kingdom of heaven, and they themselves thrust out. The gospel was preached to Abraham, saying, "In thee shall all nations be blessed," and this blessing is fulfilled to those who are gathered into Abraham's bosom. Here is the ministry of those angel ministers who have the everlasting gospel to preach to them that dwell on the earth. Not only do they proclaim this gospel, but they carry out its provisions in their ministrations. They are constantly bearing those who have died unto sin, unto the law, and all hope in themselves, into Abraham's spiritual family. As one whom his mother comforteth, so will the Lord comfort them, and they shall be comforted in Jerusalem. They shall be borne upon her sides and dandled upon her knees, and suck and be satisfied with the breasts of her consolations.

I will be understood as recognizing Abraham's spiritual seed in the gospel church. The subjects, though they die, they are not *buried*; *nevertheless, they live*. But the rich man died and was *buried*. The Jews, as a nation, have ceased to live. All the interest, beauty and organization of the Jewish worship have perished. In the state of death in which they are held, there seems to be still some consciousness. They are not only conscious of their own death and burial, but also of some other things. The term *hell* here seems to imply no more than the state of death, or consignment to the grave, in which we now find them, waiting, hoping and longing for a resurrection that will never come to them. They are conscious that the Gentiles, and those very ones who were leprous at their gate, are gathered into Abraham's house, and that they are rejoicing in the blessing. At least, they see that the Gentiles are satisfied that it is so. As for themselves, they are in torment. They see that they are thrust out. The vitality of their dispensation is perished, and they are buried beneath all the nations of the earth. In their distress they fain would get comfort from Abraham, or from the promise made to him, if they could. I presume if gospel

ministers could assure them of a restoration, and a future *son of David*, they would gladly accept it as a drop of cooling water. There is a gulf fixed between gospel provision and legalists. Abraham did not put it there, neither did any of his seed; but it is *fixed*, and so it has ever been. They cannot pass that would. Natural sympathy may be enlisted, but Abraham can never send the blessing across that gulf. And it is as much out of the question for the rich man to go to the home and comfort to which Lazarus was borne by the angels as for Lazarus to carry comfort to him. It will be observed that the rich man calls Abraham father, and Abraham recognizes him as his son. "Abraham said, Son, remember," &c.

As to the five brethren, what is said goes to show that legalists do not consist of Jews only, but that there is a family of them. The Jews claim the relationship, whether it is acknowledged by the others or not. The numbers *five* and *seven* are frequently used in the scriptures in a kind of general or indefinite sense, simply meaning a great number. There were seven women, and five foolish virgins. Five general divisions are intended to cover the whole list. They all may be recognized by the sentiment ascribed to them, viz: That if a preacher could come back from the dead and preach, multitudes would be converted and saved that otherwise would go to torment. Those who are of the faith of faithful Abraham know that sinners are not brought to a knowledge and love of the truth in that way. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

Yours to serve in the gospel,

E. RITTENHOUSE.

THE window only radiates the room as a medium by which the rays of light are let in. As faith can do nothing without Christ, so it will do nothing against Christ. A true affiance resembles the spring in a watch, which moves all the golden wheels, and that only as it is wound up.

EXPERIENCE.

Dear Brother Respass: I was born in Emanuel county, Ga., October 27th, 1849, and brought up by Primitive Baptist parents, Joseph and Rebecca Olliff, and was taught to live moral. My first serious impression was at about the age of fourteen, when my father was in the late war. I had the care of my dear mother and little brother and sisters, being the oldest of them. I would try to pray that my father might come home again alive; and I can say the good Lord blessed him to return home alive and unhurt. But I was soon decoyed into dancing parties and grog shops, but did nothing immoral, as I thought. My mother reproved me for my conduct; and the horrors of hell, the shrieks of the damned, were impressed on my mind so that it was too much for me; I trembled and thought, what shall I do to escape that dreadful place? For many days and nights I was a miserable boy; my young friends were no pleasure to me. But I decided to marry, and to gain of this world's goods, for I could not see any beauty in a young person being a Christian. I married, and we moved off to ourselves; and for two years or more I had no serious impressions, thinking when I got old I would do good and God would save me. But alas! it was not long before I felt "woe is me!" on the account of sin. I had some fearful warnings; I dreamed I was going to die, and saw my coffin all ready; I was made to wonder, but could not pray. One day while clearing a piece of land I was taken very seriously sick, and in six hours I could not have gotten up and have walked to have saved my life; my parents were sent for, but I got no relief. I remained in this condition until the next day, until the sun was within an hour of going down, when a turtle dove came into the room in which I was, and lighting upon the mantel-piece seemed to be engaged in looking at my almost lifeless body, and then it came down and sat on me. Oh, Lord! Oh, Lord! no tongue can tell my feelings at that time. My wife killed the dove with a white sheet. Now, this is no dream, but a truth; and it is also true that as soon

as the dove touched me I got better, and soon walked out into a pine grove. Before I returned the day become dark to me, so dark that I could not see to walk, but had to stand still until the light appeared; and oh, how guilty and condemned I felt to be! I tried to pray God to restore me to my health. I soon got well, and now I tried to put off these serious impressions from my mind; but I had to pray, but my prayers seemed to fall to the ground. I wished to read the Bible but did not have one, and knowing my father had two Bibles I asked for one, telling him I wanted it to set down my baby's name in. I took it for my task to read through the Old and New Testaments to find out, if I could, which was the true church, but the more I read the more condemned I felt to be. One day while plowing in the field, and my oldest child following along after me, I was stricken down helpless; the first thing I knew my little girl was exclaiming, "What's the matter, pa?" Oh, my dear brethren, I was made destitute of every prop and plan of my own to obtain salvation; I could see no way only in and through the merits of the precious blood of Christ, who came under the law, made of a woman, to redeem them that were under the law. I felt so poor and wretched that I could not be one of that number; but I felt that I was killed to the love of sin, though I felt I had sinned away the day of grace, and that God would be just to damn my soul. I wanted to try to pray one more time, and made the attempt for the last time, as I felt, with my face bowed to my mother earth. Here I felt my sins forgiven, and arose from my bended knees rejoicing and praising God. I could witness with the poet:

Amazing grace! how sweet the sound!
That saved a wretch like me;
I once was lost, but now I'm found—
Was blind, but now I see.

I looked around at the trees of the forest, which seemed to have their branches set forth in praise to God. I felt clear of sin; but this happy feeling did not last long before I began to doubt and fear that I was deceived, so that I cried, "O Lord, if I am deceived, undeceive me."

That night, in a vision, I heard a loud thunder in the heavens, and I arose and walked out, and it was hailing the most beautiful hail I ever saw; it was so bright that it gave light to the whole element. I picked up one piece of the hail and swallowed it, and I heard a voice saying, "That one piece is sufficient for thee." Now my mind led me to go to the church (for I trust the Lord had shown me the Primitive Baptist as the true church), but I felt so unworthy to be with such good people as I viewed the Primitive Baptists to be, that I could not see how they could fellowship me. But I could not stay away, and one day when the door of the church was opened, at Rosemary Hill, for the reception of members I went forward and related to the church what I hoped the Lord had done for my poor soul, and they received me, and I was baptized by Elder Moses Daniel. Now I wanted to tell my young friends what I hoped the Lord had done for me; that salvation was of the Lord. Praise ye the Lord! Praise him, O ye servants of the Lord! Praise the name of the Lord! Blessed be the name of the Lord from this time forth and forever more; from the rising of the sun unto the going down of the same the Lord's name is to be praised. The Lord is high above all nations, and his glory above the heavens; who is like unto the Lord our God who dwelleth on high!

O, happy day! when saints shall meet
To part no more; the thought is sweet.
No more to feel the rending smart
Oft felt below when Christians part.

Bay Branch, Ga., Sept., 1884.

BENJAMIN OLLIFF.

EXPERIENCE.

*Dear Brother in Christ, as I hope:—*I have felt impressed for some time to write some of my travails and the dealings of the Lord with me, if not deceived; and though realizing my unworthiness as I do, I believe that if it is a purpose of God that he is able to give me of his Holy Spirit to guide and direct me in the right way. At about twelve years old I began to have some serious thoughts in regard to my wel-

fare hereafter, and at times would become greatly troubled, going off to myself and getting on my knees, beg God for mercy. Whilst passing through these troubles I was carried through the late war in dreams; and I do believe I was shown that I should go through and return home safe. I often told father and mother that I had to go into a war, and they would ask me, "why?" and I would tell them of dreams that I had; how I had seen the armies going together, and had seen the cannon going on wheels; and they would tell me that that was the way cannon were moved about. I went on in this way until I was about sixteen years old, when I got in bad health, and grew alarmed, thinking I was going to die; and I was satisfied that if I died in that condition that I was bound to go to hell. So I would take the Bible and go off to myself and read and search for a word of comfort, but could find none. I went on in this way till one day I went off to myself and got on my knees and was trying to plead with God for mercy, when a light shined around me and my burden was gone, and I was made to rejoice. I felt as I never had felt before. I went home studying about what had taken place with me, and that night I dreamed I went out to the well, and while standing there a light shined around me, and I looked up and I saw an angel coming down, and he lighted right down by me, and told me that I had to go forward and preach the gospel, and it went up again out of my sight. I went on in this way, at times in a great deal of trouble, and trying to beg God for mercy, till I was a little turned eighteen years old, and I went off into the war, and there I got into rowdy company, and I passed off the time very well for nearly two years, when I was sent off to Mississippi, and there my trouble returned, and with such force I could not get rid of it; and I commenced to read my Testament and to try to pray, and I got so borne down with trouble till I thought I was going to die. I promised God if he would spare me to get home I would live a better life, but no relief could I find. It appeared that my prayers became to be sin to me; but my whole cry was, "Lord, be

merciful to me a sinner!" till at last one evening I watched the sun go down, and I was satisfied that I never should see it rise again. It appeared to me that I could feel the very flames of hell in my breast. I lay down, but was afraid to shut my eyes lest I should wake up in an awful hell. Next morning I got up, and my feelings I never can tell. I took my Testament and went off into a thick hammock near the bank of Pearl river, and fell on my knees to beg God for mercy, I thought, for the last, last time. I lifted up my hands and cried out, "O Lord, have mercy on me, a poor sinner!" and a light shined around me above the brightness of day, and my burden was gone; the joy I received there I never can express; it appeared to me that everything was praising God; I thought it was the most beautiful day I ever saw. I went back to the camp, and everything looked new; it appeared to me like the men looked like angels. But I soon commenced doubting, and thinking I might be deceived. I soon felt impressed to join the church, and I promised God that if he would spare me to get home I would join the church; but when I got home it appeared that my hope was so little that it would never do for me to go among as good a people as I believed them to be; and after staying away about seven years I went and offered myself to the church, and to my surprise was received, and baptized the next day by Elder Benjamin Acock among the Primitive Baptists. I still remain with them, but often feeling unworthy of a name among them. And I have of late been in much trouble for some cause known not to me; and while passing through these troubles I have had several dreams, some of which I will mention. I dreamed I was traveling, and had gotten into some miserable swamp and bog, and it appeared that I had given up all hope of ever getting out; and I thought the Saviour came to me and said, "Follow me!" and I followed him till I got out; and he told me I had to go and preach the gospel, and disappeared. Not long after that I dreamed the Saviour came to me and told me I had to go forward and preach the gospel, and I thought I commenced to beg him to

excuse me, I felt so unworthy, and that I had but very little education; and I thought another man stepped up beside him and handed me something that looked like a large gourd with a handle to it, and on one side I thought there was a mouth to it, and I thought there were strings went from the handle through the mouth and through the bottom, and back through the mouth to the handle, crossing in the mouth of it; and I thought I could take hold of the handle and work it back and forth and it would halloa like an owl, and I could see the fowls of the air coming in every direction gathering to me; and while standing wondering what this could mean I thought the Saviour said to me, "Go; stand in the pulpit, and there it shall be given unto you." In a short time after this I dreamed the Saviour come to me and told me that I had to go forward and preach the gospel, and handed me something like a bread-roller with a handle to each end; and I thought there was a wire went through it and round it till it was completely covered from one handle to the other; and I thought there were wires come out from it pointing in every direction that I could look. I thought this was handed to me to undo, but I never remember getting it undone. I have had several other dreams, all pointing in the same way; and it appears like there is something pressing me forward all the time. But feeling so unworthy, it appears like it is more than I can bear. What I have suffered of late in mind I can't express. About the first of May I got so low down with trouble I prayed to die. For several nights before going to bed I would go off to myself and get on my knees and beg God if it was a duty required of me that he would make it plain to me in some way; and I promised him that if he would make it plain to me that I would go forward; and I prayed to God that if it was not a duty required of me to help me to get it off my mind; and while in this trouble I was taken sick, and one evening while suffering with the fever I was made to acknowledge that I was suffering for my disobedience. I lay down, but could not sleep; it appeared to me that there was more on my mind

than I was able to bear; and these words came to my mind as plain as if somebody had spoken to me, "If I was called to die how would I stand before my God?" And while lying there begging God to show me what he would have me do, I was placed in a pulpit, and a large congregation was placed before me, and I was made to preach to them. It appeared that all these dreams were placed before me and I was made to tell them, and what I then saw and felt I never can express. It appeared like there was such a change with me that I thought there was a change in everything else; and I got up and went out, and it appeared like everything was praising God. I then thought I could go and try to preach and not doubt any more; but I am not yet satisfied; it appears that I want some plainer evidence. Pray for me in my afflicted state.

JORDAN CRIBBS.

Bryan county, Ga., August 5, 1883.

THE RESURRECTION.

Dear Editors of the Messenger, and to the Many Readers of the Same:—I desire to write a few lines on the subject of the Resurrection. When we speak of the resurrection, what do we mean? I understand and believe that these Adam bodies, or this body of flesh, will be raised in the likeness of Jesus. Well, then, we don't sow that body that shall be. The natural body is sown, or dies, and the same that dies is raised. How? Not natural, but spiritual. Then, as Adam, we die; sin is finished, and brings about death. Then, in the resurrection—in the raising up of these same bodies—they come forth spiritual. They are sown in corruption, raised in incorruption; sown mortal, raised immortal; sown in weakness, raised in power. This mortal shall put on immortality. Dear brethren, why should we cavil about the resurrection of the dead, seeing it is so plain that the dead are raised when we go to Matthew, Mark and Luke. Jesus is so plain concerning the seven men that had one woman for a wife. The

question was asked, whose wife she should be in the resurrection, and he said, When they shall rise from the dead they are the children of God, being the children of the resurrection—being raised from the dead—made spiritual; and said, You do err, not knowing the scriptures nor the power of God. Now, if this body of ours is not raised and made spiritual, I don't understand the teaching of the scriptures. Some in this country say that there is a spiritual body in this natural body, and it is resurrected, and the flesh is left behind to stay with its mother dust. I don't so understand it, for I think it is the body that dies. for the apostle says it cannot be quickened except it die; and we know the Spirit never dies. If the Spirit that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall quicken your mortal body by his Spirit, that dwells in you. Now, to quicken is to make alive; and Paul, to the Philippians, says: "We have our conversation in heaven, from whence we look for the Lord Jesus Christ, who shall change our vile bodies and fashion them like his glorious body." Now, dear brethren, if I am saved, and enjoy heaven with all that heaven means, it will be one of the offspring of Adam—a sinner saved by grace. I don't believe I will be fully prepared to enjoy the sunshine of his glory in heaven, with all the redeemed, until this mortal body of mine is resurrected and fashioned like unto the glorious body of Jesus, my Saviour, who was crucified for our offenses, and rose for our justification. When these bodies are resurrected, or raised from the dead spiritual, then we will be clothed in his righteousness, and can sing, "Not unto us, but unto thy name be the glory, for thou hast redeemed us out of every nation, kindred and tongue under heaven. Bless the Lord, O my soul, and forget not all his benefits. Bless the Lord, O my soul; all that is in me bless his holy name."

May it be the happy lot of us all to meet in that world of peace and love, where trouble never comes. May the God of grace ever be with you in your labors in defense of the truth. When it goes well with you all, pray for me.

B. L. THRONEBERRY.

Springtown, Tex., Jan. 22, 1885.

ORDINATION.

ROGERS, ARK., December 20, 1884.

The following elders and deacons met at Little Flock Church, Benton county, Ark., on Saturday before the 3rd Sunday in December, 1884: Elder J. Good and Deacon T. Williams, of Providence Church, Arkansas; Deacon T. Johnston, of Sugar Creek Church, Missouri; also, Elder Z. Stephens, Wm. J. Todd, and Deacon S. Garrett, of Little Flock Church, Arkansas; according to a previous call, for the purpose of ordaining Bro. John Johnston, a member of her body, to the office of deacon.

1st. Organized by choosing Elder W. J. Todd, Moderator, and Elder Z. Stephens, Clerk.

2nd. By examination, said brother was found to be fully qualified for the office.

3rd. Ordination prayer, led by Elder J. Good, and laying on of the hands of the presbytery.

4th. Delivered Bro. Johnston over to the church as her ordained deacon.

5th. The presbytery and church extend the right hand of fellowship to the brother deacon.

6th. Adjourned.

ELDER WM. TODD, *Moderator.*

ELDER Z. STEPHENS, *Clerk.*

Zion's Landmark please copy.

ORDINATION.

On Saturday, November 15th, 1884, in response to a call previously made by the Old School Baptist Church at Van-Buren, Hancock county, Ohio, the following named elders were present for the purpose of ordaining Bro. George A. Bretz to the work of the gospel ministry, viz., Lewis Seitz, J. J. Vanhorn, L. B. Sherwood, E. Barker, J. B. Smith and J. H. Bibler. A sermon was preached by Elder J. J. Vanhorn, after which a council was organized by choosing Elder

L. B. Sherwood, Moderator, and Elder J. B. Smith, Clerk. Bro. Bretz was then called upon to give his Christian experience and call to the ministry, which he did in a satisfactory manner. All being satisfied, the council proceeded in the following manner: Prayer by Elder Sherwood, with the laying on of hands by the presbytery; charge by Elder Seitz (grandfather of the candidate); right hand of fellowship by the council, and church benediction by Elder Bretz.

L. B. SHERWOOD, *Moderator*.

J. B. SMITH, *Clerk*.

Editors GOSPEL MESSENGER:—Will you please publish the above, and oblige many brethren. J. P. CONAWAY.

RISON, DORSEY COUNTY, ARK., January 2, 1885.

Elder J. R. Respass—Dear Brother in Christ:—Having been requested by many brethren and friends in North Carolina, during my recent visit among them, to write and have published in the MESSENGER an account of my trip, with your permission I will do so. I left my home in Arkansas on the 16th of November, arrived in Monroe, North Carolina, on the 19th, and met my dear twin brother in the flesh, and was conveyed by him in his buggy to High Hill church on the 20th, my first appointment, where I met a goodly number of brethren, sisters and friends. I did the best I could in the way of preaching to them from Acts x. 34, 35. After meeting went with Brother J. L. Little to his house; spent the night with him, and passed next day with him and other relatives that come in to see me. On 22nd and 23rd met at Crooked Creek church, where I met a large congregation, and feel to hope the Lord was with us in speaking and hearing; spent the night with brother-in-law A. J. Austin. On 24th spent the day with kindred in the flesh; stopped at night with A. M. Harget, who seemed to enjoy my visit as much as anyone I met: his wife is a member of the P. B. church. On 25th was conveyed by my brother, and met a large concourse at Watson church. My mind ran back to youthful days; I had so often been there and heard my old uncle preach. George Little, at this church. My wife told what the Lord had done for her in August, 1860, and was received, and at that time I felt to be the most miserable being on earth. I tried to speak in the name of my Master, and from the interest manifested and the ease of mind I enjoyed, I hope the Lord was with us in our devotion; conclusion by Elder C. Helms. Brother A. J. Austin took me in his buggy to Elder C. Helms', and we spent the night very pleasantly with him and family. I again tried to preach to a small congregation that night on "The Union of Christ and the Church." On 26th, in company with Brother and Sister

Helms, met at New Hope, a missionary meeting-house, and I again addressed a large congregation, from the text, "The Spirit and the bride say come," &c. Hope again I was enabled to set forth the truth to the comfort of God's people, and with sufficient reason that to some extent the mouths of gainsayers were stopped; Elder Helms concluded. From there we went to an appointment, at night, at Polly Little's, a sister-in-law, and met a good many people; Elder Helms preached, and I concluded. Next morning I parted with Brother Helms (27th), and went to Brother J. L. Little's; preached at night at Sister Serena M. Little's, and had a pleasant time in talking to the people; a majority of them came forward and gave me their hands, endorsing the doctrine. On 28th met again at Crooked Creek, and was blessed with a proper understanding, as I hope, of the text, "Shall the prey be taken from the mighty," &c.—Isa. xlix. 24. Stopped at night with J. L. Little, who took me in his buggy to Meadow Creek church 29th and 30th. Here we met a large congregation, especially on Sunday; Elder R. Helms was with me, and concluded the services, and I thought we had a good meeting. Brother and I spent Saturday night with Mr. J. M. Hathcock, a kind, Christian-hearted gentleman; Sunday night with Mr. Wilson Hartsell. December 1st we went to Liberty Hill church; here I met Elder N. M. Clark, a faithful old servant; I endeavored to preach to a considerable audience, Elder Clark concluding; we went to Brother Washington Honeycutt's, and were kindly cared for. On 2nd went to Jones Hill church and met a good congregation, among them Elder S. C. Little, a cousin. I preached to them from Isa. xlv. 7, as the Lord gave ability. Elder N. M. Clark expressed himself much comforted the two days we were together. I then parted with him, and brother and I went to Brother Stanly Edwards', in Anson county; was kindly treated by him and his lady. On 3rd met a large concourse of people at Jerusalem church; I again endeavored to preach from the text, "Thou art Peter, and upon this rock I will build my church," &c. From here Brother J. L. Little went home, and I was taken, by Brother A. J. Austin, to Miss Lavina Biggers', and there had a good home. On 4th tried to preach to a small congregation at Lawyers Spring church, and here I enjoyed myself in talking of the goodness of God. Brother Colman Griffin took me to his house, and we had a pleasant time at this precious brother's. On 5th met a large congregation at Grove Spring, and I endeavored here to locate the church and the doctrine for one and a half hours. I then went in company with Mr. C. Stewart and his wife, who is a worthy member of the Primitive Order, and Brother C. Griffin and wife with us; we were well taken care of by this kind lover of truth, and could but think he ought to do as his devoted wife, come out from the world. On 6th and 7th met at High Hill a very large congregation both days; I feel to hope the Lord again blessed us with his comforting Spirit. Brother L. D. H. Williams took me in his buggy to his house, and found a good home with him and family. On 8th met again at Watson church, and I addressed the people

on the subject of the parable of the talents; after which, Elder S. C. Little preached to the people. From here I went to brother's. On 9th met again at Crooked Creek, and I tried to preach the truth again from the text, "Behold, I stand at the door and knock," &c.; I trust the Lord aided in speaking and hearing; Elder S. C. Little preached with ability. I then took my leave from them, and it was sad to part with those who feel so dear and near to us; spent the night with Brother A. J. Austin. Next morning left him and sister and dear children, and went to Brother J. L. Little's and bid his dear family farewell. On 10th brother took me to High Hill, where my tour ended; much feeling was manifested; spent the night with Brother W. Chaney. On 11th went to Monroe, and there parted with Brother and Sister Chaney, and also my dear brother, J. L. Little, and went to Charlotte same evening, and left Charlotte at 2 o'clock A. M. on the 13th and arrived at Rome, Ga., next evening at sunset. Here I met Brother S. T. Brock, who was on a visit to see relatives in Georgia. He took me to his brother's, and next day went to see old Brother N. B. Jenkins, my uncle, 90 years old. That night and Sunday, 14th, preached at Valley Grove church, and I found the brethren here sound in the faith. I and Brother Brock left Rome on evening of 15th; stopped in Craighead county, Ark., a day and night; arrived home on 19th, and found all well. The Lord has been gracious to us; I was blessed on all my tour with light and liberty, I hope, to preach the truth; if so, the Lord will give the increase. There is no better people than those I was with in the bounds of the Bear Creek Association; I met many honest enquirers; hope the Lord will bless all who asked an interest in my imperfect prayers; I feel to want to go to see them again; they were liberal in defraying my traveling expenses; I hope they will be rewarded for their liberality. The brethren of Valley Grove church, Euharley Association, Ga., are of the same mind.

This, I fear, is too lengthy. May the Lord bless you in your labor, and all his dear people everywhere, is the prayer of a little servant, if one at all, in hope,

T. B. LITTLE.

But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.—Acts xxviii. 22.

Beloved Elders Respass and Mitchell:—By your permission, I am inclined to write to the brotherhood a few thoughts concerning the things of the Lord as connected with the foregoing scripture. "Apollus spake and taught diligently the things of the Lord, knowing only the baptism of John."—Acts xviii. 25. The words of the text and sect are spoken by the chief of the Jews at Rome to Paul three days after being delivered by the centurion to the captain of the guard. Paul

had been sent bound from Jerusalem for the hope of Israel, together with other prisoners; and as Paul had appealed from Festus the governor, and the Jews spake against him, he was compelled to appeal to Cesar's judgment seat, and when the governor was about to send him to Augustus he desired that after examination had before king Agrippa he might have somewhat to write; for, said he, It seemeth to me an unreasonable thing to send a prisoner and not with all to signify the crimes laid against him. So when Paul was delivered from or out of his perilous voyage by ship or sea from Jerusalem to Rome, he called the chief of the Jews together to see and speak with them, and to tell them how it was that he had come from Jerusalem, and why he was bound with this chain. And they said unto him, We neither received letters out Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect we know that every where it is spoken against. Thus the Lord Jesus had shown Paul how great things he must suffer for his name's sake, from the time that Jesus felled him to the ground, or to the earth, when he was Saul of Tarsus on his way to Damascus to persecute and bind the saints of the Lord. He verily thought he was doing God's service when persecuting all that believed on the name of the Lord Jesus. Ananias was afraid to go to him when Jesus told him to go, and that behold he prayeth; but Jesus said to him, Go thy way, &c. And when Saul was baptized and received meat, he was strengthened, and straightway he preached Jesus in the synagogues, that he was the Son of God.—Acts ix. 20. What a change in the man! The love of God shed abroad in his heart; and I do believe he loved the Lord his God with all his heart, and with all his soul, and with all his mind, and with all his strength, and his neighbor as himself. The Lord made a new covenant with the house of Israel, which was not according to the old that was written on tables of stone. I will put my statutes in their hearts, and in their minds will I write them, and I will be their God,

and they shall be my people, saith the Lord. But more about Saul, for he was sought to be slain of the Jews from the time he began to preach Jesus, and they watched the gates of the city (Damascus) day and night that they might kill him, being grieved because he preached through Jesus the resurrection from the dead; and when he was let down by the wall in a basket, and went to Jerusalem, the disciples were afraid of him, and believed not that he was a disciple; but now that he was a chosen vessel unto the Lord, he was delivered from his enemies, and from the hands of all that hated him. From the time that he was first apprehended and brought before the chief priests and elders and counselors until he was delivered to the captain of the Roman guard, who suffered him to dwell by himself with a soldier who kept him, and while he was accused before the judgment seats for testifying of Jesus at Jerusalem, accusations against him were many, and false. The Jews said that it was not fit that he should live any longer, and that he was a mover of sedition among all the Jews throughout the world, and the ringleader of the sect of the Nazarenes, and so on, the same sect spoken of by the Jews at Rome. And when they had appointed him a day, there were many came to him into his lodging, to whom he expounded and testified the kingdom of God, and so on. Here is shown of what the Lord Jesus said, "Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." So it is shown that he persuaded them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening. Brethren and friends, search the scripture diligently, for I cannot write my thoughts on paper.

Dunlapsville, Ind., Jan. 3rd, 1885.

I. HILL.

ATLANTIC, N. C., September, 1884.

Dear Brethren:—As I feel impressed to write a short communication for the MESSENGER, and loving to hear from Primitive Baptists in different parts of the country, I now make the attempt, hoping the Lord will be my director.

I was born in Carleret county, N. C., July 23rd, 1864, and

lived until 1883 before I came to know that I was a sinner by nature as well as a great one by practice, and that if sent to hell it would be just. I went on in this way for some time before I received, as I believe, a hope in Christ Jesus, if one at all. I have often heard it preached that people could save themselves if they would try; that the Lord had done his part, and left a part undone for the people to do, and by doing which they would be saved. But after I was brought out of nature's darkness into the marvelous light of his dear Son, as I hope, I saw and knew that if I was ever saved it would be through and by the tender mercies of an allwise God, and nothing that I could do myself. In the fall of 1883 I went to quarterly meeting at this place, and there were ten baptized, and I thought it was the best meeting I ever attended in my life. After preaching on Sunday the church communed and washed feet, and while washing feet they sung some of the prettiest hymns I ever heard; and they looked the loveliest to me of any people I ever saw in my life. I thought to myself, "If I could only be with and like them as they looked to me to be! After communion the door was opened for the reception of members, and I wanted to go, but could not; I felt myself so unworthy to be with as good people as I thought they were. But I promised myself if it was the Lord's will to spare me to see another opportunity I would offer myself to the church; but the next meeting I was not at home, and I gave out the idea of offering myself at all, for I thought that I should deceive the church and myself too. So the time passed on until quarterly meeting Saturday before the fourth Sunday in March, 1884, when I offered myself to the church on Saturday, and to my surprise was received, and baptized the next day by our pastor, Elder L. H. Hardy. And now, dear brethren, I hope I have not deceived myself nor anybody else, and I trust and hope that the good Lord of all grace may guide and direct me to walk in the right way, and that I may bring no harm upon any. I feel that within me there dwelleth no good thing.

Your brother in hope,

ALLEN LUPTON.

HUTCHISON, KY., January 12, 1885.

Very Dear Brother Respass :—I wrote to you a short time since, and in default of an answer, I hope you will not be offended if I write again. The January number of the MESSENGER is at hand, and with it I received a letter from our Brother F. A. Chick, which I had to read first, being shortest; and being greatly pleased with the contents of his letter, perhaps put me in better fix to read the MESSENGER; and having done so, I have to say that it appears with more life and vigor than usual. And in the midst of my enjoyment over the contents of Brother Chick's letter, and that of the MESSENGER, my mind reverted to a suggestion that I made to you some year or more ago; that was, for you and Brother Mitchell, with such help as you might desire, should revise our Articles of Faith, and as St. Luke has it, i. chapter, "Set forth, in order, a declaration of those things which are most surely believed among us." You did not accede to my suggestion, and I may say, in view of the responsibility, I did not really expect it; at all events, I was not materially disappointed. But after all, as in the line of God's providential dealings with us, and working all things after the counsel of his own will and good pleasure, I feel like the primary object and things contemplated in the suggestion are being brought about under God's blessings through the editors and correspondents of the GOSPEL MESSENGER. My idea was to get a declaration of the things most surely believed among us by brethren that understood their business, and who had been the least concerned in the party strife of many years past. This, also, I feel is being accomplished through the MESSENGER, as the print thereof is being made manifest. Her banner was unfurled, not in partisan strife, discord and contention, but with "all lowliness and meekness, with longsuffering, forbearing one another in love. So, endeavoring to keep the unity of the Spirit in the bond of peace.—Eph. xviii. 1, 2, 3, 4. There is one body (only one) and one Spirit, even as ye are called in one hope of your calling." In making that suggestion I felt as though I wanted, so to speak by comparison, a kind of brazen serpent raised up, for the children of the regeneration to look and rally to, amidst the confusion and darkness that very many have been passing through. Is not this perceptibly manifest in the MESSENGER? Do we not find patrons, correspondents and contributors rallying to her standard from all quarters, if not as wise as serpents, yet as harmless as doves, indicating the "unity of the Spirit," the general serpentine character, if they had any, either left behind or brought under subjection to the faith of the gospel of the grace of God; as indicating the studying of the things that make for peace, and the things whereby one may edify another. O my brother, let all those who are called in one hope of their calling cease to bite and devour; for there is one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all. Surely with all this there should be harmony in the body; and the simplicity of the truth as it is in Jesus is that which is now greatly needed, to the laying aside of

philosophic speculations and theoretical disquisitions. This is also another fruit to be seen in the GOSPEL MESSENGER.

And now, my brother, my mind runs in the retrospect of the past; and I remember, as I think, the first MSS. I sent you for print, of fifty-one pages, that I want now to thank you for not printing; that in my recollection of it, it was not fit even for the waste basket; let it not cumber the ground; if you come across it again, burn it; there was no meekness, forbearance, or unity of the Spirit in it; it was strictly a partisan paper, and the grand object of it was a wicked one, to flank out from the MESSENGER what then I looked upon and considered as the enemies of the truth, instead of encouraging them to come back to the unity of the Spirit in the bonds of peace, love and joy, and rejoicing in the Holy Ghost. I have heard it said, and I have repeated it more than once, that strife and contention among brethren is the devil's harvest. O my brother, let us divest him of his crop. The Lord rebuke thee, O Satan, the great enemy of our soul's peace! O let us no more grieve the Holy Spirit of God, who hath called us in one hope of our calling, and whereby we are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice; and be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. O my brethren, let us not give place to the devil, for he is as a roaring lion, seeking whom he may devour.

I am pleased to see the name of our Sister Philips again in the MESSENGER, with a prospect of continuance; my kind regards to her, and love for Christ's sake. Also, Brother Fred W. Keene. I had been much pleased with his work in the *Signs* a year or so ago, but he had been missing in the *Signs* for some time, and I am glad to see him wake up in the MESSENGER; hope to hear from him again. Many other letters also in the January number that pleases me well. Some seem to have been groaning in darkness, but this even is a sign of life within; and though not so pleasant, is often as profitable to the called ones as to be under a refreshing season from the felt presence of the Lord. May the Lord magnify his grace whether in darkness or light, life or death.

Yours to serve,

E. S. DUDLEY.

NOTES OF A TRIP TO ENGLAND.

Dear Messenger :—Left New York, September, 20, 1884, at 6 A. M. in the steamship Austral, for Queenstown and Liverpool. Had a favorable wind, and at 11 o'clock set the sails to catch the breezes and assist in propelling the noble vessel over the waves. Went into the saloon and eat a good breakfast between 8 and 9 o'clock. Most delightful weather—could not wish for better—good, bracing air, and not too cold.

If I keep my breakfast, hope to have a good dinner. 2 P. M.—Not able to

eat lunch yet—internal operations rather dubious. 4 P. M.—Lunched at 2:30—one big red apple, nothing else. 6 P. M.—Fed the fishes with both breakfast and lunch, and not able to eat any dinner. O my! 9.30 P. M.—Concluded to try a little lemonade; went to the saloon and asked for it; and, after a little parley with the waiter, obtained it and a bit of biscuit. Took my laprobe and wrapt it around me for a short promenade on deck, and at 11 o'clock by my watch “turned in.”

Sunday morning, Sept. 21.—Had several naps during the night, through mercy. Arose and stood as well as I could against the skylight of the vessel to scribble these notes. It is now 8 A. M. by the ship's time, but only 7:15 by mine, so there is $\frac{3}{4}$ of an hour difference in our time thus far. It is a most beautiful Lord's day morning—sun shining in all his splendor; but I am still very quâlmism within; no appetite, and scarcely know what to do. Bless the Lord for His preserving care thus far, and I trust He will continue the same throughout my journey. 9 A. M., by my time.—Went below and had for breakfast a little piece of very nice rare beefsteak, a bit of roll and a cup of tea, and waited for further developments. On leaving the saloon, I observed a notice, just put there, that “Divine service” would be held in the saloon, at 10:45. At the time appointed, bell rang, calling *us* (cabin passengers) together for worship. How it was with those in the intermediate and steerage, I know not. The captain conducted the “services” in person—reading well from the English (not American) Prayer Book—thus we had prayers for “Her most Gracious Majesty, the Queen,” as well as all the “Royal Family.” Was interested so far, it being an outward acknowledgment of the Three-One-God of Israel. The following hymn, prepared expressly to be used at sea, was sung, and was very appropriate for the occasion:

Eternal Father! strong to save,
Whose arm has bound the restless wave;
Who bid'st the mighty ocean deep,
Its own appointed limits keep;
O hear us when we cry to Thee
For those in peril on the sea.

O Christ! whose voice the waters heard,
And hushed their raging at Thy word,
Who walkedst on the foaming deep,
And calm amidst its rage didst sleep;
O hear us when we cry to Thee
For those in peril on the sea.

Most Holy Spirit! who didst brood
Upon the chaos dark and rude
And bid its angry tumult cease,
And give, for wild confusion, peace,
O hear us when we cry to Thee
For those in peril on the sea.

But oh, what a difference between that service and that we sometimes have in our little meetings in New York. My heart went out to the Lord that He would be pleased to graciously condescend to meet with and bless them, so that they might find it good to wait before Him. At 12:30 log was put up, announcing we had run 374 miles in the previous 24 hours.—Lunched at 2 P. M. off chicken and tongue. At 6 P. M., went to the saloon, and was enabled to eat a pretty good meal for me at that

time and place. After which I retired to the "drawing-room," sat down and read some of the editorials of the Gospel Magazine, Dr. Dondney's Annual Addresses, &c.—very interesting and savory. While so engaged reading, two of the lady passengers went to the piano and began to play and sing some hymn tunes. Of course, I could not read and hear singing at the same time. Two or three more joined in, and had quite a sing from the "Methodist Hymnal." At 8:30, promenaded on the deck for about an hour and a half before retiring for the night. After commending my dear family in New York, and myself on the broad Atlantic Ocean, to the kind guardian care of Him who neither slumbers nor sleeps, at the close of my first Lord's-day at sea for 40 years, I retired for the night.

Monday, Sept. 22—After going to my room last night, I think, on account of the noise caused by the machinery being so near to my berth, it was a long while before I could get any sleep. Arose about 6, and felt tolerably well, thanks to the dear Lord. It was another very beautiful morning; not quite so much breeze, but what there was was favorable. At 8:30 tried some breakfast, but it was a failure. 1:30—had a little lunch; but not much that day. 9 P. M. went on deck for an hour or so, but found it too cold to stay longer. Not being able to stay on deck, retired to the parlor and read with much interest, more of Dondney's Annual Addresses. It seems strange to me, in one sense, how such men remain in the Church of England, and enter into its cold formality. But so it is—and the Lord sustains *him* there, as He has heretofore a Toplady, a Newton, a Romaine, a Hawker, &c.

To be continued in next issue.

ELDER LIPPINCOTT'S article in type, but unavoidably crowded out of this issue.

WE would say to Elders Mullens and Holman, that we are trying to give the subject of their letters our prayerful attention, that is in regard to the Publication Society; and we trust that they themselves, and all the brethren everywhere, will cry earnestly unto the Lord for wisdom and guidance, that nothing may be done by any save such as the Lord will own and acknowledge. We think now, that in our next issue we will publish Elder Burnam's strictures upon our letter in connection with Bro. A. A. Parkes in January GOSPEL MESSENGER, and say what the Lord may enable us to say, and then drop the subject.—R.

EDITORIAL.

J. R. RESPESS and Wm. M. MITCHELL,.....Editors

NECESSITY OF GOOD WORKS.

The people of God are his workmanship, created in Christ Jesus unto good works which he hath before ordained that they should walk in them. The very purpose for which God has established and ordained good works is for his people to walk in them, and thereby show forth his praise. And he has for this purpose written his law in their heart and mind, and created them in Christ Jesus, thereby adapting them in spirit to love, practice and walk in those good works which he ordained for them even before they were born of the Spirit or manifested as his workmanship in Christ Jesus. It is positively enjoined, and gospel ministers are in duty bound to "affirm it constantly," that *they* which have *believed* in God should be careful to maintain good works. "These things are good and profitable unto men."—Titus iii. 8. And again it is enjoined, "Let ours also learn to maintain good works, that they be not unfruitful." We see by the above texts that those upon whom it is so positively enjoined to maintain good works are adapted in heart to do so. They are the workmanship of God, having a relationship, identity and oneness in Christ. Their faith is of God, and as "believers" they are to be *careful* (not negligent) to "maintain good works." It is a faithful saying, and gospel ministers should not shun to affirm it constantly. But while we insist upon good works as enjoined upon believers, and that they alone are adapted to perform them according to the letter and spirit of the gospel, we should be very careful not to claim any more for them than as fruits and evidences of our salvation. They do not procure our salvation, but they do bear testimony, and are evidences of it. We should not for one moment conclude that men in nature, who have never been quickened nor born of the Spirit, can perform any of

those good works, in the true spirit of them, which are enjoined upon those who believe in God. "A corrupt tree cannot bring good fruit." "An evil man out of the evil treasure of his heart *brings forth* that which is evil." He cannot bring forth in the sight of God anything but evil. However good it may be in the letter and form of good works, it is evil in spirit, because it is brought forth with a wicked mind, and with an evil heart. "Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth." "Thou givest thy mouth to evil, and thy tongue frameth deceit."—Psa. l. 16-19. But those whom God hath called with a holy calling, not according to their works, but according to the purpose and grace of God which was given them in Christ Jesus before the world began, are prepared of God to bring forth the fruits of their calling by walking worthy of the vocation to which they are called.

Let us, for a moment, consider this subject of good works *negatively*. Such works, however important they may be as evidences and fruits of grace in the soul, are not necessary to change God's purpose in relation to our salvation; neither are they necessary nor meritorious qualifications to prepare us to receive Jesus Christ as our Saviour. The Lord is God, and changes not.—Malachi iii. 6. Men may be brought by the sovereign grace of God to see and feel their guilt, and as a consequence may pray, repent and supplicate before God for mercy and forgiveness, but none of these things will change the purpose of God, nor procure his favor. "He is without variableness or shadow of turning."—James i. 17. Nor will good works give us a title to Christ's righteousness because it is "of God that he is made unto us wisdom, righteousness, sanctification and redemption."—1 Cor. i. 30. Good works do not procure our spiritual birth, for it is not by works of righteousness that ye have done, but "according to God's mercy he hath saved us by the washing of regeneration and renewing of the Holy Ghost."—Titus iii. 5. But while it is true that neither the good works nor the bad

works of men can possibly procure their salvation from sin, nor purchase a seat in the heaven of eternal glory, yet it is also true that a good tree will bring forth good fruit, and if a "new heart" is given us of God, as he hath promised to his people, and a right spirit is put within them, good works are necessary, and legitimate fruits of that blessed work of God. When the apostle speaks figuratively of such works as are "nigh unto cursing, whose end is to be burned," he then turns to address the brotherhood, and says, "But beloved, we are persuaded better things of you and things that *accompany* salvation, though we thus speak."—Heb. vi. 9. It is therefore evident that though good works are not necessary to obtain eternal salvation for us, yet they are expected to "accompany salvation" as the legitimate fruits of that holy principle which God hath wrought within his children. "O Lord, thou wilt ordain peace for us, for thou hast wrought *all our* works within us."—Isa. xxvi. 12. All good works spring forth from that principle which God hath wrought within his saints. These are things which accompany their salvation. And it is thus their salvation is manifested, and it is thus that they "work out their *own* salvation," because it is God that worketh in them, both to will and to do of his good pleasure."—Phil. ii. 13. They work *out* their *own* salvation, a salvation which is already theirs; they work it *out*, that is, they obey God and manifest *outwardly* by their works that which God hath wrought within them both to will and to do. Dear reader, do these good works *accompany* that salvation which you claim?—M.

RUTH—IV.

Then Boaz, prompted by his love and concern for Ruth, went up to the gate of the city and sat down; the nearer kinsman came by and sat down, and ten elders of the city were called, who also sat down in the gate. The gate was the place for the transaction of public business, as our court in civil, and church in religious business. The case was represented by Boaz, who plainly stated it to the nearer kinsman in the presence of the elders; and thus it became the concern of the whole city. It was not in Boaz to do anything

irregularly, or in disregard of law; his concern was of such a character as to forbid an illegal or unholy union with Ruth. The same spirit was also in Naomi and Ruth, neither of whom wished or would have had rest in an unholy union; and it was true also of the whole assembly in the gate. And this was the spirit in Christ. His concern for the salvation of the church was holy, so that the law, which was also holy, was honored and magnified in the sacrifice he offered in her behalf, else it would not have been accepted, and she would not have been saved. The convicted and penitent sinner has the same spirit when quickened that was in Christ; he is made to feel the holiness of the law of God; that is, he is made to loathe sin and seek holiness, and to cry out, whether expressed in words or not, in the spirit of Christ under the law, "The sorrows of hell compassed me about; the snares of death prevented me (Psa. xviii.); reproach hath broken my heart, and I am full of heaviness; and I looked for some to take pity but there was none, and for comforters but I found none. They gave me also gall for my meat, and in my thirst they gave me vinegar to drink."—Psa. lxix. Or, as Paul has it, "Wherefore the law is holy, and the commandment holy, and just, and good; for we know the law is spiritual but I am carnal, sold under sin; for I delight in the law of God after the inward man."—Rom. vii. They are made to acknowledge the justice of God, that very justice that consigns them to banishment, and are unable to see how they can be saved, or how God can be just and justify the ungodly. They feel and know they are ungodly, and would give a thousand worlds to believe that God could save such a sinner. The faith they need and seek, and without which they can have no rest, is to believe on him that justifieth the ungodly. This was what Ruth sought and what Naomi sought for her, and could not find in herself, and hoped to find in Boaz. It was what Boaz was seeking for Ruth. It was not to justify the ungodly by violating the law of God; there could have been no justification in that, but would have been adding sin to sin. To justify is "to make or

declare right;" not simply to pardon the guilty, but to make guiltless. Christ was delivered for the sins of the church and raised again for her justification, in which her sins were not only put away by his death, but she was, as he was, made guiltless, by his resurrection: that is, no longer under law, but under grace; and where no law is there can be no transgression. If guilt had attached to Christ or the church whom he represented in his death, he would not have been raised from the dead; his resurrection was the testimony that his offering was accepted of the Father. His love for the church was not of the law, but was too holy to be in violation of law, and hence it was fulfilled in her behalf. But the mere fulfilling the law in the letter, without love or the Spirit, would not have saved the church; it would have begotten no closer union with Christ than the letter could have given, and would at best but restored her to that which she had lost, to be lost again; and hence perpetual offerings for sin would have been required; it would have given no justifying faith. As the offering of Christ, destitute of love or the Spirit, would not have saved the church, so in like manner an offering made by one professing Christ, destitute of the Spirit or faith, would not be accepted, and would not save him or give him rest or deliverance. So the Spirit of Christ is the life of the body or church, and thus she is made to honor what he honors and to love what he loves, and to die under the law, in a measure, as he died, and to rise as he did to justifying faith in him, and thus to have peace or rest with God through him, and thus to bring forth in his honor and praise to the upbuilding of the spiritual house. To repeat: without love, Christ's sacrifice, be it said with reverence, like the conviction, penitence, sacrifices and works of the Christian and church, would have been as hers, fruitless, and but a sounding brass or tinkling cymbal. We almost feel shocked to speak thus of the holy and effectual work of our adorable Redeemer; that is, to speak of it as if it had been aimless and unacceptable to the Holy Father in the absolute redemption and salvation of those whom he loved

with an everlasting love. It was love, that love strong as death, infinite and divine, that prompted him to fulfill the law and to be made a curse for her. It was a holy work, a perfect work, and one accepted of the Father for a specific purpose; as specific as the work of Boaz was for Ruth. As we have said, the Spirit of Christ must be in the Christian and in all the works of the church, in a measure, as it was in him, else her works are fruitless and unacceptable. But our experience is, that not one word of all his good promises has ever failed us in any work prompted by his Spirit, and much less would they have failed Christ in his work—the redemption and salvation of the elect. If confession of faith is made to the church it must be in the Spirit, and not merely a letter faith; it must be a faith that acknowledges in spirit the truth of the letter, that the law of God that condemns the sinner is holy, just and good, and that therefore the sinner's condemnation is just; that God would be just to have condemned him, even if he had saved ten thousand others. If this much be confessed in the Spirit, then salvation is wholly of grace; and justifying faith, which is God-given, so acknowledges. This was the spirit of Christ's confession under sin for the church; he acknowledged the justice of his condemnation, saying, "Ought not Christ to have suffered these things," etc. If sin is confessed to the church or to God the same spirit must be in it, else the confession is false, and but a mockery. It must be confessed in penitence, and in acknowledgment of guilt, and thus the holy law is honored as Christ honored it. A confession, faith, or any work in the letter only, is but a "miscarrying womb and dry breasts."—Hosea ix. A mere work of the letter avails nothing; it is without issue. But the Spirit does not do away with and dishonor the letter, but establishes it. The Father accepts nothing in which Christ is not; Christ offered nothing to the Father in which the Spirit of the Father was not; in fact, the Spirit of the one was the Spirit of the other; there is unity. In the same spirit the acceptable offerings of the Christian and church are made. The prayer which the

Father hears is prompted by the same Spirit in which Christ made his. It is all of Christ; and as faith is, it is all born or begotten of God. It is the issue of the union of Christ and the believer; the offspring of the holy union. As a work of Christ in the letter merely, would not have saved the church, as being indefinite and destitute of the Spirit of the work, or destitute of life, so a mere letter work of the Christian is but a dead body, being destitute of faith or the Spirit of the work. The soul of the new life, so to speak, is love, and against holy love there is not, has never been and can never be any law or condemnation. It is the new paradise in which there is nothing forbidden, for evil cannot enter it. It would have been no more than a law union if Boaz had married Ruth destitute of love for her, and in the spirit of the Pharisees who gave alms to be seen of men, and prayed to be seen, &c. Or as if one should be baptized in unbelief or with a view of eternal salvation by it; the letter and form may be complied with, but there would be no life in it, no issue from it; and would have been in spirit as if she had married the first kinsman. Baptism now amongst worldly religionists is the same in spirit with the carnal Jew in offering his kid and doves, an offering made with a view of being saved by it. But Boaz made his sacrifice because he loved Ruth, as Christ was prompted to make his sacrifice for the church. His love is strong as death; many waters could not quench it, neither the floods drown it (Songs viii). The black and foul sins of his chosen bride could not extinguish it, and therefore in holy love he offered himself in honor of the holy law, and conquered death, destroying him that had the power of death; destroying all his enemies, which were the enemies of the church, "beating them as small as the dust of the earth, stamping them as the mire of the street; consuming them that they could not rise," &c.—2 Sam. 22. He not only removed her guilt, sin and shame as far as the east is from the west, but gave her his righteousness and Spirit; put, as the father did upon the prodigal, the "best robe" upon her; she is brought unto the King—the Father—

in raiment of needlework; her clothing is wrought gold, and she is all glorious within (Psa. xlv). As Boaz gave Ruth not only what was Mahlon's and Chilion's and Elimelech's, but his wealth of love. She is made comely and worthy of him and fit for the holy position to which his love has called her. This position she was not fit for, even before she fell, for had she been, she would not have fallen. A mere legal relationship would not have called her to this high estate; the new life is not of the law, but of grace or love. It was before or prior to the law, and was an eternal, uncreated and begotten life. It is a birth, and of God, and not created, and has the "righteousness of God;" a righteousness so perfect that it can never be anything less than perfection; can never change; there can be no falling in it. "Thou art all fair, my love; there is no spot (imperfection) in thee. My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her: the daughters saw her and blessed her; yea, the queens and concubines and they praised her" (Songs). Thus is the church adorned for her husband, and by him. The first covenant or marriage failed, and thus a way was prepared for the new covenant, and in that he saith, "A new covenant he hath made the first old; now that which decayeth and waxeth old is ready to vanish away."—Heb. viii. This covenant of works has, in our experience, failed us all, else we could not be lawfully married to Christ, but are married to our works, looking to them to provide for us, living upon them, or, in other words, would be in adultery. We are not merely divorced from the law, but are dead to it, that we might be married to Christ, and live under the covenant of love in which there is mercy to our unrighteousness, and in which our sins and iniquities are remembered no more. Because they are put away.

Thus then Boaz said to the first kinsman, "Naomi that is come again out of the country of Moab selleth a parcel of land," &c. She was willing to part with it for Ruth's sake, which was also for her own sake; they were mutually interested in it, but it would be no profit to Naomi to marry,

because that would not give Ruth rest, and hence not give her rest. The first kinsman could marry Naomi, but could not marry Ruth; by Naomi there could be no issue, and he was not rich enough to have issue by Ruth. And Naomi knew it would avail nothing to be restored to that which she had lost, to lose it again. By faith we stand. "I cannot redeem it for myself lest I mar mine our inheritance," said the first kinsman, and he plucked off his shoe, confessing his weakness. The land in Israel was entailed; it had been divided to the tribes by lot, and to each family of the tribes. A man could not therefore divest his legal heirs of the title. If he had wealth above his legal inheritance he could use that as he pleased; he could give it to the poor, or adopt strangers and bestow it upon them; but he could not invest a stranger with the title of the land vested by law in his legal successors. The first kinsman had an inheritance, but was not rich enough above that to buy the land at the hand of Ruth; by Naomi there would be no issue, but by Ruth, the seed would not be his but another's. It would be building up another's house at his expense, and this he could not do; he was not rich enough for that; it required a wealth of love that he did not have. He could be just, but not merciful; there can be no mercy in the law to transgressors. The law is naked justice; and mercy at the expense of justice or law is robbery. No man has a right to be merciful or charitable at another's expense. There is a great deal of that sort of charity and liberality, and it does not honor Christ or the law either; there is no holy issue from it. Some are blatant in charity as the Pharisees of old, but do not pay their debts when they are able to do it; so the poor laborer and tradesman go without their penny. The law is just, so just that it renders to every man his dues. The prodigal, so-called, who spent his estate in dissipation, was not entitled to the savings and wealth, or any part of it, of the thrifty and penurious home son; nor did his father give it to him; nor did the prodigal expect it, knowing that he was not worthy of it. But his father gave the poor penitent that which he prized

infinitely more than that which he had wasted; he gave him his pardon and kissed him, mercy to his unrighteousness and the wealth of his forgiving love. This to him was more than all the filthy lucre of his brother, and of which his rich brother was unworthy, and which he would not have appreciated if it had been given him. But the father took nothing of the elder brother to give to the prodigal; that would have been robbery. So Christ has neither robbed nor injured any in bestowing his hard earnings, so to speak, upon those he loved. No man has a right to charge Christ with injustice in using his own as he pleased; and no penitent sinner will. He gave his own to his own people, and they are made to esteem the gift and the giver. Boaz loved Ruth and the first kinsman did not, but he took nothing from the nearer kinsman to give her. He gave her of his own wealth, and had a right to do so, as Christ had to give his wealth to the church; and what father is to be censured for giving the labor of his hands to his own children?

The love of Boaz for Ruth, though low in estate as she was, would lift her up and not debase her. Mercy to the unrighteousness of the penitent will humble them in love to God and cause them to serve him in love and gratitude rather than pride and vain glory. This could never be under the law; there is no such life in it; no such issue from it. Thus Boaz bought Ruth to be his wife, and they were married in holiness; none could forbid, not even the nearer kinsman, because God had joined them together, Husbands, love your wives as Christ loved the Church and gave himself up for it. For this cause shall a man leave father and mother and shall cleave to his wife, and they twain shall be one flesh. The elders and all the people in the gate did bless it, saying, "We are witnesses. The Lord make the woman that is come unto thine house, like Rachael and Leah, which two did build the house of Israel; and do thou worthily in Ephrath and be famous in Bethlehem. And let thy house be like the house of Pharez whom Tamar bare unto Judah, of the seed which the Lord shall give thee of this young woman." It was a

wonderful revival amongst them; all seemed to be filled with confidence in the Lord. And the Lord gave Ruth conception and she bare a son. And the women said unto Naomi: Blessed be the Lord which hath not left thee this day without a kinsman that his name may be famous in Israel; and he shall be unto thee a restorer of thy life and a nourisher of thine old age; for thy daughter-in-law, which loveth thee, which is better to thee than seven sons, hath borne him. And Naomi took the child and laid it in her bosom and became nurse unto it. And the women, her neighbors, gave it a name, saying: There is a son born to Naomi; and they called his name Obed. It was Ruth's child and Naomi's child; it was a child of righteous love, one in which both Jew and Gentile could center in their affections, inheriting all that was Mahlon's, and Chilion's, and Elimelech's, in the love and sight of Boaz. Ruth had rest in the house of her husband, and brought forth in praise to his love, and Naomi had rest in the offspring of Ruth; her life was restored, and her old age was nourished in the rest and offspring of Ruth, and she became its nurse and laid it in her bosom. Thus Ruth had the peace of justifying faith; and Naomi rest in her rest. When she rested with Boaz, experiencing his love, she was made to wonder at his amazing condescension, and could say, when her son was born, My soul doth magnify the Lord, and my spirit rejoices in God, my Saviour, for he hath regarded the low estate of his hand maiden; for, behold, all shall call me blessed; for he that is mighty hath done to me great things, and holy is his name. He hath filled the hungry with good things, and the rich he hath sent empty away. And Naomi could rejoice and say, "He hath helped his servant, Israel, in remembrance of his mercy, as he spoke to our fathers, to Abraham and his seed forever; and all the people in the gate could say, Amen and amen!" Thus Naomi in her old age was comforted and found rest in the offspring of her spiritual children; and though too old to bear children herself, could bear in them, and nurse them as her own children in faith. And the work the Spirit began in Ruth in Moab was per-

fectured in her holy marriage to Boaz in Bethlehem ; and in Obed is shadowed the unity of Jew and Gentile, or the gospel church.

We have concluded, though we thought to have commented on Rom. xi. in connection with this subject, but will only refer the reader to it to read, as we have occupied more space than we thought to do at first. We ask the prayers of all our spiritual readers, that we may be guided right in all things; and that we may not in any way be a hindrance to any good work in our brethren, prompted by the Holy Spirit.—R.

ELECTION AND PREDESTINATION.

It is not our intention to enter into a lengthy discussion on the above points of gospel doctrine, but we wish to note a few things which we hope may be of sufficient interest to the reader to enlist his careful investigation.

1. We take it for granted that election is a Bible doctrine; and if there is one text that sustains it when correctly understood, then there is no other text in the Bible when correctly applied that can conflict with it nor condemn it. Our Saviour hath said, "The scripture cannot be broken."—John x. 35. It is therefore one complete golden chain of revealed truth, every part of which is of the same material, and rests upon the same divine authority. It cannot be broken, nor severed asunder so as to have one part of it to teach one doctrine and another part to teach the opposite. Christ is not divided, nor is his doctrine in conflict with itself. Let us therefore have a text or two setting forth election as a Bible doctrine. "I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal." This reserve that God made unto himself is election, and this election preserved not only the people, but it maintained the purity of worship in Israel when the great body of the nation had "bowed the knee" in homage to idolatry. "Even so at this present time also there is a remnant according to the election of grace."—Rom. xi. 5. It is evident therefore that election

of grace is true, and that there could not have been even a small remnant of Israel saved from their sins nor preserved from idolatry but for the sovereign choice of God. It is true that Israel sought after righteousness, in their way, like all self-righteous men and women do now, but "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."—Rom. xi. 7. We see therefore that election is not only a Bible doctrine, but that it has preserved the purity of worship, as it always will, and obtained a justifying righteousness for sinners which no works of their own could procure.

2. We wish to call very special attention of the reader, especially if he thinks that anybody is hurt, harmed or wronged by election, that such is not the fact. Election is of grace, and it does not hurt, harm nor injure anybody. It makes the condition of those it embraces everlastingly and infinitely better without inflicting the least injury upon any who are not embraced in it. Were there no election unto salvation at all, the condition of those who are not embraced in the election of grace would be precisely the same that it now is. Election takes nothing from them, nor does it deprive them of any power or merit they have for procuring salvation. If men and women, as condemned sinners, have power or merit to procure their salvation from sin either in whole or in part, had there been no election, then we say they still have that power. Election of some unto salvation through our Lord Jesus Christ has not deprived others of any power or merit that they could have had or did have even had there been no election.

3. Inasmuch as there is a very general idea among men that if election is true at all, it is based on the good works which God foresaw that some sinners would do, we wish to state here, that neither their good works nor their bad works had anything to do in procuring their election or choice of God. Such a thought as this destroys the very idea of the sovereignty of God as proceeding in the salvation of sinners upon his own sovereign will "according as he purposed in

himself." If election was based on some good which God foresaw in those who are chosen unto salvation, then the Lord hath been moved and influenced in his choice by something *out* of himself, and it could not be justly written that it is "according to *his good pleasure* which he hath purposed *in* himself."—Eph. i. 9.

4. The whole gospel system of salvation as set forth everywhere in the scriptures is, that "By grace ye are saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."—Eph. ii. 8. If therefore God is moved in his choice of some to obtain salvation by their works either good or bad, this would destroy the very idea of grace and upset the whole system of salvation as revealed in the Bible and taught in every Christian's experience. Grace and not works "reigns through righteousness unto eternal life by Jesus Christ our Lord."—Rom. v. 21. And in no part of a sinner's eternal salvation does grace reign more conspicuously and more triumphantly than in election. "We are bound to give thanks *always* to God, for you brethren, beloved of the Lord, because God hath from the beginning chosen you unto salvation through sanctification of the Spirit and belief of the truth."—2 Thes. ii. 13. If election was not of grace, why should the saints of God be *bound* by every consideration of love and gratitude to give thanks *always* and forever to God for it? If we are subjects of grace and subdued by grace, we are bound by every principle of the gospel of our salvation to give thanks always to God that he hath chosen us unto salvation, and as a result of this choice that we believe this heavenly truth.

5. Another point we wish to notice here is that election does not *damn* anybody. There is a theory that has obtained a very deep hold in the heart of men that if election of some of Adam's race to salvation be true, then the non-elect, or those left out of that choice of God, are damned eternally as a consequence of being left out of God's choice. But this is not the doctrine of the Bible. Neither election nor non-election is the *cause* of man's punishment. The scriptures

everywhere testify that man's sins are the cause of his punishment, and not election. Were there no other proof of man's entire alienation from God by wicked works than his attempt to charge his eternal banishment from the peaceful presence of God to election, this, of itself, would show the enmity of his heart against God. We hope the reader will distinctly note that we most emphatically assert that the scriptures do not teach that any man is damned eternally in consequence of election or of non-election. Election damns no man, nor is any damned because he is not elected. Men's sins have separated between them and their God, and not election.

6. Men and women of Adam's race are already, and at all times, under the death penalty of God's law as sinners until they are delivered from it by the election of grace, and this deliverance of one from the power of darkness cannot by any means hurt nor condemn another who has not obtained salvation. He is only left where his sins have placed him, and left where he desires most to be. He is "fulfilling the *desires* of the flesh and of the mind," and by his very nature he is a child of wrath, and as such the "wrath of God (justly) abides upon him."

7. Christ Jesus is the Sum and Substance of the gospel of our salvation, and as he came not into the world to condemn it, so there is no eternal death nor condemnation in the gospel, nor in any part of it. Election and predestination are cardinal points of the gospel, and like the "pure river of the water of life" they proceed "from the throne of God and the Lamb," giving life and salvation to guilty sinners. Chosen in Christ before the foundation of the world, that they "should be holy and without blame before God in love."—Eph. i. 4. This text, like many others, shows conclusively that to be holy and blameless before God is the fruit or result of election. This is what election does for sinners who are alienated from God by wicked works. It brings them nigh to God by the atoning blood of Christ, gives them a holy nature, holy desires, pantings and longings after God. It results

in giving them faith in the merits of Christ's blood to put away sin; it gives them repentance and forgiveness of sins according to the riches of God's grace in election. It begets in the subjects of grace a loathing abhorance of sin, and a fervent desire to worship, love and serve the Lord in holiness and fear all the days of their life.

8. Instead of election or predestination damning anybody eternally, or being the cause of their damnation, there is not one humble prayer, one holy desire, nor one act of obedience to God but what is immediately connected with and results from election. Could those who so bitterly oppose this blessed doctrine of grace but see and feel its power in the true spiritual light, they would be ready and willing to rejoice with inspired men of God and say, "O Lord, blessed is the man whom thou choosest and *causeth* to approach unto thee, that he may dwell in thy courts:"—Ps. lxxv. 4. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. i. 3.

It is plainly seen from the above and similar texts that the goodness and sovereignty of God as displayed in election and predestination is the source of rejoicing and thanksgiving to all those humble saints who have tasted the riches of God's pardoning love and mercy.

9. The fruits and evidences of election are manifested by conviction for sin and turning away from it; repentance, faith, hope, love to God and to his people, prayer, praise and all those heavenly emotions and desires of soul which result from being born of God. These are some of the blessed fruits of election, and he who dissents from and objects to election as thus taught in the Bible and in every Christian's experience, does in effect object to being holy and without blame before God in love. He objects to having any conformity to the image of our Lord Jesus Christ. These are plain and undeniable facts, for if we object to the only method that God

has revealed by which he brings sinners to him without blame, then of course we object to being blameless before him in love unless by a way of our own.

10. The doctrine of the Bible as held expounded and believed by the Primitive Baptists is, that neither election, predestination nor non-election is the cause of the eternal damnation of any sinner.—M.

M.'s editorial "To Children," unavoidably crowded out.

EXTRACTS FROM LETTERS.

HERRICK, BRADFORD COUNTY, PA., January 26, 1885.—*Dear Brother:*—Inclosed please find \$1.00 for one year's subscription to the GOSPEL MESSENGER, to be sent to my address. I have had the pleasure of reading a few numbers of your ably edited magazine, and am so well pleased with its contents that I determined to subscribe. The articles of Christian experience have been a great comfort and encouragement to me. To my great surprise, many times I find them to be telling some peculiar exercise that I never before had brought to my mind as an evidence that I had been spiritually taught. Surely, I have thought sometimes, none could ever be so severely tried as I have been, when I have seen something manifested in my flesh that is contrary to the Spirit. How my hope has been assailed by the fiery darts of the enemy, giving me no peace or rest until, like a drowning man, I cry, Lord, save or I perish; thou hast the words of eternal life. But the Lord appears as my Saviour in time of trouble. How true it is that the Lord will not allow one of his little ones to be tempted above what they are able, but will provide a way of escape. How wondrous it is that the Lord only withdraws his manifested presence from us for a season, that we may know a little of how sinful we are by nature, and how great a salvation he has wrought out for us in saving us from our sins. The Lord's ways are not as our ways, nor his thoughts as our thoughts. O that my ways were directed to keep thy statutes. Your brother in hope, H. W. DURAND.

EMMETT, ARK., January 11, 1885.—*Dear Brother Mitchell:*—After reading the MESSENGER, especially your "Introductory to Seventh Volume," I am impressed in mind to write, not because of ability, nor of a desire to show what I can do, but prompted, as I hope, with a desire to stir up a profitable meditation and investigation among brethren that may free them from any deep-seated or long prevailing traditions or misconstructions of the doctrine of predestination or other points.

One object of this letter is to help the editors of the MESSENGER to keep it constantly before its readers (as they have done) that *they* are not

the standard of orthodoxy, and that thus helped they may still be permitted to expound and give suggestions and admonitions which are so useful and highly prized among our brethren. Both editors and correspondents, as well as Moses, have a "pattern," and "unction" and a "more sure word of prophecy," unto which they will do well to take heed, and let every point of doctrine or practice be tested and tried by this standard.

If any of us are exercised in mind by the "unction" or spirit of Christ, it will always be "according to the pattern" given us in the Scriptures. After being quickened by the Spirit, sin is discovered, and the poor sinner is convinced that his sins consist in departing from or in violating the will of God as expressed in his holy law. God has declared the end from the beginning and his counsel shall stand and he will do all his pleasure. My own experience as well as the Scriptures testify that something has been done by me that is wrong; something that God condemns in his word, and, therefore, something that is not agreeable with his revealed will to man. I am all imperfection, and if I sow imperfection I must reap the same. Men are either prompted by the spirit of truth or by the spirit of falsehood. One of these lead right and the other wrong. One is of God, but the other is in opposition to God. But God's government is supreme. No power can defeat it. By it Joseph was preserved from death, and protected and prospered even in prison, and finally made ruler over all the land of Egypt. Christ came to do the will of God, and there is quite a contrast between what he done and what was done by those "wicked hands" that crucified him.

If this article is unprofitable please suppress it.

Yours in love,

B. L. LANDERS.

ELDER THOMAS DODSON died the 15th of last month; aged 79 years. He has been preaching over fifty years. He moved from Hickman county, Tennessee, in the fall of 1850 to Madison county, Arkansas. He was a citizen of Arkansas thirty-four years.

Yours as ever,

T. W. FROST.

OBITUARIES.

ANNIE SLADE.

The death of little ANNIE SLADE, a grand-daughter of our beloved Brother C. B. Hassell, who has gone from the land of the dying to the land of the living, was remarkable. Her manner during her last hours on earth was so composed, and her conversation about death and the departed was surprising. It was an occasion in which the power of God and the preciousness of Jesus were much felt and displayed. I do not think I ever attended a funeral like it. Never before did I feel so much that affliction brings God's people together as when I met Brother and Sister Slade, Sister Hassell, and brethren and friends generally. Christ Jesus was so precious to me on that occasion that I felt an unspeakable happiness, as Jesus himself was in my heart. Then I saw no God but Jesus. He and the Father are one, and he was my

Lord and my God. Sincerely, then, it was better to go to the house of mourning than the house of feasting. May the Lord still bless and comfort the bereaved parents, who have lost their only child; and yet she is not lost, but rather is found; absent from the body to be with the Lord, which is far better.

P. D. G.

[Copied from *Zion's Landmark*.]

ANNIE M. SLADE.

Elder Respass:—By request of the bereaved parents, I pen you the following last tribute of affectionate remembrance to the memory of another loved one, ANNIE M. SLADE, the only child of Brother and Sister William Slade, of Williamston, N. C., which they wish you to record in your paper, the GOSPEL MESSENGER. She was a promising child, greatly beloved by numerous friends. Her qualities were such as to render her unusually beloved by all her teachers and schoolmates of the Williamston Academy, of which she was an attendant. She was just eleven years old last May. She was the joy and comfort of her home, and most truly the mainspring of her parents' earthly hopes, joys and cares. But in the allwise providence of God, who is too wise to err, and O! too good to be unkind, this bright little light has been extinguished in their happy home to shine in perfect light above; transferred from the home of her earthly father to that home of her heavenly Father; a striking contrast, and all to her gain. This mainspring which linked them so closely to earth had to be broken; whereby on the afternoon of October 13th, 1884, her precious spirit was set free from the clogs of mortality by the resistless hand of death in the form of diphtheria, after a severe illness of six days.

"To darkness, doubts and fears, adieu;
Adieu, thou world so vain!
Then shall I know no more of you:
For me to die is gain."

All that loved ones could do could no longer keep that spirit in prison. O no! for it was fully equipped and prepared by the divine Spirit to quit the clogs of mortality and speed its flight on faith's exultant wings from this land of darkness, death and sorrow, to that of eternal light, life and glory.

"Sorrow for joy I shall exchange,
Forever freed from pain;
And in the heavenly regions range:
For me to die is gain."

Though but a child, unstained and unworn by the blighting hand of this life, her little mind seemed deeply exercised concerning that all-important preparation for a happy eternity; but it required the trying ordeal of death to manifest it to others, showing that truly our God is a Spirit, and his work is truly and faithfully performed in spirit. At this his proper time, loosening her childish tongue to give full and free utterance to the secret emotions of her inmost spirit, so that surely the living can now say in the depths of their sorrow, Glory to God in the highest for this manifestation of his glorious work! constraining, not only the loved ones but a large community, to behold and acknowledge the power and glorious effect of divine grace wrought alone by the Holy Spirit, even in the heart of a young child, enabling her to freely and happily express his praise with her little tongue even in the face of death. Her sufferings were great for a child, which she

not only suffered, but also endured, with wonderful patience. She would sometimes say, "I am suffering so much," and often exclaim, "O Lord, have mercy upon my poor little soul and body!" When they talked to her of death, she was calm. She knew she must die, and said she was "not afraid to die." Dr. A. Hassell, her dear uncle, was her attending physician, whom she tenderly loved and confided in, stayed faithfully by her. She most calmly said to him a few hours before she died, "Uncle Alonzo, how am I? Am I better or worse, or what is my condition? Do you think I will live until night?" She would say to her dear mother, "Will Jesus bless me; will he love me?" She would often make similar inquiries of those who waited on her. She was naturally very timid in life, but was made remarkable brave in death by that invisible Spirit and power of God, we believe, which enabled her to leave all behind and arise in immortal triumph to reign forever among the redeemed of the Lord, forever free from sorrow. Her flight could not be hindered, for she was destined to a nobler and better life. Glorious thought! In this case we witness the truth of God, that "out of the mouths of babes and sucklings God perfects praise."

"It is not death to fling
Aside this sinful dust,
To rise on strong exulting wing,
To live among the just."

No; it seems that she has rather been raised from darkness and death to perfect light and life. Thus another precious link has been broken out of our chain of natural ties that bind us to earth. Thus one by one they fall, until the whole chain, once so lovely, will finally be entirely sundered; but may we be so infinitely blessed as to be reunited in glory, and all be one in Christ Jesus, and verily *it will be enough!* The dear bereaved ones have the heartfelt sympathy of all their friends, but Jesus Christ the Lord, a sure friend in need and indeed, alone can truly comfort and console their aching hearts. Elder Gold was present at the closing scene, and delivered a most appropriate sermon for the occasion from 2 Kings iv. 26.

"O! stay thy tears; the blest above
Have hailed a spirit's heavenly birth,
And sung a song of joy and love.
Then why should anguish reign on earth?"

"Weep not for me, when you stand round my grave;
Think who has died, his beloved here to save!
Think of the crown, all the ransomed shall have:
When I am gone, I am gone."

A sympathizing sister,

S. N. B.

Williamston, N. C., December 1, 1884.

MRS. SARAH PUCKETT.

Died, Sister SARAH PUCKETT, October 21st, 1884, at her son's residence in Opelika, Ala., at the advanced age of about 82. Her husband, Stephen Puckett, several years ago, and her youngest of two sons, fell a victim to disease brought on by the hardships of camp life during the war, thus leaving our dear aged sister with only one surviving child (J. T. Puckett) to provide and care for her during her long protracted affliction. Being totally blind for several years before her death, and so feeble for some months that she could not turn in the bed nor even feed herself, she required the most careful and constant attention. Sister Puckett and family were natives of Virginia, and came to Alabama from Fairfax county, Va., in 1858, and some time afterwards she became a component member of Mt. Olive Church, and in the cemetery at that place her earthly remains now lie waiting the voice of God to raise her sleeping dust.—M.

Central and Southwestern Railroads.

[All trains of this system are run by Standard (90) Meridian time, which is 36 minutes slower than time kept by City.]

SAVANNAH, GA., JUNE 14, 1884.

ON and after SUNDAY, June 15, 1884, Passenger Trains on the Central and Southwestern Railroads and Branches will run as follows:

READ DOWN.		READ DOWN	READ DOWN.		READ DOWN
No. 6.	From Columbus.	No. 20.	No. 51.	From Savannah.	No. 53.
1:00 p.m. Lv.....	Columbus	Lv.....	10:00 a.m. Lv.....	Savannah	Lv. 8:45 p.m.
3:30 p.m. Lv.....	Butler.....	Lv.....	4:30 p.m. Ar.....	Augusta.....	Ar. 5:45 a.m.
4:25 p.m. Lv.....	Fort Valley.....	Lv.....	6:20 p.m. Ar.....	Macon	Ar. 3:50 a.m.
5:42 p.m. Ar.....	Macon.....	Ar.....	.....Ar.....	Fort Valley.....	Ar. 9:31 a.m.
11:20 p.m. Ar.....	Atlanta.....	Ar.....	.....Ar.....	Butler	Ar. 10:23 a.m.
.....Ar.....	Eufaula	Ar.....	.....Ar.....	Columbus	Ar. 12:32 p.m.
11:30 p.m. Ar.....	Albany.....	Ar.....	11:20 p.m. Ar.....	Atlanta	Ar. 7:50 a.m.
.....Ar.....	Milledgeville ..	Ar.....	.....Ar.....	Eufaula	Ar. 4:09 p.m.
.....Ar.....	Eatonton.....	Ar.....	11:30 p.m. Ar.....	Albany.....	Ar. 4:05 p.m.
.....Ar.....	Augusta.....	Ar.....	.....Ar.....	Milledgeville ..	Ar. 10:29 a.m.
7:40 a.m. Ar.....	Savannah.....	Ar.....	.....Ar.....	Eatonton.....	Ar. 12:30 p.m.

Tickets for all points on sale at Ticket Offices C. R. R.

G. A. WHITEHEAD, Gen. Pass. Agt.

J. C. SHAW, Gen. Trav. Agt.

WILLIAM ROGERS, Gen. Supt., Savannah.

W. F. SHELLMAN, Traffic Manager, Savannah, Ga.

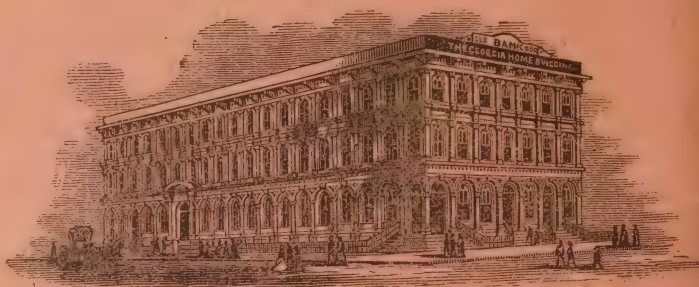
J. RHODES BROWNE, Pres't.

Wm. C. COART, Secretary.

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Liabilities.....180,800 00

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Vol. 7.

No. 4

W H Worsham

Apr 85

THE GOSPEL MESSENGER,

BUTLER, GEORGIA.

PUBLISHED MONTHLY.

Price—One Dollar a Year, in Advance. Single Copy 10 cents.

J. R. RESPESS and Wm. M. MITCHELL, Editors.

Brethren wishing to communicate with ELD. MITCHELL, in asking views on scripture, or in submitting articles written for the GOSPEL MESSENGER to his inspection, or in remitting money, will address him at Opelika, Ala.—R.

APRIL, 1885.

All Letters, Remittances and Communications, should be addressed to J. R. RESPESS, Butler, Ga.

Money should be sent by Money Order or Registered Letter.

Be certain to write names and post-offices plainly.

Subscribers not receiving the Messenger should notify us.

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W. F. SHELLMAN, Traffic Manager, Savannah, Ga.

HYMN AND TUNE BOOK.

Dear Brother Respass:

A desire has been expressed by many brethren in different parts of the country during the past few years that a Hymn and Tune Book might be prepared for use in our Churches. Believing that such a book would be of great convenience in meetings for the worship of God, we have undertaken to prepare one; and have so far advanced in the work that we shall probably be able to put it in the hands of a publisher some time during the coming spring or summer. The Book will contain about five hundred and fifty Hymns selected from Beebe's collection, and about one hundred besides, with suitable tunes to the number of about three hundred. We have been aided by the advice of brethren on whose judgment we can rely, and still expect to receive such help in the further prosecution of the work. This Book will not displace Hymn Books now in use, but may be used in connection with any collection of Spiritual Hymns. In preparing this work, the labor of which is not light, we desire to have an eye single to the glory of God and the good of his people.

SILAS H. DURAND,
P. G. LESTER.

Southampton, Bucks Co., Pa., Jan. 2, 1885.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 4.

BUTLER, GA., APRIL, 1885.

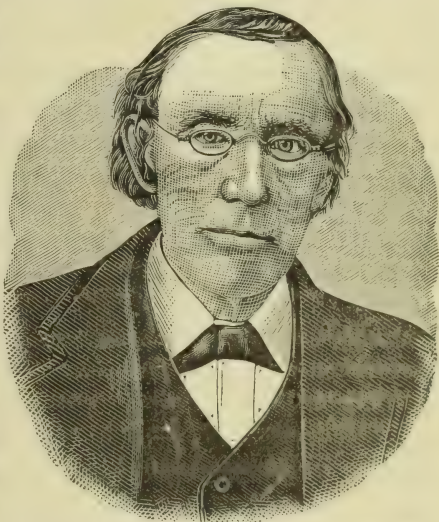
Vol. 7

BIOGRAPHICAL.

ELDER M. M. VANCLEAVE.

Dear Brethren Respass and Mitchell: — Having been much interested in the Biographical Sketches of our aged ministers, I will add mine.

I was born in Shelby county, Ky., Nov. 26th, 1810. My parents were Primitive Baptists, and taught their children to be moral and upright, but never tried to teach them religion. I grew up with the feeling that if I was good, God would love me, and I would be saved; but, if I was disobedient and bad, he would hate me. I lived in this way until I was in my twelfth year. My uncle, Samuel Vancleave, was a Baptist preacher, and while sitting under his preaching my eyes were opened, and for the first time in my life, I realized that I was a lost and undone sinner. After this the breathing of my soul was, "Lord, have mercy on me, a poor sinner." My mind was exercised in this way for sometime. I could



not see how God could be just and have mercy on one so vile as I felt myself to be.

In the year 1825 my father moved to Indiana. There were but few white people here then, but many Indians, and it was a wilderness country. But the country soon settled up fast. There were no schools, nor meetings, nearer than Crawfordsville, where there was a small Primitive Baptist Church, called Sugar Creek. My condition was miserable, having no hope and without God in the world. I sought the lonesome woods, and would try to implore God for mercy; but I felt that it would be just in him to cut me off. I had a view of the just and holy God, and of my entire dependence upon him for life and salvation. About 1827 a small church was constituted, called Union, near my father's, and my parents were in it. Elder John Lee was the pastor, and he would stop at my father's, and have meeting. At one of those meetings, while he was talking of the love and goodness of God to poor, lost sinners, all at once my trouble was gone, and I felt so happy that I could not help crying and praising God for his goodness and pardoning love to me. I then felt that my trouble was all gone, and that I should always be happy, and I wanted to tell what a dear Saviour I had found. Elder Lee advised me to go to the church, and I then thought I would; but in a few days doubts came upon me, and I feared that it was all a delusion. From then till now I have had doubts and fears; yet I can say with Paul, "By the grace of God I am what I am." In June, 1828, I was received and baptized in the Union Church, where I remained until 1831, when I was married to Miss Nancy Nickelson, and settled near Crawfordsville, and joined the church here, where I still remain.

In the year 1836 my mind became burdened on the subject of preaching, so that I could not rest day or night. My mind was exercised on the scriptures almost constantly, and when at meeting I would feel that I must speak of the unsearchable riches of Christ.

The church was in a prosperous condition about this time,

and often held prayer meetings, and I would be called on to take a part in them, which I did, and would feel relieved in my mind for a short time. At one of our prayer meetings, after speaking in prayer and saying a few words, all at once darkness shut me in, so that I could not utter another word. I felt that God had forsaken and rebuked me for my presumption, and that I would never try to speak in public again. The next week was a dark and dreary time to me. Not long after this I and my wife went to an appointment for Elder Newport, but he did not come, and the brethren called on me to speak to them. I refused, but they continued their request. We sung, and I spoke in prayer. Near the close of my prayer these words came to my mind: "Wist ye not that I must be about my Father's business?" As I arose my tongue was loosed and my mouth was filled to speak of the blessed child Jesus. While speaking I feared nothing, for my mind was caught away to heavenly and divine things; but after sitting down I felt that I had ruined myself, and was very much cast down. The brethren encouraged me, saying that they were comforted. Soon after this the church took up my case, and liberated me to speak in the bounds of the church; and so I went on, trying to speak. Sometimes I would be carried away from earth and earthly things, and at other times would be left in darkness, and feel that I never would attempt to speak again.

In November, 1850, I was ordained to the full work of the ministry by Elders Aaron Harlan, James Edwards; John Brady, Jonathan Vancleave and Jesse J. Goben. For a good many years I traveled a great deal in the bounds of our Association and its correspondence. I have had the pastoral care of several churches, and my labors have seemed to be blessed. I have baptized a great many of the dear ones, who have joined the churches that I attended; and I have joined in marriage five hundred and twenty-six couples.

I am now in my 75th year, and cannot remain here long. My desire has ever been to live in peace with all men, and especially with the household of faith. I feel that I can say

with the apostle, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth." And I have as great a desire for the prosperity and welfare of Zion as I ever have had. Your brother in the bonds of the gospel,

M. M. VANCELEAVE.

Crawfordsville, Ind.

"This sickness is not unto death, but for the glory of God; that the Son of God might be glorified thereby."—John xi. 4.

Dear Brethren:—The words of the text quoted above are resting with some sweetness on my mind to-night, in connection with a portion of my past experience, and I feel like telling, as far as I may, the readers of the MESSENGER about them. I am sometimes compelled to write or speak (if I do so at all) about words of Scripture, concerning which I have had no special experience; and while I feel sure that I have presented truth in what I have said, yet it is not out of the joy of that truth that I speak. It is so much sweeter speaking or writing about the words of our Lord when they have been made a present joy or help to us; or, at least, when in some past experience they have afforded us comfort and help. This is the case with the words at the head of this article. Once they were for a season, like apples of gold in pictures of silver to me. For a time there were no words in the Bible that seemed half so full of meaning, nor half so precious. I want to tell a little about the experience that preceded the coming of these words, and then speak of what I saw in them at the time. It is of a past experience that I would speak, but the power of it has never passed out of my heart, or out of my life since.

Two years ago last October I fell into great darkness and temptation of mind. Several things conspired together to produce this trial. I was at the time perfectly well aware of what it was that had so cast me down. At the time many of the tried members of the churches which I was serving were sick and some were ready to die. I had rested upon them as pillars during my years of labor here among them. They had not only been faithful to the cause of truth, and willing

to sacrifice their time and means to its welfare, but they had been my warm and steadfast personal friends. It seemed to me as though the very foundations upon which I rested were being removed. I saw them passing on beyond my reach, and they left a great void, and I could not lay hold on Christ, the elder Brother, the best Friend. It seemed to me that their places never could be made good to me. I should never again have such strong support after they were gone. I tried to fight against this feeling of loneliness. I tried to look to Jesus, but all seemed vain. In addition to this some differences and unkindness of feeling between brethren whom I loved had come to my knowledge and distressed and grieved me. And then the feeling filled my heart that my work and usefulness (if ever I had been of any use) were all done, and that now I must be laid away on the shelf, and to this I could not be reconciled. I thought that the churches generally had begun to feel about it as I did, and that soon in all candor and honesty they must tell me so, and to this I could not be reconciled. If I conversed, it was with a dark, cold, wretched, wandering mind, and if I sang or prayed it was with the lips only, and in my preaching it seemed there was no spirituality, but simply the cold letter. This last made me sorry when any appointment was approaching, and whenever I did speak in the name of the Lord I deplored it afterward. This state of mind lasted until in the following February. In all that time I cannot recall one ray of comfort, one glimmer of light. Many times I tried to lay hold upon past mercies, but I could draw no present consolation from them. I tried to believe that all would be well to rest in God, but I could not. During all this time my lips were dumb. I could not take any brother into my confidence. I felt that I must bear the suffering of mind alone. This has always been the case with me. I never can speak at the time when I have either great trouble or great joy. I must wait till it is past to tell it. As I said, this trouble of heart lasted until the following February.

And now I have to tell of the deliverance. It came as all

the mercies of God do, in a way that I should not have imagined, and at a time when I could not have expected it. Toward the last of the month named I went to Black Rock to attend the funeral of a dear brother, who had been a member of the church long before I came into this section. He had been a prompt business man, and the church looked to him to attend to many of her affairs. Besides he was a spiritually minded brother, and in this had been a joy to the church. I recollect how troubled I was as I drove on my way to his funeral. The day was cold, and a raw wind was blowing. I recollect the thought crossed my mind that the day was in perfect keeping with my feelings. I was cold and gloomy as I could be. Before going to the meeting house, where the funeral service was to be held, I had selected a text which I thought I would use, though I had no word from the Lord. When the large congregation had assembled, and we had sung a hymn, I read this eleventh chapter of John. As I read the fourth verse it arrested my attention. I could not then pause to reflect upon it, but as I read the words it seemed like coming into a warm room out of the cold. I could not tell where the fire was, but I knew that the room was warm. I did not know just what it was that made the text seem good, but it was good. As I read on through the chapter, and then, and through the prayer, the words followed me: "This sickness is not unto death, but for the glory of God; that the Son of God might be glorified thereby." I felt that this was from the Lord, and that was what I must talk about, if about anything. As I mused the fire burned, and as I talked the fire also burned, and I was comforted as I had not been for four months.

And the text applied itself to my mind in this way: Lazarus was sick. The sisters sent word to the Master. It was the best thing they could do. It was all they could do. Let us tell everything to the Master also. This was the custom of the disciples. Now Jesus sent word that "this sickness was not unto death," etc. And yet Lazarus did die. What did Jesus mean? He meant that the ultimate end th-

God had in view was his own glory, and that Jesus might also be glorified. What God does always has this end in view. He did not command sickness upon Lazarus simply that he might suffer and die. He took no pleasure in the infliction of suffering upon Lazarus, but he had in view the object of exhibiting the power and grace of Jesus. And no doubt in his very sickness, Lazarus did glorify the grace of God, by patient submission to the will of God, and by steadfast and cheerful trust in him. And at all events we know how God was glorified and Jesus exalted soon after by the raising of the dead man to life again at the all powerful word of Jesus. Had Lazarus not been sick, and had he not died, this most wonderful of all the miracles of Jesus could not have been wrought, and we should lack one testimony to the power and sympathy of the Lord.

Then, as I spoke, my mind was led to the brother whose mortal remains lay cold and still in the coffin before me. We all remembered our brother's life and deportment. All of us believed him to have been an humble, trusting Christian man. Some of us had been witnesses to his steadfast and cheerful faith in his sickness. It had been long and very painful, but no murmuring word had fallen from his lips. He greeted us all who saw him with a smile, and he spoke to us words of good cheer, and even of rejoicing. How well he suffered to the glory of God we knew. As we saw him we knew the power of grace to sustain as we had not known it so well before. And so, in our brother, God had been glorified. His sickness also was not unto death, but for the glory of the Father and the Son. And soon, we knew not how soon, his body also should be raised up as was the body of Lazarus and be changed into the image of the Lord. And thus he would become a witness forever to the power and grace of God which raiseth the dead.

And then, as I talked on to the people, the glorious truth filled my heart that all sorrow, all pain, all loss, all suffering, all sickness, all death, was not designed to harm us, but that in it all the name of the Lord should be exalted. I felt that

I was filled with gladness at the truth that "all things work together for good to them who love God, to them who are the called according to the purpose of God." We cannot see the way, but in this we walk by faith, and not by sight. Jesus once said, "What I do thou knowest not now, but thou shalt know hereafter." And this is true of all the providences of God. The present looks dark and mysterious, and to human sight the future is full of awful forebodings. But upon this rock of promise standing, we can find rest. "This trouble is not unto death, but for the glory of God, and that the Son of God might be glorified thereby." What need of even desiring to see the future of our lives, since we are told that the end of all is the glory of God? All these things I talked about, and I believe that God blessed the words to the people, and I was humbled by it.

But what gave special comfort to me and lifted the dark cloud from me I did not, and could not speak of then, nor before the people there assembled. It was this: all the fear and anxiety and distress of these past four months wherein I have been so shut up in darkness was not designed for my harm. It has been the design of God to make it all (in some way, but how I knew not) a blessing to me, so that in me he might be glorified. And the feeling of peace and submission that came to me I could not express, and I would not exchange for worlds. O, I thought, if only God may be glorified, let sorrow, let loss, let pain come. No matter what may come, I can and will rejoice that the power of Christ may rest upon me. I was glad, and I was thankful, that now at last the clouds had broken, and I could feel the warmth and see the light of the sun.

This experience has shed its light upon me ever since, and I can never forget the joy of that deliverance from restlessness and fear. I had been full of unbelief, but now my faith was greatly increased and I could praise the Lord. I have felt, brethren, like telling you of this, that you may praise the Lord for me and with me.

I want to say before closing, that the letter of Brother W.

S. Montgomery, in the January number of the MESSENGER, struck a tender chord in my heart. I could but shed tears as I read it. I was drawn very closely to him in brotherly sympathy by it. I know something, I think, about the conflicts of which he wrote.

In the February number of the MESSENGER, Brother Mitchell's editorial upon the "Oneness of Christ and the Church" commands my hearty approval. Also the letter of Brother Kerchival seems to me worthy of all approval. The MESSENGER grows in favor with all who read it.

I remain your brother in a precious hope,

F. A. CHICK.

Reisterstown, Md., February 6, 1885.

ELKHART, TEXAS, May 21, 1884.

*Elder W. H. H. Dallas—Dear Brother in Christ:—*Your request for my views of 1 John iii. 9 to hand, and I will try to comply. The text reads: "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God."

Jesus says, "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." Everything brings forth after its kind—the natural that which is natural, and the spiritual that which is spiritual. The things of man, knoweth such things as are of man by the spirit of man that is in him; and the things of God are only known by the Spirit of God. I will here say that I believe that every human being who has been or ever will be born into this world, white, black or red, had his natural life in the earthly Adam, both the elect and the non-elect; though I have been accused of believing in two seeds in the flesh, or in two distinct fleshly generations. I believe no such thing. Adam and all his posterity are of the earth, and they are obeying the command that God gave him to be fruitful and replenish the earth; and when each one has finished his course, he returns to dust, for "dust thou art, and unto dust shalt thou

return," there to remain until God shall raise the dead and give a spiritual body. "By one man sin entered the world, and death by sin; so death passed upon all men, for that all have sinned."—Rom. v. 12. So we see that the transgression of the law is sin, and sin is the cause of death, for the penalty of transgression was death to Adam and to all his posterity in him, including his wife, the mother of all living. But of the vessels of mercy it is said, "You hath he quickened who were dead in trespasses and in sins;" and that "God who is rich in mercy for his great love wherewith he loved us, even while we were dead in sins, hath quickened us together with Christ." But as the natural progeny of Adam all have received their natural life and being from him, so do the children of God all receive their spiritual life from the Lord Jesus Christ. Their life is hid with Christ in God. He is their *life*.

Some have asked the mysterious question, "What is it that is born again?" And some have tried to answer, while others have found fault because they could not explain it to their understanding. But, my brother, it is something that cannot be told nor understood by the natural mind, for "the natural man receiveth not the things of the Spirit." Yet there is something that is born of God, and cannot commit sin. The apostle says, "With my mind I serve the law of God, but with my flesh the law of sin." There is a Spirit in those who are born of the Spirit, that does not commit sin. To them, and in them, God hath sent forth the Spirit of his Son in their hearts, crying, "Abba Father." So I conclude that it takes the whole man, both the Adamic and spiritual, to constitute the child of God, for Paul says, "As we have borne the image of the earthly, we shall also bear the image of the heavenly." And as it took both to bear the image of the earthly, it will take both to bear the image of the heavenly. The Spirit and grace of God was in Christ in eternity for all those who are in time born of the Spirit. And the Lord speaks of them even before they are manifest in the world as though they were already present. Of Christ it is

said, he was rejoicing always before the Lord, and his delights were with the sons of men, even before the earth was formed. (Prov. viii.) These vessels of mercy which compose the visible members of the church and body of Christ, were chosen of God in Christ in eternity. This is clearly seen from cxxxix. Psalm, and many other places, which space forbids quoting at length. But I will now come more directly to the text.

Those who are born of God are born not of blood, nor of the will of man, nor of the flesh, but of God; not of a corruptible seed, but of an incorruptible, by the word of God, that liveth and abideth forever. By nature they are children of wrath even as others, but they have been made to see themselves as sinners, lost and ruined, and to behold all their works as but "filthy rags." in the sight of God. And when all hope of mercy was about gone they were made willing to be saved on the principles of the gospel, which is the power of God. Then by faith, which is the substance of things hoped for, they were enabled to see Jesus on the cross as the one who had borne their sins, and the Spirit beareth witness with their spirit that they are the children of God. And now, my brother, that good *something* that died in Adam is quickened and made alive in us. "You hath he quickened who were dead in trespasses and in sins." But this old carnal mind is not changed, but is still enmity against God; and so the children of God who are born of the Spirit will have a continual warfare as long as they are in this world. Often, indeed, we suffer this old carnal mind to lead us, and then we go wrong. This old fleshly body and nature have no more power than it had before we received a hope in Christ. So I conclude that it is not yet born again or born of God. Nor is it yet done sinning, nor will it be till death. When we receive the Spirit of Christ, then the dead *faculties* of the soul are quickened and made alive, so that we see things in a different light to what we ever had before. So we conclude that the soul is born of God, and for that reason desires to serve God and live free from sin. Here is one that has had

his fill of sin, yet with Paul, he has a warfare that "what I hate, that do I." And yet, "It is no more I that do it, but sin that dwelleth in me," for in my flesh there dwells no good thing. Sin is yet in the flesh, for it is not yet born of God. This old body must lie down in death, and there remain till the resurrection morn, when this corruptible will put on incorruption and this mortal shall put on immortality, and this old body will then be swallowed up of life. We have in the spiritual birth received the spirit of adoption, and have a hope given us that this old body will be adopted at some future time. "Waiting for the adoption, to-wit, the redemption of our body."—Rom. viii. In this earthly tabernacle there is a groaning with the saints of God until the redemption of the body. And what is the body redeemed from but from the earth? Christ Jesus is the Head of the body (the church), the First Born from the dead, and in all things has the pre-eminence. And as he was born from the dead, even so in the resurrection will all His body be born from the dead. It is sown a natural body, but it will be raised a spiritual body. Then, as both soul and body are born of God, there will be no more sinning, sorrow, pain or death. Then will be brought to pass the saying that is written, "Death is swallowed up in victory." "The sting of death is sin," but thanks be unto God who giveth us the victory over sin, death and the grave. But, my brother, the best of all is, we shall see Jesus as he is, and be like him. Then shall we be satisfied when we awake in his likeness. This is enough for me to know, that I am to be like my glorious Redeemer and Saviour, and it does seem to me that it should be enough for all the saints of God, without speculating about what kind of a body we shall have; for "God giveth it a body as it hath pleased him and to every seed his own body." This is sufficient.

You will see that I have not taken time nor space to refer to the chapter and verse of quotations from the Scriptures. I have followed my mind and written in much haste, but still I have written more than at first intended. If you think this

will not darken counsel, you can send it to the GOSPEL MESSENGER, and if its editors think it worth a place in that excellent paper they are at liberty to publish, if it does not crowd out other and better matter.

Yours in gospel bonds,

BEN PARKER.

CRAWFORDSVILLE, IND., February 8, 1885.

Elder J. R. Respass—Dear Brother in the Lord our God:—

I thank you for your kind and comforting letter, and for the sweet GOSPEL MESSENGER, whose pages I would not mar, therefore the inclosed lines are humbly submitted to your better judgment. Brother Chick's letter on the words "Follow Thou Me" was such a feast to my soul that all murmurings have been laid low, with the question, "What is that to thee?" and the sweet peace which floweth as a river has rested upon me, compelling me to write the lines I send. My husband is attending a church forty miles away. My love to your dear wife.

Your little sister,

SALLIE M. BARTLEY.

"FOLLOW THOU ME."

Yea, Lord! for all my safety lies
 In following close to Thee;
 And so, with calm and trusting eyes
 I look to Thee for my supplies.
 My daily wants, and inward cries
 Are known and felt by Thee.

Then like a helpless little child
 I would be led by Thee.
 Thou know'st the way is dark and wild,
 The path unsafe, and sin-defiled;
 That weary feet are oft beguiled
 To turn away from Thee.

O! take my restless hand in thine,
 Nor let me from Thee rove.
 The Angel of Thy presence shine
 Around about me, and refine,
 And purify this heart of mine
 With beams of heavenly love.

How sweet when all the way was new,
 To rise and follow Thee;
 To keep Thy holy Cross in view,
 To think that all my journey through
 The path refreshed with heavenly dew
 Was portioned out me.

So blest was I, I could not know
 Thy peace would e'er remove.
 I asked that I might always go,
 By quiet waters still and low,
 Where choice and fragrant lilies grow
 In pastures of Thy love.

And now I pray, "Thy will be done,"
 But let me follow Thee,
 Until shall sink life's setting sun,
 The dream be past, the vapor flown,
 Until my glory is begun
 And I Thy face shall see.

NOTES OF A TRIP TO ENGLAND.

Continued from page 148, March Number.

Tuesday, Sept. 23.—Arose awhile before daylight. Not being light enough in my room to see what time it was, turned in again. Lay till I heard some around, then I got up, and found weather not so fine as the days before—could not see the sun. What a mercy for us, though we cannot see it, still it's there. So, dear child of God, is it with us sometimes; when the blessed Saviour, in inscrutable wisdom, hides His lovely face from our view; darkness and doubts prevail, so that "we see not our signs," and while thus

"Encompassed with clouds of distress,
 And tempted all hope to resign,"

the arch-enemy of our souls takes advantage of this, and suggest with a roar,—“where is all your religion now?” and continues his lies with

"The Lord has forsaken thee quite—
 Thy God will be gracious no more."

Don't you see you are only a hypocrite—one of those whom Jesus speaks of as not having come in by the door, but climbed up some other way?—and the poor Christian is tossed with temptests and not comforted. Feeling a host is come out against him, yea, even a great company—

"A worldly crowd to din his ears,
 And crowds of unbelieving fears"

hide Jesus from his sight—and now, like Jehosaphat, he "knows not what to do." By and by, a little hope springs up in the soul—he knows

the enemy is a liar, and has been from the beginning, and is ready to tell him so to his face. The child of God now pants for the light of the glorious countenance of the dear Redeemer, but fears it will never be his. But, though he may be

“Disheartened with waiting so long,
And sink at Christ's feet with his load,
All plaintiff he'll pour out his song,
And stretch forth his hands unto God.”

Be of good courage, then, dear soul, thy precious Jesus is not far off. “He sees us when we see not Him.” He sits by, and beholds all this, and, in His own good time and way, He bursts through the cloud, and shines forth, and then you see Him as the glorious Sun of Righteousness with healing in His beams, shining upon *you*, and showing Himself as *your* Saviour, and *your* God. Then the lying enemy hides his hated head, and slinks away a defeated foe. [But to return.] Then a storm threatened us, a cold rain set in, and very poor feed for me after that during the day. In the evening, the storm began, so that we had a terrific night, reminding me of the lines I read many, many years ago, on a gale in a ship at sea. A lad had gone below to try for sleep, but found he could not. He returned to the deck and said to the pilot :

“O pilot, 'tis a fearful night,
There's danger on the deep,
I'll come and pace the deck with thee,
I dare not go to sleep.
Go down the sailor cried, go down,
This is no place for thee;
Fear not, but trust in Providence,
Wherever thou may'st be.”

Good advice, but how few are able to do it at such times.

Wednesday, Sept. 24.—Arose at 6:30. Found a very cold rain falling, so that I could not stay on deck. Went below again, and tried to sleep, but was suddenly awakened, feeling very ill—so could eat scarcely anything that day. Storm still continuing, a strong wind dead against us—the sea raging, waves rising higher and higher, and our noble vessel so rolling I could with difficulty either sit, stand, or lie still.

Thursday, Sept. 25.—Tremendous storm—vessel rolling so much all the past night that I had hard work to keep in my berth. Did not pretend to undress. If I had divested myself of clothing, I don't know how I could have put them on again. Retired without eating or drinking. This morning the sea rising mountains high, and down into the depths we go again and again. Went to the saloon for breakfast. I had just sat down to the table, when I heard a loud noise behind me; on turning round to ascertain what it was, found a lot of watermelons had rolled from a side-table, and were smashed all to pieces on the floor. Fixings were around the dining-tables to prevent the dishes, cups, &c., from falling off. Had very little appetite, but still thought it best to try and take a little something. Ordered small mutton chop, with a cup of tea. When the

waiter brought it, the ship gave a lurch, and away went the things on the tables, back and forth, but not off on account of the guards around. While the waiter was at my side, holding the cup of tea, and standing on his feet as well as he could, another lurch came, and the waiter called out—"There it goes; better take and drink it at once." I did so, eat a little more, and finished up with a bunch of grapes; so that, after all, I did pretty well on a ship in a storm. Eat but a small quantity through the day, though kept down what I did take. Sea still roaring—waves still rising like mountains, and ship still rolling; and the prospect is, it will be another rough night, with very little, if any, sleep for me. However, there is One who neither slumbers nor sleeps. Seeing the waves rolling mountains high—"wave upon wave"—I thought of the story about the little child who stood calm and quiet on board the ship when in a storm at sea. On being asked how it was he was not afraid under such circumstances, said he—"Oh, my *Father* is at the helm." Just so, I felt it a very comforting thought at that time, though the tide was rolling high—"My *Father's* at the helm." And not only so, but "He holds the wind in His fist, and the waters in the hollow of His hand." My prayer was—

"Jesus, o'er the billows steer me,
Be my Pilot through the storm."

As I lay in my berth, I sang—

"This God is the God we adore;
Our faithful unchangeable friend,
Whose love is as large as His power,
And knows neither measure nor end."

10:15 P. M.—Weather has been to-day, and still is, very rough. Poor prospects for rest.

Friday, Sept. 26.—Weather still rough and stormy, and as a *left-handed* consolation, the quartermaster said, the prospect was it would continue so through the day. It is a little encouraging to know that, though the way is so rough and stormy, our noble vessel is rushing through the mighty waters at a rapid rate. We are still feeling the effects of the gale, which we hope is nearly past. Our captain said, the last meal we should have on board would be breakfast on Sunday morning, and so it proved. We passed the steamer "City of Chester," to-day, which, the captain said, left New York on the Thursday before we left on Saturday. On account of the vessel rolling so much, but little sleep for me that night, either. Through mercy, I felt tolerably well, notwithstanding all.

Saturday, Sept. 27.—Arose at day-break. During the night the storm abated, but it was too hazy to see the sun rise. It soon did rise, and clear away the haze, and fine weather set in, but still a heavy swell on the ocean, causing the vessel to continue rolling. It was said we should probably reach Queenstown harbor in the afternoon, as notwithstanding the heaving waves, we were rapidly moving on to port. Between 8 and 9 A. M. had for breakfast beefsteak, and fried potatoes, with a roll and tea. Felt pretty well that morning, my mind drawn out to the dear Lord for His goodness and mercy vouchsafed to me, a poor worm, thus far, and

praying for those I left behind in New York, as well as myself, that I might be taken safely into port, and be enabled to hear some of the Lord's own servants in that favored land proclaim the unsearchable riches of Christ; yet not forgetting our little "Beaulah" in the city of New York. Notwithstanding all the difficulties we have encountered, I trust we are *married* to the Lord of hosts.

"Come, Holy Ghost, and blow
A prosperous gale of grace;
Wait *us* from all below,
Towards heaven, our destined place;
Then, in full sail, *our* port *we'll* find,
And leave the world and sin behind."

Land was sighted at noon, and Fastnet Light-house soon after. At 1:45 went to lunch, and thus I forgot all about the Light-house, which I had a desire to see, but it was passed before I returned to the deck. We got into Queenstown harbor about 4 P. M. Landed some passengers, and moved on for Liverpool, where we arrived on Sunday morning. It took us quite awhile to get passed the custom's officials, so that it was too late to get to London and any place of worship that I cared about attending. There my passage from America to England was accomplished.

When I left New York, my elder son and his wife were in England, and I expected to meet them there. Upon my arrival, to my great disappointment, I learned they sailed for home on the Wednesday previous, so that we must have passed each other on the Ocean. This was quite a damper to my feelings. However, I was well provided for with kind friends, during my short stay in different parts, for which my praise is due to the Father of all my mercies and the God of all Grace and comfort. On Monday, after attending to business, I began to inquire for some places of worship, where the truth, as I love to hear it, was proclaimed. The first place I went to was Gower St. Chapel. There I heard a Mr. Bourne, from Deptford (if I mistake not) preach a very good, sound, experimental discourse. It was on a Tuesday evening, which may, in some measure, I suppose, account for the slim congregation, but few being present, considering it was in the great city of London; though that I look upon as a sign of the times in which we now live.

The next I heard was on the following Lord's-day, in Zoar Chapel, Great Alie st., London. Mr. Ashdown, the pastor of the church there, was the preacher. Found more in attendance there, though not a crowded house, by any means. But oh how the man of God was led out to proclaim the truth as it is in Jesus, with power and demonstration of the Spirit accompanying the Lord's own Word. Text, Isaiah xxxiii. 2: "O Lord, be gracious unto us; we have waited for thee." [Of course, I cannot pretend to give, in these brief notes, any account of the sermons.]

The next service was on the same Sunday evening. After meeting in the morning, went with one of my friends, a member of the church in Gower st. to take dinner and tea. Had a very good and profitable visit with the family. Then accompanied them to Gower street Chapel, and

there heard Mr. Hemington. He preached well, though I did not have the same desirable soft feeling in hearing him as I did while listening to Mr Ashdown in the morning, but the minister is not to be blamed for that. However, it was more than made up to me afterward. I was introduced to the minister (Mr. H.) and also to one of the deacons, by my friends, and as it was their time for administering the Lord's supper, I was kindly invited to a seat with them at the table. O, my dear readers, when I came to partake of the emblems of my precious Saviour's broken body and shed blood, my poor flinty heart was once more made soft, to think that an unworthy worm like me should have the privilege of again commemorating the death and sufferings of the dear Lord, and in my own native land, too. It seemed too much for such an unworthy creature as me. My eyes welled up with tears, as they do this moment while I write, and the language of my soul was, and still is—

“ Was it for crimes that *I had done*
 He groaned upon the tree?
 Amazing pity, grace unknown,
 And love beyond degree.”

O, that I could ever live with such a gracious manifestation in sight—but that is not to be expected while in this earthly tabernacle.

The next day I left London for the town of Reading in Berkshire, to make a visit to the only living sister of my late dear wife. Learned there was to be service in the Baptist Chapel there in the evening. I attended at the time appointed, and heard a Mr. Mortimer. He preached a good sermon, but to a small congregation. His text was—“ We have the sentence of death in ourselves,” &c.—2 Cor. i. 9. He spoke to an attentive audience, though small.

Spent the next Saturday and Sunday with my honored and respected kind friend, Mr. John Gadsby, in Brighton, the Publisher of the Gospel Standard. Attended Galeed Chapel with them in the morning, and was disappointed that I could not hear the pastor there—Mr. Popham—he being called away to preach to another people that day. However, I heard a very excellent sermon from a Mr. Mockford, of Heathfield, in Sussex county. Text, Gal. iv. 6, 7: “ And because ye are sons God hath sent forth the spirit of his Son into your hearts, crying, Abba Father,” etc. The same subject was continued in the evening. Two very savory discourses, delivered to good congregations, and appeared to be well received by them.

October 16th.—Returned to London, and attended Mount Zion Chapel, Chadwell street, Clerkenwell. Heard Mr. Hazelton very well from the text in the cxix. Psalm and 147th verse. “ I hoped in thy word.”

That was the last sermon I heard in old England, and perhaps will be the last I ever shall hear there. However, the Lord above knows that.

My return was somewhat hastened by the fact of my having a return ticket by the “ Anchor Line,” and a desire to come in the splendid steamship “ City of Rome,” and the last trip for the season from Liverpool to

New York would be October 18, so that I had to make preparations to leave London on that day.

My notes of the return passage will be very brief, as of necessity there would be a great sameness. We left Liverpool on Saturday evening at 8 o'clock, October 18th, and arrived in Queenstown harbor next day about noon. Were detained there about two hours, taking on board a number of passengers, and considerable provisions. We then started for New York with the wind all against us, and it so continued from Queenstown harbor to New York harbor. We had but little fine weather during the voyage, but a great deal of fog, so that the fog whistle was used very often, disturbing us poor passengers, consequently we had little sleep some nights. Notwithstanding all this, and a gale of wind, and that against us, the magnificent ship was propelled through the waters at a rapid rate. The third night out (I think it was) we were suddenly stopped in mid ocean. Of course there was uneasiness for awhile until we found out what was the matter. The cause was a break in some part of the machinery. We had to stay there five or six hours at the mercy of the waves and Him who controls them, while repairs were made. When we started we came right on without stopping again.

We learned there was among the saloon passengers one who professed to have made a marvelous discovery about the "ten lost tribes," and was a lecturer on that subject. To relieve our monotony he volunteered to lecture to us in the saloon on Friday evening. Accordingly we assembled at 8 o'clock. He occupied about an hour in defense of his theory, that the "ten lost tribes" are among the inhabitants of England and America, saying that it was of great importance to all lovers of the Bible, as it proved the truth of the Scriptures, and if generally believed would become a death-blow to infidelity. There were none present to dispute his position, and, at any rate, it was a little relief to us, although the ship was rolling most of the time. We sped on our way through the deep, arriving in New York harbor on Monday noon, and at 337 west Sixteenth street the same evening, October 27th, 1884, was at home. Praise the Lord.

JOHN AXFORD.

New York, 1884.

MURFREESBORO, TENN., January 17, 1885.

*Elder J. R. Respass—Dearly beloved Brother in Christ:—*As I am at leisure to-day, it being so cold that the brethren and sisters of the church here failed to put in their appearance, I have, I feel, great reason to be thankful for the many mercies and blessings that I have been the recipient of during my whole life, mercies and blessings that I never, no, never, merited. I have (through life) had many severe and heart-searching trials that seemed more than I could bear up under, but out of them all I have (thus far) been delivered, and I hope that I will still be delivered. I have also been in pleasant places; for I have seen the saints when they were happy, heard them praise God for his goodness to them, and my

poor soul has felt the joy in praising God's grace with them. The past week has been spent in the company of the saints at their meetings and at their houses, singing and praying from house to house, speaking to their dear children on the subject of their souls' salvation, and visiting the sick in their afflictions. Visiting the sick is a duty much neglected by many. Beloved brother, I realize a comfort and a joy in visiting the sick that is different from the joy arising from other duties, and am persuaded that if brethren who have neglected this duty would attend to it faithfully and prayerfully they would be greatly strengthened and encouraged. O, to hear the dying saint speak of their home in glory, who seem so perfectly willing to resign their all in the hands of Him whose they are, is indeed well calculated to buoy us poor trembling, feeble ones up to a redoubling of our energies. If you wish to feel that you have done your duty, visit the poor, the sick, the widow and the orphan in their affliction, and thus administer comfort to these, the Lord's poor.

Our meeting at Stephens' Grove, last Saturday and Sunday, was indeed a pleasant one, and also at Enon, Monday and Tuesday. These two churches have long been under the pastoral care of the late lamented Stephens, for whom I have agreed to preach, and humbly pray God's blessing upon them. The prospect is somewhat flattering for some ingathering at both places soon. May it be the will of the Lord to add to them such as he will own and bless is my humble prayer.

J. E. FROST.

"That being justified by his grace, we should be made heirs according to the hope of eternal life."—Titus iii. 7.

Dear Brethren :—Eld. R. A. Biggs, of Texas, requested me some time back to give my views on the above text, through the GOSPEL MESSENGER. I have delayed complying with the request of this beloved brother hitherto partly because of a lack of time to write, and partly because of a feeling of destitution of any special light on the text. The text is the latter portion of a paragraph, comprising several preceding verses, all the fore part of the chapter. Let the reader turn to the chapter and read down to the text and it will save the time and room of copying it, both in writing and in print.

The apostle refers to the condition of the saints in nature before they are called by grace, and describes them as being "foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." He then refers to the appearing of the kindness and love of God our Saviour toward man; and then tells how the saints are saved, declaring that it is not by works of righteousness which they do, but according to His mercy, by the washing of regeneration, and renewing of the Holy Ghost, which He sheds on them abundantly through Jesus Christ, that being justified by his grace they should be made heirs according to the hope of eternal life.

In some of his letters the apostle Paul treats extensively and unmistak-

ably plain on the doctrine of election, as the cause of salvation; but in the text and its connection he is evidently treating on the manifestation and calling of the Church. Being justified by the grace of God, through the election of God, and the harmonious or commensurate atonement of Christ, the Church, out of every nation, kindred, tribe and tongue, is, at God's appointed time, called with a holy calling, washed by the washing of regeneration, renewed by the Holy Ghost which is shed abundantly upon them, and thus manifestly made heirs according to the hope of eternal life. The saints are evidently, in the purpose of God, by the rich and abundant provisions of grace, heirs before they are made so manifestly by the office work of the Holy Ghost. And when they are thus manifestly made heirs it is according to the hope of eternal life; that is, they are heirs just as they hope they are; they are heirs and joint heirs with Christ of eternal glory, just as they hope they are according to that good hope inspired in them by eternal life, which they receive as a gift from God through our Lord and Saviour Jesus Christ.

It is evidently taught plainly in the Scriptures that none will ever be manifested as the heirs of salvation except those who are justified by His grace. And it is also plainly taught in the Scriptures that it is by the washing of regeneration and the renewing of the Holy Ghost that the heir is manifested, and not by works of righteousness which he does. The apostle declares that the Holy Ghost is shed abundantly upon the heir, setting forth evidently that it is thus he is called, quickened, washed, renewed, taught, and so on. The apostle evidently sets forth the necessity of the new birth, as did our blessed Saviour in his teaching to Nicodemus. Nicodemus, though a ruler among the Jews, was ignorant of the necessity of the new birth, and it is, no doubt, true that many claiming to be teachers in the Church now are as ignorant as he was. Nicodemus, no doubt, relied on his knowledge of the letter, and his conforming thereto ceremoniously and morally for salvation, and this was his religion. Practically, there are many like Nicodemus now. I noticed not long since in one of our excellent Primitive Baptist periodicals where a preacher among the Primitive Baptists denied Holy Ghost teaching in the present day, claiming that the apostles alone were taught by the Holy Ghost, and that the saints in this day must get all their knowledge of God, of Christ, and of the plan of salvation from the Bible. He had as well have denied the quickening and washing of the Holy Ghost as to have denied the teaching. He had as well have denied the new birth at once, according to my humble judgment. There is quite a difference between a letter, historical, or traditional knowledge of God and Christ and the plan of salvation, and an experimental knowledge of them received by the direct teaching of the Holy Ghost shed abundantly upon one. As there is a vast difference between an historical faith and an evangelical faith that is declared in the Scriptures to be a fruit of the Spirit, then this faith and knowledge, that is by the teaching and witnessing of the Holy Ghost, is not learned by reading the Scriptures, but are confirmed thereby

and testified to. In the new covenant which the Lord makes with the house of spiritual Israel, every heir of salvation, personally for himself, has the laws of God put in his heart and written in his mind, and so far as a saving knowledge of God and Christ and salvation is concerned, needs not to be taught by his neighbor or brother. Indeed, in this respect, his neighbor or brother could not teach him at all. In this respect God is the only teacher. "All thy children shall be taught of the Lord." There is no preacher, however eloquent, wise or good, can put the laws of God in the heart of any one, or write them in the mind of any one. No man can by the Scriptures, or by any means whatever, by any impression he may make by his preaching upon the mind of any one, bring such a one into possession of eternal life. If one is not quickened by the Spirit, does not have his heart opened by the Lord, he is, at best, but a carnal hearer. "It is the Spirit that quickeneth: the flesh profiteth nothing."

When one is quickened, born again, he evidently receives eternal life as a gift. If he does not, in what sense can he be said to be quickened? "You hath he quickened, who were dead in trespasses and sins." Those who were dead are the ones quickened. Life is the opposite of death. Therefore one must receive life when he is quickened. And when one receives life he then has a hope that he never had before. Therefore one who has not been quickened has not a good hope. Unregenerate people can have but a carnal knowledge of God and of salvation, however much they may read the Scriptures and conform in the letter to them; and such can have but a carnal hope. And in conclusion I will say that there is no washing that can wash one clean in a religious sense save the washing of regeneration. Water baptism does not take away the filth of the flesh, but is an answer of a good conscience towards God. And there is no one that can make himself or any one else an heir of salvation by anything he may do, or by any course he may pursue. And further, if one is not an heir in the election of God, and in the atonement of Christ, he will never be made an heir manifestly by the Holy Ghost.

Talking about denying Holy Ghost teaching at the present day, and relying on the Scriptures for a knowledge of salvation, when we read there is an elect people of God that were redeemed by Christ specially, and that shall be saved with an everlasting salvation, what cause of hope could we have that we were of that blessed number if it were not for the teaching of the Holy Ghost? What consolation could we have in the plan of salvation if we had no special assurance that we, personally, were saved by it?

Alas! dear saint, what would you do now without the sweet whispers of God's love to you, through the Holy Ghost? How dark this world would be to-day if there was no revelation, for it would be without the reflected light of Mount Zion, a city set upon a hill that cannot be hid!

Here I close, hoping that I have not darkened counsel.

Yours truly,

T. J. BAZEMORE.

FOUNTAIN HEAD, TENN., February 12, 1885.

Dear Brother Respass :—In the description I gave about the use of the conversational tube I was not as definite as I should have been, and think a wrong impression has been made on the minds of some. I have had nineteen applications from as many persons for an explanation. The instrument is made and sold by George Tiemann & Co., 67 Chatham street New York city. I can only hear with one end of the tube in my ear and the sound at or near the other end. I have no difficulty in conversing with one person at a time, but can only converse with one person at the same time. I wrote you an explanation sometime ago, but you failed to publish it. Please be kind enough to publish this in the MESSENGER for the benefit of the unfortunate deaf, and oblige your poor old brother in hope of eternal life.

M. HODGES.

I fear you may be bothered to read my scribbling, but it is as good as I can do. I now only lack five days of being 91 years old; am very feeble and much afflicted, with a distressing cough.

M. H.

COLITA, TEXAS, August 31, 1884.

Elder W. M. Mitchell—Beloved in the Lord :—With a trembling hand I sit down to pen a few things to you as a son would to a father; though I have never seen you but once, yet you seem as a father and very dear brother to me.

I was born in the State of Georgia, and in 1881 I met with you at the Harmony Association. In 1853 my parents moved to Alabama, where I was raised to manhood. At the age of fifteen, I began to have many serious thoughts about death and eternity, and of my eternal destiny. Feeling sensibly that I was a vile sinner against God I was greatly troubled, but at times I would try to avoid these troubles by seeking vain worldly associates in the ball-room, in which I had been much delighted. In 1866 I heard a Primitive Baptist preach, and he described my condition and told my feelings so clearly, that the first thing I discovered of myself I was in a flood of tears right in the midst of a large congregation. I knew my father and former associates would see me, and thought some of them would make fun over my troubles. I had now reached the age of 19 years, and my father told me as I had been a faithful son, he would set me free to work for myself. Thinking to get rid of my distress of mind, I

left my father's house in January, 1867, and went to Melton, Florida, remaining there only two months, after which I came here to Texas, where I found many strange people, none of whom could soothe my sorrows or relieve my troubled mind. Soon I thought I must surely die, and I never can forget the first time and place when and where I knelt down to pray. O! I did often feel so sinful, and would leave my room at the dead hours of night to hunt a secret place to pray. In June, 1868, I went to my plowing, and it did seem as though the last day had come with me. I could not help praying to God for mercy, and while in this agony of soul it seemed as though a brilliant light broke in to my soul, and looking toward the east I saw Jesus my Saviour upon the cross, as though he was looking upon me with a smile upon his face. In a moment my distress and sorrows were gone, and O my dear brother, I cannot express to you the joy of soul and comfort I then did have. The first thing presented to my mind after realizing this joy and comfort was baptism. I had not heard a sermon preached in eighteen months, but I determined to go home to my friends.

The church where my father was a member had nearly gone down, having preaching there but very seldom; and being troubled with many doubts and fears about myself, I lingered along alone. Eventually I married and moved to a home of my own, near where the Missionary Baptists soon started a big meeting, which lasted several days. I joined them but was soon much dissatisfied, and finally quit them and moved to Georgia, near Mars Hill Church. In May, 1872, I went there to meeting, and felt strongly impressed in mind to talk to the church, but did not. I left in much trouble, and that night I had a bright vision, or something that had a powerful effect upon me. There was given me a book and a sword, and heaven seemed to be opened unto me, which had such a wonderful effect upon me that I awoke shouting the praises of God. The next morning I went to the church, and was received and baptized by Elder I. R. Teat. But, my dear brother, while I enjoyed much com-

fort and peace of mind after my baptism, having the answer of a good conscience toward God, yet I also have had many conflicts of mind since that time. That *book* and *sword* has got me in the far west again, and yet the conflict does not leave me, and should it still continue I may at some future time say something further to you about it.

If you think this letter would be any satisfaction to any one, correct and publish. It is my first attempt to write anything of the kind. Your brother, E. W. J. ADAMS.

THERE is, as we know, a general outcry in the religious world against the doctrine of discriminating grace, but Christians who have been taught by the word and Spirit of the Lord should not be astonished at this. Who of us have not felt in our own heart the very objections which zealous religionists constantly urge against the doctrine of reigning grace? Who of us have never questioned the doctrinal truths which are now so consoling to us? Then should we ridicule others who may be without the gracious instruction we hope we have received? No, no; their errors must be unflinchingly opposed for the safety of the weak, but it should be done with sound, scriptural argument, and not with slang or sarcasm. As to whether God discriminates in his grace, we should think that the teaching of Christ is good authority upon the point, and we hear him saying, "I thank thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them unto babes." It may be asked what "things" were referred to as hidden from one class, and revealed to another? I suppose a suitable answer would be that they were things of high importance, and things that accompany salvation; otherwise it would appear unimportant that they should be either revealed or hidden, and a view of that kind we see would reproach the Almighty as meddling with things indifferent. But surely they must be blind that cannot see that our Saviour taught in that place the principle of

discrimination. It ought to be further considered that such things were not hidden from the foolish or illiterate, as the world does naturally conclude, but revealed to such as a rule, and hidden from the "wise and prudent," the very class that men are prone to follow after, and suffer them to shape their doctrinal opinions. Christians ought not to do so, but seek information from the word of the Lord. Again, the blessed Saviour avows, "I pray not for the world, but for them which thou hast given me," &c.—John xvii. 9. Now we see at a glance that if there is no discrimination in election and redemption there is in our Saviour's intercession, by his own declaration; and here it may be asked, could it appear intelligible to suppose that he would lay down his life for the world, i. e. for the salvation of the universality of mankind, and then refuse to pray for the world, when it is further considered that his intercession in connection with redemption is necessary and indispensable in order to salvation? Whatever may be written in the scriptures from which men infer the idea of general redemption, our Saviour's declaration that he does not pray for the world, ought to signify to them that neither did he die for the eternal justification and salvation of all the race of men; and so they should question their own understanding of those scriptures which they think teaches general redemption, and not the plain and unmistakable declarations of our Lord. Yet again: "But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent save unto Sarepta, a city of Sidon, unto a woman that was a widow."—Luke iv. 25, 26. Who sent that prophet? Did not the Lord? For what was he sent? That through him a blessing should be imparted to that widow; which is significant of the unwasting grace of our God. But can't Arminians see discrimination in this? There were many other widows, even in Israel, besides the one specially blessed; and whoever still declaims against discrimination does but publish their own blindness, and man-

ifests their system as a quarrel against the teaching of Christ. Once more: "And many lepers were in Israel in the time of Eliseus the prophet, and none of them was cleansed saving Naaman the Syrian." Now it is generally conceded, so far as I know, that the leprosy of olden times was a type of sin. God, and he only, could heal or cleanse the leper; and while there were many lepers in Israel in those times, there was but one cleansed. Such is God's teaching, and still they can't to-day endure the doctrine of discrimination. How should they be adjudged to be of God's Spirit? We know that modern religionists, many of them, scorn the doctrine of discrimination, which they themselves would not deny. Let us see how it was with them anciently. When the Saviour so clearly demonstrated the principle as above shown, it is said "All they in the synagogue when they heard these things were filled with wrath, and rose up and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong."—Luke iv. 28, 29. They had no use for such a Jesus as that; a Jesus that thanked his Father for hiding important things from people; a Jesus that would not pray for the world; that would not send blessings by the prophet to but one poor widow; a Jesus that would cleanse but one leper! Away with him, crucify him; he shall not reign over us. Now must we not close our eyes, or otherwise perceive that modern religionists, by opposition to discrimination, thus far, at least, identify themselves with the old Pharisees who crucified Christ so soon as he was delivered to their will?

JOHN ROWE.

WE expected to have Elder Robertson's (of Texas) sketch and picture in this issue, but the picture has failed to arrive. Will be in next. Elder Guyman, of Missouri, in June. We have cuts of Elders Brown, of Tennessee; Cloud, of Missouri; Harvey, of Texas; Davis, of Virginia; McDonald, of Texas, &c., which will appear some time during the year.—R.

JOHN I. 1.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made; by him, the Word, he made all things that is in the heavens, and all that is in the earth, and all that is in and on it. This was done by the Word when with God; and the Word was made flesh, or did take for a house a body of flesh, and dwelt among us. The Word was with God—the means by which he made all things in heaven and in earth. • After all things were made, and they were good and very good, the man sinned and became corrupt, and begot a corrupt generation. Seeing that is the case the question arises, “How shall man be just with God?” (Job ix. 2) or be made holy? Now what means does God use for making him holy, or are there no means used at all? We have seen that he did use his Word as the means in making the world and all that is in it, and what means are used in saving him? “Joseph thou son of David, fear not to take unto thee thy wife, for that which is conceived in her is of the Holy Ghost; and she shall bring forth a son, and thou Joseph shall call his name Jesus, for he shall save his people from their sins.” He, Jesus, that was born of Mary, that is Adam, the flesh that sinned must suffer and pay the debt; but alone the flesh cannot do it. But we see God was manifest in that flesh; therefore he was working in or through that flesh, and enabling it to do the great work of our salvation; that is, that Adam fulfilled all that God said he should do. God’s means were as much predestinated as the salvation was; it was all foreknown and predestinated, then called, then justified, then glorified. In all this the flesh, as the means, was passive; had no power in or of itself; only wrought as it was wrought upon. We hear the flesh say, “My Father worketh and I work;” God working through the flesh, or by means of the flesh, the work is done.* Is there any other way or any other name? Paul says not. “There is none other name given under heaven among men whereby we must be saved.” God, preparing the flesh for the work, he sends the Holy Ghost; it overshadoweth the virgin; she conceives, brings forth a son that God is the father of. He has no earthly father; his life is from God, his flesh or body from Mary, or the flesh which is Adam; God and man united. There is a union, and it commenced when she (Mary) conceived. So when he cometh into the world God said, “Let all the angels of God worship him.” So when he was born the angels came to earth to worship him, for say they, “Behold, we bring you glad tidings of great joy; for unto you is born this day in the city of David a Saviour.” That which was born was the Saviour, and that was the flesh an uncommon man, such a man never was before and never will be until

*We presume Elder L. does not mean to make two persons of Christ; he is *one* person and two natures—the nature of God and the nature of man. His humanity is sacred. He is a reality, and an actual person, whose humanity saw no corruption, and is no more a mere instrument than the Father himself.—R.

his children are raised from the dead ; then they all will be like him after he was raised. God says that he made him a little lower than the angels for the suffering of death ; so that he can suffer ; for it was Adam that sinned, and Adam must pay the penalty of that transgression ; for by obeying the devil he became his servant, and came under the power of sin, which is the devil. And in doing the service of the devil we are free from all righteousness. To Adam, before he fell, God gave the law, but the law being weak through the flesh God sends his own Son in the likeness of sinful flesh, and for sin condemns sin in the flesh, that we might be made the righteousness of God in him. He then being verily God and verily man could be tempted like us, but being like God he could overcome the devil or temptation ; so when the devil tempted him in the wilderness he overcame that temptation, and thereby got one victory over him, and having overcome him once he had the victory forever. In which he showed to the world that his words were true when he said, "All power in heaven and in earth is in my hands ;" and again, "As he has given him power over all flesh that he should give eternal life to as many as thou hast given him." He had that eternal life to give, for he had natural life that was Adam, and he had eternal life which is God ; so it is God manifest in the flesh. See his power over all flesh, and how ? Never a man had such power before, because there never was such a man needed until now. The law demands payment, and there is none can pay the debt ; so God raises up a body of flesh that has divine life in it so he can keep a divine law, and thereby satisfy the law. So the law says that Adam shall die, and he comes forward, able to lay down his life and able to take it again. Without God he could not do it ; for a proof see him in Gethsemane. When they came to take him he stepped forward and said, "Whom seek ye ?" they say, "Jesus of Nazareth ;" he answers, "I am he," and when he said that they went backward and fell to the ground. He spoke again and said, "Whom seek ye ?" they say, "Jesus of Nazareth ;" and he then said unto them, "If ye seek me let these go their way," and when he said that they came forward and took him ; for then and there the Father left him ; now he has no more power than any other man ; now he is just man without God. A little further along hear him cry, "My God ! my God ! why hast thou forsaken me ! but for this came I into the world ; to fight this great battle, to suffer and die, to conquer death, hell and the grave." So he steps down into death, and death holds him fast for three days and three nights. The third morn is come, when there must be victory on one side or the other. Where is the fight ? We see the third morn God comes to the rescue of Jesus, and as soon as he comes death lets go, and Jesus rises victorious over death, over hell, and over the grave. And we see his power and the salvation of his people from the law is complete ; the law has no more claim on his people ; they are here redeemed from the curse of the law, he being made a curse for us. Redemption is complete ; no more sacrifices to be made ; Christ is the end of the law for righteous-

ness to every one that believes. A little more work yet before he leaves the earth, and that is to convince his disciples that he has conquered the grave. He shows himself to two of them and talks with them; reveals himself to them, and then disappears. He again appears to them when they were in a tight room; shows his hands, his feet and his side, lest they should doubt. He asks for something to eat, and did eat before them, and said to them, "Tarry at Jerusalem until ye are empowered from on high; stay in Jerusalem yet for awhile, till I send the promise of my Father upon you." Then he led them out to Bethany, and they saw him go up to God. And at the appointed time the Holy Ghost came and filled all the house where they are, and they are all filled with the Holy Ghost. They have now received their diploma; they are ready to go and fill his command, that is to preach the gospel in all the world, to every creature. "As my Father hath sent me, even so I send you into the world; you have my example, follow me; what you have seen me do, that do ye; for the works that I do shall you do, and greater works shall ye do, because I go to the Father." Let us see if they did it. First, let us see what works he done; see he was preaching continually, saying, "The kingdom of heaven is at hand, repent and believe the gospel." "Greater works shall he do, because I go unto my Father."—John xiv. 12. My understanding is this: when Jesus says, "Greater works than these shall he do," simply more of them; for the word *these* has reference alone to the works of preaching the gospel; it simply says they shall do more preaching than he did, "because I go to my Father." If I would stay here I would do more works than you, but because I go to the Father ye shall do greater, more works than I do. I do feel that it is a great work to preach the gospel, and not preach anything else. I do fear that too many of us, when we are preaching, put in some of our ideas that are not the gospel of God our Saviour, and thereby come under the character of them that add unto God's word. Yours, as I hope, to serve in the vineyard of the Master,

WILLIAM LIPPINCOTT.

St. Paris, Ohio, 1885.

WE mail the MESSENGER now, at a cost of several hundred dollars, with printed slips, so that each subscriber has his or her account on the slip. If we have made any mistakes remember we are always ready to correct them; if you are *sure* we have made a mistake your word will be sufficient. If your name is John Doe, for instance, it will be John Doe, Jan. 85, which means you owe from January, 1885; or John Doe, Dec. 85, it means you have paid for 1885; or John Doe, Jan. 83, it means you owe from January, 1883, as the case may be.

EDITORIAL.

J. R. RESPESS and Wm. M. MITCHELL,.....Editors

TURNING THE WILDERNESS INTO STANDING WATER.

“He turneth the wilderness into a standing water, and dry ground into water springs. And there he maketh the hungry to dwell, that they may prepare a city for habitation; and sow the fields, and plant vineyards, which may yield fruits of increase.”—Psalms cvii. 35-37.

The main gist of the above Psalm is to proclaim the wonderful works of God toward his redeemed people, and to call upon them to give thanks and praise to his holy name. “Let the redeemed of the Lord say so.” Let them continue to say so, and proclaim his praise from age to age and from generation to generation. None but the redeemed of the Lord can praise and give thanks unto the Lord as they can and as they do, because none have experienced what they *have* experienced. None but these redeemed sinners have ever seen, known, or felt, their guilt and sins as they have, and none others know what it is to be under the sentence of death and to feel that their guilty soul is exposed to the wrath of God. None can feel or pray for deliverance or redemption as they do.

But we must not fail to notice that the Lord “*gathered*” these redeemed ones from the east, west, north and south. (See Psa. cvii. 3.) Gathered them from every part of the world, and gathered them “out of the lands” from other people, thus showing that he regarded them as his people in a special and peculiar sense above all people upon the earth. It pleased the Lord to *make* them *his* people, and if it is pleasing to the Lord to do his pleasure in heaven and earth with his creatures, it matters but little what men shall say or do—they cannot change the decree of God or improve upon his choice nor better his work. Another mark of the redeemed of the Lord is that they “wandered in the wilderness in a solitary way, and found no city to dwell in.” Here is something experimental with them, something they had seen,

known and felt that others had not. Poor wanderers in the wilderness of sin where all is blackness, darkness and despair, without a ray of light, without any food that their hungry soul can relish, are indeed in a solitary way. How lonely and desolate they do feel. In the Scriptures God's people are very often represented as being in the wilderness; and not only in the wilderness, but the Lord hath led them there.

Now as it is certain that the ways of the Lord are just and true, however dreadful the wilderness state of the redeemed may be to them, it is for their good, and the Lord designs that they shall "remember all the way" which he hath led them in the wilderness to "humble them." (Deut. viii. 2.)

The wilderness state of the church and people of God is truly to them a lonely, "solitary way." A way in which they do not tread by nature. It is a holy, heavenly, consecrated way, a way that the vulture eye of polluted carnal reason hath not seen, nor the lion's whelps hath not trodden in it. The redeemed of the Lord shall walk there. They are way-faring men, separated from the world, and though made to feel as fools they shall not err in the King's highway. They are in the wilderness far away from all creature help, where there are no cultivated fields, or food to satisfy their hungry soul. The Lord is leading them by the right way, and they are in holy secret communion with Him. Hungry and faint, their soul faints within them. Then they cry unto the Lord in their distresses. He turns the dreary wilderness, where no water is, into a standing water. What a wonderful change is here wrought in the views and feelings of those who are delivered from the power of darkness and translated into the kingdom of God's dear Son. It is indeed like turning the dreadful wilderness into standing water when Christ is revealed to the faith of his people. They see in Him such a fulness and fitness as the Saviour of helpless sinners that the "dry ground" is turned into water springs. Here is faith, hope, love and every grace of the Spirit springing up in the redeemed and happy soul who has been in the wilderness. There the Lord appears to his people, and "there he maketh

the hungry to dwell, that they may prepare a city for habitation, and sow the fields and plant vineyards, which may yield fruits of increase." All these blessed results flow from the Lord's leading his people in the wilderness. Christ himself was led of the Spirit into the wilderness, and was there with the "wild beasts," and so must all his people come into the wilderness of trial with him. If you suffer with him, you shall also be glorified with him. The wilderness—a standing water, and water springs.—M.

CHURCH PUBLICATION SOCIETIES AND SUCH THINGS.

We said in our last issue that it was then our thought to reply to Elder Burnam's strictures on our editorial in January MESSENGER, and we did write and put in type an editorial on that subject; but by advice of brethren in person and by letter, we have thought best to withdraw it, at least for the present. Also, because it was presented to our mind that the people of God under the good reign of Hezekiah were "bidden to hold their peace" when Rabshakeh, the messenger of the king of Assyria—the religious spirit of the age, that had overcome all denominations except the elect people of God under Hezekiah—we repeat, that though Rabshakeh taunted them with their poverty, and reproached the living God in whom they trusted, ridiculing their trust in Hezekiah, that very king or spirit by whom they were prompted to tear down all the altars on the high hills and under the green trees, and sacrifice to and trust in God only, and none of the "strange gods" of the world, they were bidden to hold their peace and answer him not a word. Isaiah xxxvi. 21. Read the entire chapter, with supplication to God. So we deem it best not to reopen the issues that were settled by the church some fifty years ago, when the Arminian institutions, those altars on the high hills and under the green trees, were torn down; that is, the church

denounced them as unscriptural, and would have nothing to do with them. For to accept one is to accept all the machine work. Nor are we intolerant; we prefer to stand by the word of God as we have been doing for fifty years, and if brethren are tired of trusting in God and prefer to go away, why they can go; we have no disposition to force them to remain with us. There will be some left, and let us lift up our prayer for the remnant that is left. And in this connection, we would call attention to a very false method of reasoning getting in vogue amongst some, and that is, it is becoming somewhat common to refer to things our fathers did, unscriptural things, and present them as examples for us to do things of like character. "Our fathers did so and so, and we are from them and can be no purer than they were, and we may do as they did!" But the fathers of the people under Hezekiah had altars upon the hills, and Hezekiah had them torn down in accordance with God's word. The people of God went at times far astray after strange gods, but that was no reason why their children should go after strange gods, but should be cited as reasons why they should not. We have ourself referred to these irregularities, but to show that the church might go astray and still be recognized as a church when she had put away her "strange gods." The scriptures are the rule of faith and practice, and not the irregularities of the fathers—R.

ACCURSED FROM CHRIST.

I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen.—Rom. ix. 1-5.

Among the many solemn and emphatic expressions with which the Holy Ghost inspired the apostle, no stronger nor more forcible words could be put together, attesting the hon-

esty, candor and sincerity of the writer, than that which is recorded in the above text. Any one of even ordinary natural judgment or discernment, who is at all acquainted with even the letter of the history of Paul as given in the New Testament, would, we think, be inclined to accord to him honesty and sincerity of purpose, whether before his conversion or afterwards. It is true that before his conversion to God he had imbibed great errors, and was a vile persecutor, consenting unto the murder of Stephen, and breathing out threatenings and slaughter of a similar kind against others of like precious faith. But while this is true he is honest in it all, believing the traditions of the fathers as he had been taught, "Verily thinking with himself that he ought to do many things contrary to the name of Jesus, which things he also did," compelling many of the humble saints to blaspheme, and persecuting them even to strange cities. But he was sincere; he had been taught, as many now are, to hate the truth, and also to believe he was in the service of God, when he was only promulgating the doctrines, commandments and traditions of men.

But after this persecuting, Saul had been called by grace, and had Christ revealed in him, that he might preach him among the heathen; he then was enabled to speak the "truth in Christ." There is no lie in that truth. He felt not only a "heaviness," but a "great heaviness and a continual sorrow in his heart" for his fleshly kindred.

It is worthy of special notice here that the great and marvelous change that is wrought in us when we are born of the Spirit and passed from death unto life, does not change any of the natural relations of life nor dissolve any of the obligations which those natural ties bind upon us, but it rather enables us the better to understand and fulfill them in their true spirit. Both parents and children may be dead in sins and ignorant of God's righteousness, yet they have natural care, love and regard for each other. But if one of the family is called by grace and born of the Spirit, while a great change is wrought in his views of God and of himself, and he

is in a certain sense separated from the world as to the evil principle that governs it, yet he is not separated from his kindred in the flesh, nor from any of the duties nor obligations which that kindred relation has ever required of him. And, as by the teaching of the Spirit and the light of divine grace, he has been made to see and know something of the depth of depravity in the human heart, he also feels an additional anxiety for his "kindred in the flesh" above that which any mere natural man has ever felt or been capacitated to feel or know. Never till after Saul of Tarsus had been born of the Spirit did he feel that great heaviness and continual sorrow in his heart for his kindred in the flesh of which he speaks in the text heading this article. Nor never before did he have such a "heart's desire and prayer to God for Israel that they might be saved" from their false religious zeal in persecuting the saints of Jesus! He knew from his former life and experience that they were blind and ignorant of God's righteousness, and as a consequence of this blindness and ignorance, they were "going about to establish their own righteousness."—Rom. x. 3. But his christianity did not cause him to hate them. They were his kindred in the flesh before, and they were his kindred in that relation yet. His care and anxiety for them had not abated, but increased to such an extent as to extort from him this strong expression, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." How strong and fervent were his desires for them!

We are aware that many and various views and conjectures have been honestly given by speakers and writers as to Paul's real meaning in this fervent expression, "*Accursed from Christ.*" Nor do we claim to have any very special light upon it above others; yet we feel assured that the apostle did not mean to express even a wish that he should be separated from all interest in and with Christ, as his Saviour. In the chapter preceding he shows that nothing could possibly separate the people of God from the love of God in Christ; and this fervent expression, "*Accursed from Christ,*"

was prompted by the Holy Ghost, and his conscience, which had been purged from dead works to serve the living God, bore him witness in harmony with the teaching of the Holy Ghost, that he spoke the "truth in Christ." Christ Jesus is the very embodiment of the truth of all the types and shadows of the law and predictions of the prophets, as well as of the teaching and doctrine of the apostles. When, therefore, Paul spoke the truth in Christ, he spoke by virtue of spiritual oneness and relation to Christ. What he said of this great heaviness, continual sorrow, and being accursed from Christ, was not prompted by a carnal, fleshly spirit, but by that Spirit that is in Christ, and which caused the blessed Son of God to weep over Jerusalem, as well as to groan within himself and weep at the grave of Lazarus. But lest we be rather tedious, we will say that it will do no violence to the text nor its connection, nor to the general principle of the gospel, to regard the phrase "Accursed from Christ" as a curse falling upon any person or thing which has been consecrated or set apart to any specified use or purpose. Under the legal dispensation, any work, person or property which had been set apart by a vow for any specific purpose, could not be used as a thing common without defiling it, and thereby bringing a curse upon it as well as upon him who dared thus to pollute it. "Every devoted thing is most holy unto the Lord."—Lev. xxvii. 27. Inasmuch, therefore, as the apostle was consecrated, devoted and wholly set apart by Christ to the work of the gospel ministry, and given a "great heaviness and continual sorrow in his heart" for his kindred in the flesh, he could wish himself "accursed from Christ" if he should not faithfully fulfill the work to which he had been set apart. This curse, affliction or chastisement from Christ could only fall upon the apostle when he should deviate from his calling, or pollute his consecration by some unauthorized use of his sacred office. All the household of faith are consecrated of Christ, and devoted to the service of God. Any departure from this holy service brings the same curse upon any one of them that Paul could wish to come upon him if he should

deviate or depart from the sacred work to which he had been called, consecrated and set apart.

The Spirit of christianity and of the truth in Christ which stirred up such ardent desires in the heart of the apostle for his fleshly kindred, is felt to a greater or less degree by Christian mothers and fathers for their ungodly or self-righteous children, or other relatives, when they see their wicked, profligate life, or their deluded hatred against the truth, which leads them to speak evil of, and persecute the humble followers of Jesus. The very spirit of the gospel is to "Bless them that curse you; do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children (in character) of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."—Mat. v. 44.

But it should be remembered that however fervent in spirit the servants of God may be for the good of fleshly kindred in a moral sense, or however strong their expressions may be of heaviness, sorrow of heart and devotion for the temporal welfare of their earthly kindred, such sorrow does not arise from any distrust in the goodness, mercy nor promise of God. They do not feel this great heaviness and continual sorrow in their heart for their kindred because they fear that God's grace will not abound to the eternal salvation of all the heirs of promise. The apostle did not have this continual sorrow of heart for his kindred from any fear that the "remnant according to the election of grace" would fail to inherit the promise through Christ. Hence he says: "Not as though the word of God hath taken none effect, for they are not all Israel that are of Israel."—Rom. ix. 6. While he sorrowed and had continual heaviness in his heart to know that his kindred were arrayed against the truth, and could wish that he should be accursed from Christ, if he should not be concerned or devoted to their best interest to avert as far as possible impending national and temporal calamities; yet he did not sorrow as though the word of God's promise would

fall to the ground, or be a failure. Here is something the ungodly world and self-righteous religionists cannot comprehend. Their view of things is that if God's purpose and grace will triumph at last over all opposition, and all things work together for good to them that love God, why feel any concern for anybody or for anything? But if they could say the "truth in Christ" because of its being written in their heart by the Spirit of God, they would feel that same anxiety and fervent desire which the apostle felt, and which all feel who love and serve our Lord Jesus Christ. "If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha."—1 Cor. xvi. 22. Corrupt and spurious doctrines, or anything that defiles or pollutes the Christian profession is devoted to destruction, and therefore under the curse. Let, therefore, the people of God who are sanctified and set apart by God the Father for his service, take heed lest they defile their consecration and bring an accursed thing into the camp. The curse that the apostle could wish to come upon himself for his kindred in the flesh, was not inconsistent with the following: "But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, *let him be accursed.*" Gal. i. 8.—M.

WHO IS CAUGHT BY THE WOLF?—JOHN x. 12.

In a brief note to us of September, 1884, Elder B. F. Hardesty, of Missouri, asks the above question, and though he and others doubtless have some "fixed opinion" of their own upon the question, we will, by divine permission, offer a few remarks upon it.

If the reader is not already quite familiar with the reading of this 10th chapter of John, he would do well to turn to it at once, and carefully read what the "Good Shepherd" saith of his flock, the sheepfold, the door, the porter, the thieves, the robbers, the wolves, and hirelings. We have no doubt but that in this parable, Jesus acts forth himself as the Good

Shepherd, and the sheep are his chosen and redeemed people, with whom he is represented as having such an intimate acquaintance and perfect knowledge that "He calleth his own sheep by name." The sheep are his own by an undisputed title, and makes himself so lovingly familiar with them that they know his voice so definitely in distinction from the voice of a stranger that they follow him, but flee as if danger was near when they hear the voice of another. "A stranger they *will not follow.*" They have been abused, persecuted, and ridiculed, as narrow-minded and illiberal, but still they will not follow one who attempts to impose upon them by counterfeiting the voice of their Shepherd. There is with them something experimental, something they have seen by faith, something they have heard, known and felt for themselves. They have heard the Shepherd's voice and been so often protected, fed and cared for by him, that so soon as he calls their name they know it and rejoice. "Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day."—Psa. lxxxix. 15.

But what a different state of things there is when thieves, robbers, wolves, and hirelings, come among the weak, unsuspecting and defenceless flesh. The hireling, "whose own the sheep are not," will be sure to watch for his own interest and take care of himself, and when he seeth the wolf, the natural enemy of the sheep coming, he will form some excuse to justify himself to flee from the flock at the very time they most need help, protection and defence. "He leaveth the sheep and fleeth; and the wolf catcheth them and scattereth the sheep."

In all figures, metaphors and parables spoken by Christ, there is a fitness of one part with another, and hence we do not hesitate to say that the wolf catches, kills and scatters sheep. It has a natural propensity so to do, and there would be no fitness in all parts of the parable to represent the wolf otherwise, or as catching men instead of sheep. But, while all this is true of a literal wolf, a literal flock and hireling

shepherd, that the sheep may be killed and scattered—yet Christ sets himself forth in *contrast* with all this, and shows that He, as the Good Shepherd, will give his life for his sheep; that he will not flee when danger comes; that he will give unto them “eternal life, and they shall never perish.”—M.

TO CHILDREN.

Dear Children:—Though we cannot say as yet that “the winter is past, nor that the rain is over and gone,” yet it is now far spent, and soon we may look for a lovely spring season to cheer our hearts, refresh our drooping spirits, as well as to make all nature look cheerful, busy and happy. Winter, it is true, has its ice and snow, its cold winds and beating rains, its dampness and fogs, but still it has its proper use and brings many benefits to us of which we cannot now speak in this short letter.

We will, however, take occasion here to remind our young friends that our Creator has made nothing in vain; and as he hath made both “summer and winter,” he also has set the bounds for each of them, how long each shall last, and what shall be its results. In the 74th Psalm and 17th verse you will find something said about this.

People sometimes get impatient about the weather—it is either too hot or too cold to suit them; there is too much rain or else there is not enough; and in this way they are always complaining against God and showing that they are not satisfied with the way he has fixed things nor with the manner in which he carries on his own work. But whether we are satisfied with the way the Lord does things or not, one thing is certain, we cannot change his plans nor purposes in anything. Who can bring summer or winter one moment sooner than God has fixed for it to come? Who can bring day or night, or cause the sun to rise or set any sooner or later than the Almighty has arranged for these things to come to pass? Who can bring frost, snow, hail or rain upon the

earth? Or who can stop these from coming on the very day, the very hour and very minute that our God shall please to send them upon the earth? And if—

“The lightnings flash and thunders roll,
And shake the globe from pole to pole,”
Who dare to bid these lightnings cease,
Or command the thunders into peace?

We hope our young friends have been busy at something useful during the winter, and that they will be healthy and happy through life.—M.

EXTRACTS FROM LETTERS.

WHITMELL, VA., January 25, 1885.—*Elder Respass*:—My grandma reads the MESSENGER, and I love to read it also, especially those letters to children, though I cannot say as yet, as the little orphan, that “I have read the Bible through,” though I have read it a good deal. I am thirteen years old. Grandma says she has met with you and would be glad to see you again. I think it is eight Associations that I have had the pleasure of attending during my life, and have met with many of the best of preachers. I hope you will continue the good advice to children. My grandma, papa, mamma, brother and sister, all join me in expressions of love and regard to you. Very truly your friend, MANNIE MYERS.

[Letters from children should be addressed to Elder W. M. Mitchell, Opelika, Ala.—ED.]

MAXWELL, TENN., January 29, 1885.—*Dear Brother Mitchell*:—I have been reading the MESSENGER about two years. I see in the January number that you suggest to the “little folks” to read certain books in the Bible. I commenced reading the book of Job the 16th of January and got through the 25th. Job was a good man, and blessed with seven sons and three very beautiful daughters, besides much property in cattle, herds and flocks, men servants and maid servants; but it seems that he must be sorely tried, for a house was blown down, killing all his lovely children, besides other calamities that came upon him about the same time, sweeping away all his property. But he was meek and humble, “rent his mantle, shaved his head and fell down upon the ground and worshiped,” saying, “Blessed be the name of the Lord.” Bildad and other friends came at one time to comfort him, vainly trying to get Job to acknowledge that he had done something wrong. But Job’s faith was in God, and though sorely tried and tempted by Satan and persuaded by his own wife to curse God and die, he would not do so wickedly as that, but reproved

her by saying, "Thou speaketh as one of the foolish women speaketh." He said a great many very useful things, but at last the Lord spake to him by a whirlwind, and blessed him abundantly in his last days, so that he had twice as much property as he ever had before, and in all the land there "were no women so fair as the daughters of Job."

Dear Brother Mitchell, I have read the Testament through, and am going to commence soon to read through the Bible. I am not yet twelve years old, neither am I an orphan boy; but as I have neither sisters nor brothers in the flesh to play with me, I am lonely. I had but one brother and he died Nov. 26th, so that I now feel almost as an orphan. There are five in our family, and four of us are members of the Baptist Church. We want you to continue sending the MESSENGER to us. Ma says she is going to take it as long as we can earn a dollar to pay for it. I want you to continue writing to children. Your little brother,

C. C. BAZELTON.

Yes, dear young Brother Cyrus, if the Lord permits we will continue to write a few more letters to children, and especially to you as a child of God. Your good little letter has encouraged us, and cheered up our drooping spirit, to bear hardness as a good soldier for Christ's sake a little longer, and then our work will be done. May the Lord bless you, my dear young brother, that you may live soberly, righteously and godly in this present world.—M.

BARNESVILLE, TEXAS, January, 1885.—*Elder Mitchell* :—The two numbers of the MESSENGER which we have received have been welcome visitors to our house. While reading editorials of one who has been so long spared to contend earnestly for the faith, I was reminded of much of my past life, and specially one time at my father's house—Absalom Hunter's—when you spoke so kindly to me, though I was but a child.

But those days are past, never to return, and we have been called to mourn the death of our dear father, mother and precious sister, a notice of which I herewith send you for publication in the MESSENGER.

Your sister,

MARY L. OLIVER.

CRAWFORDSVILLE, IND., February 8, 1885.—*Dear Brethren* :—I have just been reading the February number of the precious GOSPEL MESSENGER, and my heart is filled with love towards the dear writers, and I desire to speak, if only a little word in a very weak way, to the faithful saints. How strange that when we read communications from brethren and sisters whom we have never met they come so near our hearts, and seem no more strangers and foreigners, but are made nigh by the blood of Christ. I love these biographical sketches of the lives and experiences of these dear, tried old soldiers of the cross. I am glad to see their faces. Particularly was I pleased to see Elder Mitchell. I have been familiar with his name from childhood. He was a favorite writer of my dear,

departed mother. I remember at one time, many years ago, she had received a copy of the *Southern Baptist Messenger*, and Elder Mitchell had written a letter therein. She seemed well pleased, and said, "I would rather read this than eat my dinner." Thus were the words of Job verified, "I have esteemed the words of his mouth more than my necessary food." I wondered then, when I looked over what I took to be a very dry sheet, but now I hope I know by experience something about this spiritual food. Elder Respass' discourse from that little, peculiar book of Ruth, was a cluster of ripe fruit to my taste. How many times I have read that little book, and taken comfort therefrom; but still there was a hidden meaning that I so earnestly desired to have interpreted to my dull understanding. Now this explanation seemed so plain and satisfactory; it comforted my sin-sick, burdened heart, and I took fresh courage as I wandered back over the threshing floor of my own experience and found how the chaff has been beaten, blown, winnowed and burned. A few months ago I had a severe trial; it seemed as if all the billows had gone over me, or, I was down in the very depths; it seemed as if "the earth with her bars was about me forever." Before I found relief, another burden of sorrow was added to my already crushed heart. Then I began to murmur against the Lord's dealings, and ask why I had to be tried more than others surrounding me. Then these words were sent to my comfort, "Follow thou me." For weeks those words were daily presented to me, and proved a healing balm and cordial. So when I read Elder Chick's communication in this number from the same text I received a "second benefit," and wish to say to him, his prayer was answered. He hoped "the Holy Spirit would take these words and show them to some poor, doubting soul. Yes, right in the midst of my peaceful, heavenly thoughts these miserable questions will intrude. Why should I glory in the Lord? I am too vile a wretch. A tree is known by its fruit. Alas! my tree is barren. I am a bundle of imperfections; I must lie helpless at the feet of Jesus, knowing surely that his grace alone can help me.

Since writing the above, the *Signs of the Times* for February 1st was handed me, and I have had another feast. What a precious medium of intercourse with saints these messengers are! The dear Lord knows the wants of his little ones, and will send by whom he please. Elder Chick's wants are so like my own it revives my hope. I rejoice that I understand his language. So many express my very feelings. A Sister Fenwick's writings suited my case. She asks Elder Durand (speaking of herself), "How can we get something out of nothing?" Elder Durand's reply was very comforting to me. I desire to know and love the blessed Saviour. Sin is my worst enemy. I daily ask to be kept from evil, but I find when I would do good evil is present. When I commenced writing I felt like speaking to each one of the contributors of this dear little MESSENGER. Elder Bartley's comforting discourse from John in prison will send good cheer into many dark, "doubting castles."

Prisons would palaces prove
If Jesus would dwell with me there.

One more writer I wish to mention, and that is Kate Swartout. She holds the pen of a ready writer. I hope she will write often for the benefit of the sick, afflicted and infirm. I know of three old sisters who have not met with the church this winter, one not for three years; and the only preaching they get is from these messengers of love. May the good Lord continue to direct the pen of all these able, comforting contributors, is the sincere desire of one of the least of all.

MARTHA.

CONYERS, GA., January, 1885.—*Dear Elder Mitchell*:—I am a little girl, twelve years old, and am always glad to see and read those kind and instructive letters to children. We take the GOSPEL MESSENGER, and each number of it is a welcome visitor to our fireside and family.

I received the nice little Testament you sent me, and appreciate it very highly indeed. We live on a farm, and I help mamma about her work all I can, and help papa some too. As this is my first letter I will not write a long letter.

Your little friend,

SUSIE E. WHITAKER,

CISTERN, TEXAS, December 10, 1884.—*Elder Mitchell*:—The GOSPEL MESSENGER comes regularly, and as we do not want to be without it under its present management we send remittance to renew our subscription. We are all enjoying fine health, made plenty this year for the next, owe nothing to any man and have a little money on hand, and ought to be very thankful. We would be glad to write something of more general interest if we could, and also to have a private letter from you when you feel so inclined.

WILLIAM J. AND SARAH F. RENFROE.

LULING, TEXAS, February 8, 1885.—*Dear Brother Mitchell*:—My main object in writing this short letter is to let my brethren and friends in different parts of the world hear from us, as it is a more convenient and cheap way than to write them individually. I have thought this to be one of the greatest advantages of our papers, a medium of correspondence that brotherly love, acquaintance and knowledge of each other may be kept up by a little writing at times that otherwise might be wasted. Many of my acquaintances read the GOSPEL MESSENGER—some in the old States and many in Texas. Myself and wife were born and reared in Alabama, in Fayette and Walker counties. My wife's maiden name was Elizabeth Guttery, daughter of Elder Robert Guttery, a Primitive Baptist preacher, who lived and died in Alabama. My father's name was William Baker; emigrated to Texas with all his family in 1852. Father died in 1870, mother in 1861. Sister Mary, the oldest of the family, is living near me. Brother Abel Baker, next oldest brother to myself, is dead. He was a Primitive Baptist preacher a good many years before he died. I have two brothers still living—John and William. John is also a preacher of old

Baptist order. I have two sisters living in Dewitt county, Texas—Elizabeth Newman and Fanny Holland. Elizabeth is a widow. Six of our father and mother's family are all that is now living, and all are Old Baptists. Myself and wife have had twelve children born to us; eleven of them are living; the youngest is 14 years old. Three of them are members of the church with us; six of them are married; all live near by us, and at this writing all are well and at perfect peace with one another as far as I know. We are in a good and healthy country; the land is rich, society good as anywhere in these days.

We have a good and comfortable church house on my place, and hold our monthly meetings on the fourth Sunday and Saturday before. Before I close I wish to inquire after Elder A. W. Patterson. I wrote him some time back, but have had no answer. I hope to hear from many of my friends, brethren and acquaintances soon who may chance to see this letter. I have written this for the information of those whom it may concern. I have often thought of writing a little for the MESSENGER, but each number is so well filled that I see nothing wanting, and I know also that I am a very weak man and a poor writer. I prefer to talk publicly when I feel like it rather than write, though I know I am weak in the stand as well as otherwise.

I am pleased with the manner in which the GOSPEL MESSENGER is conducted. It does not deal in local controversies among our people, which I approve. Our people should not bring their church troubles into public papers. I have no objection that brethren should reprove and rebuke each other in a becoming manner when it is really needful, but not to bring their wars before the world which has no sympathy for the church of God.

J. M. BAKER.

ROANOKE, ALA., October, 1884.—*Dear Brother Mitchell* :—I see on page 584 of the MESSENGER for this year that we will have to make some allowance for the faultfinder, while we strive to keep the unity of the faith in the bond of peace. I am well pleased with the GOSPEL MESSENGER, and especially do I appreciate the editorial articles on the "World Reproved" and "Melchisedec;" also the articles of Elder Respass on the "Old and New Man." If I know my own heart, I do love the Primitive Baptists, because I believe them to be the people of God, and I do hope they will ever continue to take the scriptures (the word of God) as their only rule of faith and practice, earnestly contending for the faith once delivered to the saints, and rejecting all the traditions of men. Dear Bro. Mitchell, I am now the oldest minister in the Beulah Baptist Association, and as I advance in years my desires increase for the steadfastness of the Lord's people in apostolic doctrine and practice. Let us go to the New Testament for apostolic doctrine and practice, and ever preach the Word.

May the blessed God bless you, and our dear Bro. Respass, in your labor of love, is the sincere desire of one who feels to be less than the least of all saints.

J. W. H. CLIETT.

BLOOMINGDALE, ALA., October 20, 1884.—*Elder Mitchell*—*Dear Brother in Christ* :—When I reached home from the Olive Association I found all well except my wife, who was getting about on her crutch as usual. I feel thankful to God for the kindness showed me by the brethren and friends with whom I met at the Association, though I never suffered so much among my brethren before with a feeling sense of my nothingness and sinfulness. God knows I did not feel worthy of one single morsel of bread that was given me by my friends. So, for this reason, I could not enjoy my visit as well as I could had that cloud have been removed. I suffered much from Saturday morning till Sunday evening. I still feel that if I have ever offended, or do ever offend my brother, or brethren, that I am more than willing to get down in the dust at their feet and beg forgiveness. Oh, it were better that a mill-stone were hanged about my neck and I cast into the depths of the sea than that I should offend one of the little ones that believe in Jesus. May the Lord grant that we may be helps one to another, and not seek to pull each other down. If we see little faults in others we should consider that we, too, have some faults, and perhaps many of them. From some cause I have had a desire to visit the churches of the Olive Association ever since I met the brethren at the last session. Your brother, J. T. SATTERWHITE.

BREMOND, TEXAS, February 20, 1885.—*Dear Brother Respass* :—In renewing my subscription for the GOSPEL MESSENGER, I will write a few lines to let you know how much we appreciate the MESSENGER. We look for and hail its coming with joy, and would not do without it for double its price. When I wrote you last my husband was not a member, but I am happy to say that he has now a name with the Primitive Baptists. At our August meeting last year we had several visiting brethren, and Elders Pate and Denton. On Saturday my dear husband united with the church, and was baptized Sunday morning. O dear brother, it was a time of rejoicing with me, and the brethren and sisters all seemed to rejoice with me. On Sunday we had communion and feet washing, and good preaching both days. It was the best meeting, I think, I have attended since I came to Texas. My husband desires me to say to you he thinks the MESSENGER the best magazine he has ever read, and he hopes the good Lord will spare you and Brother Mitchell long on the earth to send forth such doctrine as is published in the MESSENGER. May he still continue to aid and bless you in its publication, for it is a source of great comfort to all lovers of truth. I was glad to know you were going to continue the pictures in the MESSENGER, for it does my heart good to see the pictures of the dear old soldiers of the cross. Several of them I have seen and heard preach, and oh, what joy it would be if I could hear them again, especially dear old Elder Hitchcock. I have heard him many times. I would be so glad if some of your

ministers from my old native State would visit us in the far west* Dear brother, can you not visit us? We would welcome any that would come. Dear brother, pray for us and our dear children. May the Lord bless you, is my prayer. Your unworthy sister, if one at all.

SALLIE T. JACKSON.

A FEW WORDS TO THE BRETHREN IN TEXAS.

Dear Brethren :—As that eminent servant of Christ, Elder John Rowe, of Georgia, has informed me by letter of his impression, and intention, if the Lord will, to visit our people here this coming spring, I feel to say a few words to you on the subject of his coming. He says: "Why I am so impressed I do not know. I do know, however, that it is not because I feel like the gospel is not preached in Texas, for I am assured we have some able ministers of the New Testament residing there," &c. That he should be impressed of the Lord to visit us and preach the Word to us, is but another evidence of the grace, mercy and peace of God abounding toward us, for which we should feel thankful to God, and pray without ceasing for the blessings of "the God of all grace" upon Elder Rowe's ministerial labors among us.

J. C. DENTON.

MILLERSPORT, OHIO, February, 1885.—*Dear Brother Respass* :—We had a very pleasant meeting at Pleasant Run the third Lord's day in the present month and Saturday before, it being our regular meeting. We truly felt the Lord was in our midst, and that to bless. We were rejoiced to see one willing character come forward desiring fellowship with the church, and to follow the Lord and Saviour Jesus Christ down into the baptismal waters, to arise to walk in newness of life. We regret we had to leave for home Sunday after services, and as the baptism was deferred until Monday do not know how the meeting closed, but was to be baptized by our much loved pastor, Elder W. L. Lines. We sometimes feel it is an highly exalted privilege to be permitted to meet with the saints of God and to feast upon the glorious sweets of the gospel. May the Lord be praised.

L. T. RUFFNER.

OBITUARIES.

J. P. CULPEPPER.

J. P. CULPEPPER, son of J. L. and M. E. Culpepper, preceded his mother to the grave just two months. James Pinkney was born March 27th, 1867, and died September 13th, 1884.

He was a stout, robust young man; was taken with a congestive chill and only lived about twenty-three hours, and was unconscious most of the time.

*Elder Rowe is perhaps at this time in your State, my dear sister; and he is one of our ablest ministers. May the Lord prosper him amongst you.—R.

He joined the Methodist church about one month before his death, and I never heard him talk on the subject of religion. His mother, before her death, said she entertained hope that her son was taken to rest. May the tender mercies of the Lord be over and around the bereaved father. Two months from the death of his son the Lord took away his dear companion. May he be enabled to be resigned to the will of the Lord, and see that all things work together for good to them that love the Lord, etc. May we indeed say, with one of old, "The Lord giveth and the Lord taketh away, and blessed be the name of the Lord." May the Lord comfort the distressed, and give us all an humble resignation to his holy will.

T. B. LITTLE.

Rison, Ark.

MARY E. CULPEPPER.

MARY E. CULPEPPER, wife of John L. Culpepper, and daughter of Eld' Cary Tolson, who passed away fourteen years ago, was born in Union county, N. C., January 23d, 1843. Her father emigrated to Arkansas when she was 14 years old. She professed a hope in Christ in 1861. She was married in 1865, and united with the Primitive Baptist Church at Cane creek on Saturday before the second Sunday in July, 1881, and was baptized the following day by the writer; and departed this life very suddenly on the 13th of November, 1884.

She seemed to be in as good health as common. The night before her death she awoke her husband, and told him she was going to die soon; and he thought she only had become low spirited. She said she wanted to tell him something about the management of the children; and he told her it was only imagination, she said, "May be so, and dropped to sleep. Next day at 10 o'clock her husband came in. She was quilting, and he noticed a strange appearance about her face, and spoke to her about it. She got up and looked in the glass, and told him it was a mistake, and went to her work; but he saw she could not use her left hand. He stepped to the door, and she fell off the chair, and about 2 o'clock she passed away. We suppose a violent attack of paralysis ended her life. We have no doubt but her short suffering entered her into that sweet home where the weary are at rest, and where she can sing and shout, her sufferings over, no more trouble, pain, or disappointment to endure, but one eternal day of rest. Then, dear husband and relatives, weep not for her. May God bless the surviving relatives. Sister was strong in the faith of Primitive Baptist, loved by all who knew her. She was a good wife and an affectionate mother, a kind nurse to the afflicted. Three of her children preceded her to the grave. She leaves a husband and five children to battle with the troubles of this unfriendly world, together with many friends to think of her many christian virtues. May the Lord in his mercy sanctify the sad bereavement to the good of the heart stricken husband and take care of the orphan children. May we all say, Thy will be done.

Rison, Ark.

T. B. LITTLE.

THOMAS W. S. HENDON.

Died at his home in Tallapoosa county, Ala., October 22nd, 1884, Brother T. W. S. HENDON, being about 50 years old. He was the son of William and Eliza Hendon, and his father was once a member of the Primitive Baptists at Emmaus; Troup county, Ga. He went to the war in 1861, and May 3rd, in Virginia, he was severely wounded, the ball remaining in his thigh, causing much distress for many years, which gradually impaired his constitution until his system became a wreck. He was received into the fellowship of the church at Mt. Olive, Lee county, Ala., and baptized by the writer in 1867, having those conflicts and joys from that time till his death that is common to all the poor and afflicted people of God. He leaves a wife and two married children and their families, besides many other relatives and friends, to mourn their loss. May the Lord comfort them all. Our dear brother was buried in the graveyard at Bethlehem, Macon county, Ala.—M.

T. W. PETTUS.

Died at his residence in Williamson county, Tenn., our dearly beloved brother, T. W. PETTUS, Tuesday morning at half-past 5 o'clock, December 16th, 1884, at the advanced age of 81 years, and was buried on his birthday, being one of the oldest citizens of his neighborhood, and very highly esteemed as such for his great moral worth and humble walking as a Christian gentleman. Brother Pettus had long been a firm believer in the Christian religion and the doctrine of sovereign grace, but never made a public profession of faith and hope in Christ until Saturday before the first Sunday in September, 1883, when he united with the Primitive Baptist church of Jesus Christ called Wilson's Creek, and was baptized by the writer Sunday, in company with his oldest son. He had for many years previous been a regular attendant on the meeting days, consequently will be much missed and lamented by the entire membership, and more especially by their pastor, because he never failed to fill his seat in conference, when able. Brother Pettus leaves his present companion, which is his third wife, and eight children—six sons and two daughters—many grandchildren and a host of friends and relatives to mourn his absence, but not as those that have no hope. The Lord blessed him in providing for his family, so that all his children are comfortably situated in this life; and I do hope and believe they do appreciate the Lord's goodness in his reign of grace in the salvation of their souls. So, dear children, I commend you to God and his mercy. Dear sister in Christ, I do hope and pray God to bless you with grace to enable you to be patient under this your great trial in losing your dearly loved husband, but such is life and its trials; but I do trust you and the church who mourn for him will meet again in glory, where none may ever part.

J. E. FROST.

MRS. P. E. HORNE.

Mrs. PERMELIA E. HORNE was born February 10th, 1816, and departed this life July 21st, 1884.

She was among the early settlers of this part of the country; was here before the Indians were expelled, and could speak a considerable portion of their language. Her father, David D. Smith, was widely and extensively known. She remained unmarried nearly fifty years, but was married December 18th, 1865, to P. P. Horne. She was a sincere believer in the plan of salvation by grace. Her diseases prevented her from attending meeting regularly, but never failed if she could get there. She never united with the church, and said a short time before her death that she regretted that she had not been baptized, but we believe that the Lord worketh everything after the counsel of his own good will; and there is no doubt in our mind but that she is to-day an inmate in that house not made with hands, eternal in the heavens. She is gone, and the sick will miss her. The little children, whose innocent prattle so amused her, will miss her. Her charitable acts and deeds made her name known to that extent that few equals it. Her afflictions and trials were severe, but she was never heard to murmur. She could have truly said, in the language of Job, "Man that is born of woman is of few days and full of trouble." The writer of this sketch was intimately acquainted with her for 20 years, and can conscientiously say that, during all the trials, troubles and afflictions with which she was encompassed, she was never heard to utter a reproach against any one, or to bemoan her unhappy lot. May the grace of Almighty God be showered on her friends and relatives, and may God's grace so incline them that they may follow her example of life, and to feel that their loss is her eternal gain.

W. S. HORNE.

From Pathway, October 1, 1884.

LENA M. CARTER.

Dear Brother Henderson:—You will please publish in *Pathway* the death of our little daughter, LENA M. CARTER, who departed this life on the 28th instant, of congestive chill. She was 8 years, 10 months and 28 days old. She was confined to her bed most of the time for eight days previous to her death with bilious fever. On the night of the 27th we were sitting by her bedside and waiting upon her, and between 12 and 1 o'clock the chill struck her. She expressed a desire to get up, when my wife, who is her step-mother, took her in her arms and she fainted away. My wife said to me, "Thomas, she is gone," and laid her back on the bed. We began to bathe her with camphor, and in a short time she revived, and said, "I am dying, mother, I am dying;" and she continued to talk as long as she had breath. The last words she spoke that any of us could understand were, uttered in a whisper, "Mother, I am going home;" and then died as though she had fallen into a quiet sleep.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

She is greatly missed from our family circle; but I do hope that our loss is her eternal gain. O that the Lord would sanctify this sad bereavement to our good who are left behind, and give us grace sufficient to our day, time and trials, and prepare us all to meet our dear little Lena again, together with her sainted mother who had gone before to that upper and better kingdom where the weary are at rest, and where parting is no more, if consistent with his divine will.

After some appropriate remarks, singing and prayer by Elder J. E. Carter, her mortal remains were deposited in the earth at Darien Church, in Crenshaw county, Ala., there to await the resurrection morning, when we hope and believe she will hear the sweet sentence of King Immanuel, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Pray for me and mine.

Your brother in great tribulation,
From Pathway.

S. T. CARTER.

FRANCIS BRETZ.

In compliance with request, I forward for publication in the GOSPEL MESSENGER a notice of the death of my dear aged grandmother, FRANCES BRETZ, who entered into rest January 2, 1885.

Grandmother was born in Rockingham county, Va., July 20, 1800. From there she moved with her parents to Fairfield county, Ohio, where she married David Bretz, May 19, 1822. Some time in the month of May, 1827, she was baptized into the fellowship of the Pleasant Run Church, by Elder Thomas Snelson. She afterward moved to Seneca county, and then to Hancock county, Ohio, where she died. For fifty-seven years she lived an orderly member of the Primitive Baptist Church. She loved to hear "God's reigning grace" from first to last. She died as she lived, believing that none but Jesus can do helpless sinners good. She longed for the time to come when she could lay aside her armor and dwell with Jesus, yet said she wanted to wait till her change came. The funeral services were held in Van Buren, preaching by Elder J. J. Van Horn, after which her remains were laid beside her husband, who preceded her some years, to wait the coming of her Lord. Our loss is her glorious and eternal gain.

GEORGE A. BRETZ.

Milton Centre, Ohio, January 20, 1885.

O. H. BELLAH.

Our dear brother, O. H. BELLAH, a member of this church (Friendship) fell asleep in Jesus on the 21st of December, at 4 o'clock P. M., 1884; aged 31 years, 2 months and 4 days.

He was born in Sevier county, Ark., in 1853, October the 17th. He was left an orphan when quite young—his mother died first, but his father survived but a few years. Dr. Bellah, an uncle, took the children to raise, and soon after the war moved to Texas and settled in Hood county, near this place. The subject of this notice was united in marriage to Miss Eliza J.

Rogers (our eldest daughter), January 9th, 1881, and they both professed a hope in Christ not far from the same time, and went down into the water of Brazos river, and were baptized by Elder B. L. Throneberg into the fellowship of Friendship Church on the fourth Sunday in June, 1883. There were born unto them three little boys, the last were twins, but one of them died just three weeks before its father, it is thought with his disease, consumption. Our dear brother lost his health two years ago, and has been a confirmed invalid up to his death. Nine days before his departure he was brought to our house, and all was done for him that could be done to relieve his suffering. Brother Throneberg preached for him the night the babe lay a corpse, and he said he enjoyed the preaching well. The morning before he died he told us all that he was not afraid to die. I asked him if the dear Saviour had been with him much of the time, and he answered that he had passed through many dark seasons since he had been sick, but that the Lord was with him at times. He seemed to be resigned to the will of God, and died with a good hope through grace as we confidently believe. He asked Brother McPherson to pray for him just before he died. He never spoke any more, but passed gently away. He has left a brother and sister, and wife and two little children, the church and a host of friends to mourn his loss. But we believe our loss is his eternal gain, for he loved the truth as dearly as any one, and said that the old Baptist faith will do to die by. Brother McPherson prayed an able prayer at the grave, after which his remains were laid in the grave near his little boy. May the dear Lord prepare us all for that happy change. Yours in love of the truth,

Falls, Texas.

W. L. ROGERS.

GORTON JOYCE.

GORTON JOYCE, a much beloved brother of Lebanon Church, was born November 25th, 1801, and died July 23d, 1883; aged 81 years, 7 months and 22 days.

He was born in Scriven county, Ga., and removed to Tatnal county, Ga., and there was married to Miss Hester Harden; and they lived in perfect quietude until the day of his death. Brother Joyce was never known to have a difficulty with any person in his life. His wife was and is yet a member of the Methodist denomination. Some of his children are Methodists, and some of them Missionaries, but there was no strife amongst them. Brother Joyce was the father of seven living children and twenty-two grandchildren and eleven great-grandchildren. He joined the Primitive Baptist Church at Lebanon about six years ago, and was baptized by the unworthy writer after choosing a hymn of "Lloyd's Hymns" (145), in the presence of a large congregation. He was soon chosen Clerk of the church, and was always ready to do his faithful part in waiting on the church in corresponding or bearing tidings to the Association or the churches. I have enjoyed some very pleasant seasons with him to churches and Associations. Brother Joyce was as devoted a Christian as I ever saw, and was a man of few words, the most of his conversation being about the goodness of God. He was very strict to fill

his seat in his conference till eleven months before his death, when he was stricken down with heart disease. Still he made nearly no lamentation. He did his own plowing for more than sixty-five years. After his death he was buried in the family cemetery, the unworthy writer preaching his funeral, followed by Elder J. C. Badgers, who spoke much to the purpose in the presence of a large and very attentive audience. We would say to the bereaved family, "Weep not," for the Apostle said for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. And we believe he is now resting from all his labors in Abraham's bosom.

JAMES TAYLOR.

COLLIER W. GRANT.

Death has laid his icy hand
On the brow of one we love,
But we know he is at rest
In his Father's home above.

COLLIER W. GRANT, infant son of Gibson and Laura Grant, was born November 7th, 1883, and died December 1st, 1884. Only 1 year and 23 days was little Collier permitted to gladden our hearts, but

We cannot wish him back again,
But say, dear babe, with God remain.

So fades the lovely, blooming flower;
Sweet, smiling solace of an hour!
So soon our transient comforts fly,
And pleasures only bloom to die.

Sweet Home, Texas, January 15, 1885.

L. G.

DEACON DAVID BATEMAN.

Brother BATEMAN was born in Washington county January the 12th, 1827, and whilst a very small boy his father moved to Baldwin county, where he was reared and lived until some five or six years ago he moved into Wilkinson county, where he spent the remainder of his days. He was married to Nancy Willis, October the 26th, 1846. He joined the Primitive Baptist Church at Camp Creek, Baldwin county, Ga., July 25th, 1865, and was baptized the next morning by Elder G. W. Scarborough in gospel order. He was ordained and set apart to the office of deacon the 10th day of March, 1871, by Elders Steven Castelow, G. W. Scarborough and W. F. Rogers. On the 24th day of March, 1884, he departed this life, seven months from the death of his wife. To say the least of Brother Bateman, he was a high-toned gentleman, truthful and honest. He was a devoted Christian, a good neighbor, an affectionate husband and an indulgent father, ever ready to do good to all, and not evil. He leaves six children, all grown, and many friends to mourn his loss, but we have great reason to believe their loss is his eternal gain.

W. R. FENN.

JAMES C. GAMBELL

Was born in Davidson county, Tenn., March 6th, 1807, and departed this life February 9th, 1884, in Farrington, Marshall county, Tenn.; aged 76 years, 11 months and 3 days.

He made a public profession in Christ and united with the Sugar Creek Church, of the Primitive order of Baptists, in Bedford county, Tenn., on Friday before the third Lord's day in October, 1833, and lived a consistent Christian life, beloved greatly by the brotherhood generally. He made himself useful as a member of the body of Christ, having studied well his duty, and being faithful in the discharge of the same. In the year 1851 he was unanimously chosen by the Church to serve them as Deacon, and on Saturday before the third Sunday in October he was ordained by Elders L. Heath, W. S. Smith, H. Vernon, Thomas Willis, James Nowlen and Joshua Yeats, which office he filled to the entire satisfaction of the Church until death released him from all his work. It has been often remarked of him, that he was one deacon that labored earnestly and zealously to do his whole duty. Having been intimately acquainted with him for near forty years, I feel that I can say of him that he was a devoted Christian, a kind and loving husband and an affectionate and indulgent father, and obliging neighbor, cheerfully dividing his small income with the poor and needy, and in many ways showing to all around his great worth as a citizen to the community in which he lived. He was for several years before his death much afflicted, which he bore with becoming Christian patience; and during the last days of his illness he seemed to enjoy much of the divine presence of the blessed Lord, seemed filled with ecstasy of joy, and would often praise God for his goodness. And thus he died rejoicing, saying, "I am going home," and exhorting his dear children, friends and brethren all to meet him "in glory." Dear children, you have lost your father, but your loss is his gain; he cannot come to you, but you can go to him. Dear sister, you no doubt feel your great misfortune in thus being bereaved of your companion in your old days; I hope you will be sustained by grace divine. To the church at Stephen's Grove, of which he was a beloved member at the time of his death, I would say, my dear brethren, your loss is indeed great, but I trust the Lord will provide, uphold and sustain you by his great mercy. I could say much in praise of the grace of God that bringeth salvation, and exhort all to look to him, that he is able to save, and will save all that put their trust in him, that we may meet our dear brother in glory, if it is God's will.

J. E. FROST.

GEORGE CROUCH

Died, December 21st, 1884, near Columbus, Ga., infant son of Mr. and Mrs. Silas Crouch. Little did the doting parents think a few hours before his death that the father's hope and mother's joy was so soon to terminate. Did they ever pause to think how much too well they loved their darling boy? The grief-stricken mother said to the writer: "I surely idolized my boy, but now he is cold in death." Truly his parents can say—

A light is from our household gone;
 A voice we loved is still,
 A place is vacant at our hearth,
 Which never can be filled.

Wherefore should we grieve and mourn,
 That our darling George is dead?
 He to early rest is gone—
 He to paradise is fled.

MRS. F. M. McCRARY.

ABSALOM HUNTER

Died at his home, Johnson county, Texas, September 6th, 1882. ABSALOM HUNTER, after many months' suffering from paralysis, in the 65th year of his age. He united with the Baptists in 1848, and was a pious and orderly member up to the day of his death. He came to Texas from Georgia in 1882. For a short time before his death he got so he could speak plainly, and said he did not fear to die, because he felt at peace with God and saw his way clearly. We send you also the death of our mother,

CYNTHIA HUNTER.

On the 27th of January, 1881, our dear mother, CYNTHIA HUNTER, died in the 60th year of her age. She was received by the church at Flat Shoals, Troup county, Ga., in 1849, and baptized by Elder Wm. Hudspeth.

And March 12th, 1884, our beloved sister,

EMMA ERECKSON,

Died, leaving a husband, two brothers and five sisters, besides numerous friends, to mourn the loss. She was born in Troup county, Ga., June 12th, 1865. About ten months before her death she joined the Primitive Baptists. I shall never forget the sweet and precious dying words of my dear sister, who was at my house, and I was permitted to be with and wait upon her all the time. She died with measles.

MARY L. OLIVER.

MRS. EMILY RAY.

Having recently heard of the death of a precious sister in Christ, EMILY RAY, we give a few particulars as furnished by a brother in Texas. Sister Ray had been in declining health for some time, but having spent the summer at the Mineral-Wells, she felt greatly improved, and starting back home in Eastern Texas, she stopped with her son, in Weatherford, where she was taken violently sick, and died in about two weeks (October, 1884). She died as she had lived—a devoted Christian. Her dear husband, Brother Samuel Ray, and her children, were with her during her sickness. Brother Ray and family were for many years citizens of Louina, Randolph county, Ala., and moved from there to Texas. Sister Ray's maiden name was Gilbert. We were personally acquainted with her from her youth, and regarded her as one of the most devoted and spiritual minded women with whom we had ever been acquainted.—M.

Orders and Remittances for the **Gospel Messenger**, with all written instructions, will receive my prompt attention if left at the Store of Messrs. CRAYTON & HARWELL, corner of Chambers and Jefferson streets, Opelika, Ala.

W. M. MITCHELL.

NOTICE.—ELDER J. T. SATTERWHITE, of Chambers County, Ala., desires us to say that he will act as Agent to obtain subscribers, collect dues and send remittances for the **GOSPEL MESSENGER**. We hope the brethren and sisters generally will aid us in these particulars.
M.

ZION'S LANDMARK.—A semi-monthly periodical, devoted to the Primitive Baptist cause. Elders P. D. GOLD and P. G. LESTER, Editors. GOLD & LEWIS, Publishers, Wilson, N. C., at \$2.00 per annum.

THE PRIMITIVE PATHWAY.—A semi-monthly periodical, devoted to the Primitive Baptist cause, by Eld. J. E. W. HENDERSON, Troy, Ala., at \$1.50 per annum.

PLEASE NOTICE.—In ordering a change of offices, mention both; that to be changed to and that to be changed from. Also, in sending money, always give the office of those for whom it is sent. Those sending at different times for clubs, when money is sent to pay for the club, send all the names and offices again, so the proper credits can be made.—EDS.

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THE GOSPEL MESSENGER,

BUTLER, GEORGIA.

PUBLISHED MONTHLY.

Price—One Dollar a Year, in Advance. Single Copy 10 cents.

J. R. RESPESS and Wm. M. MITCHELL, Editors.

Brethren wishing to communicate with ELD. MITCHELL, in asking views on scripture, or in submitting articles written for the GOSPEL MESSENGER to his inspection, or in remitting money, will address him at Opelika, Ala.—R.

MAY, 1885.

All Letters, Remittances and Communications, should be addressed to J. R. RESPESS, Butler, Ga.

Money should be sent by Money Order or Registered Letter.

Be certain to write names and post-offices plainly.

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[All trains of this system are run by Standard (90) Meridian time, which is 36 minutes slower than time kept by City.]

SAVANNAH, GA., JUNE 14, 1884.

ON and after SUNDAY, June 15, 1884, Passenger Trains on the Central and Southwestern Railroads and Branches will run as follows:

READ DOWN.			READ DOWN.		
No. 6.	From Columbus.	No. 20.	No. 51.	From Savannah.	No. 53.
1:00 p.m. Lv.....	Columbus	Lv.....	10:00 a.m. Lv.....	Savannah	Lv. 8:45 p.m.
3:30 p.m. Lv.....	Butler.....	Lv.....	4:30 p.m. Ar.....	Augusta.....	Ar. 5:45 a.m.
4:25 p.m. Lv.....	Fort Valley.....	Lv.....	6:20 p.m. Ar.....	Macon	Ar. 3:50 a.m.
5:42 p.m. Ar.....	Macon	Ar .....	.....Ar.....	Fort Valley.....	Ar. 9:31 a.m.
11:20 p.m. Ar.....	Atlanta.....	Ar.....	.....Ar.....	Butler.....	Ar. 10:23 a.m.
.....Ar.....	Eufaula	Ar.....	.....Ar.....	Columbus	Ar. 12:32 p.m.
11:30 p.m. Ar.....	Albany	Ar.....	11:20 p.m. Ar.....	Atlanta	Ar. 7:50 a.m.
.....Ar.....	Milledgeville ..	Ar.....	.....Ar.....	Eufaula	Ar. 4:09 p.m.
.....Ar.....	Eatonton	Ar.....	11:30 p.m. Ar.....	Albany.....	Ar. 4:05 p.m.
.....Ar.....	Augusta	Ar.....	.....Ar.....	Milledgeville ..	Ar. 10:29 a.m.
7:40 a.m. Ar.....	Savannah	Ar.....	.....Ar.....	Eatonton.....	Ar. 12:30 p.m.

Tickets for all points on sale at Ticket Offices C. R. R.

G. A. WHITEHEAD, Gen. Pass. Agt.
J. C. SHAW, Gen. Trav. Agt.

WILLIAM ROGERS, Gen. Supt., Savannah.
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HYMN AND TUNE BOOK.

Dear Brother Respass:

A desire has been expressed by many brethren in different parts of the country during the past few years that a Hymn and Tune Book might be prepared for use in our Churches. Believing that such a book would be of great convenience in meetings for the worship of God, we have undertaken to prepare one; and have so far advanced in the work that we shall probably be able to put it in the hands of a publisher some time during the coming spring or summer. The Book will contain about five hundred and fifty Hymns selected from Beebe's collection, and about one hundred besides, with suitable tunes to the number of about three hundred. We have been aided by the advice of brethren on whose judgment we can rely, and still expect to receive such help in the further prosecution of the work. This Book will not displace Hymn Books now in use, but may be used in connection with any collection of Spiritual Hymns. In preparing this work, the labor of which is not light, we desire to have an eye single to the glory of God and the good of his people.

SILAS H. DURAND,
P. G. LESTER.

Southampton, Bucks Co., Pa., Jan. 2, 1885.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 5.

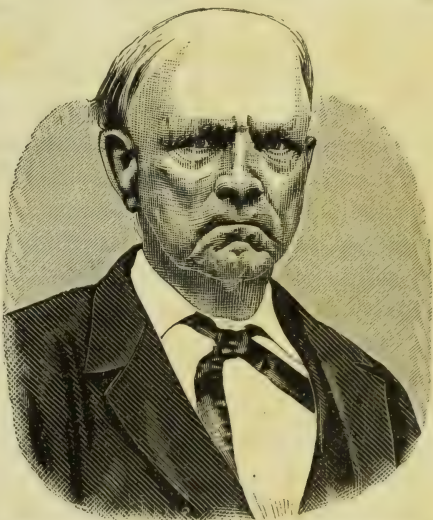
BUTLER, GA., MAY, 1885.

Vol. 7

BIOGRAPHICAL.

ELDER J. M. C. ROBERTSON.

I was born February 21st, 1812, in White county, Tennessee. My parents were Charles and Elizabeth Robertson; my mother's maiden name was Thomas. While I was small, my parents moved to Giles county, Tenn., and lived there until I was six years old, and thence, in the fall of the year 1818, to the territory of Alabama, stopping in Russell's Valley, afterward called Franklin county, and remained there until the fall of the year 1827, when they removed to the western district of Tennessee, settling in Hardeman county. Early in life I had serious thoughts about death, but like the most of Adam's fallen race, I thought that the place called heaven was for good people, and was sure that any and every one could be good if they would. With these views I lived a Pharisee, having set times for prayer, thinking the more I prayed the better I was. My mother was an Old Baptist, but



my father was no professor. My mother always attended her meeting when she could do so; and on returning from one of her meetings one Saturday evening, she told the family that a beloved uncle, living near the meeting house, was very sick, and not expected to recover; and that he had desired the preacher and the members of the church to pray for him, as he was not prepared to die. On hearing this I thought I would pray for him, and when I commenced, the thought struck me with force that I was a poor, dead sinner myself. This was the first time that I ever saw the horrors or depths of the pit that I was in, and no way of escape. My pharisaical religion could not stand the light that had opened my blinded eyes; for now I thought I was the worse sinner on earth; and the whole of my desire and prayer was to God for mercy. But instead of relief I got worse, and remained in this condition for several months, during which time I went to preaching, and tried in a secret way to read the scriptures, but found no rest, and only felt condemned and that justly, and could not see how God could save such a sinner as I was and be a just God. And although I was but a boy, not quite 14 years of age, I never have been able to describe the anguish of my mind in this awful state of despair, when all of a sudden, and entirely unexpected, the burden was gone, and a sweet calm came over me, and before I was aware I was singing praises to God. I could say, "a sinner saved by grace." This was in the year 1825, in September, and in October I went to the church and told them that I wanted to follow Jesus, and was received into old Hepsibah Church, in Franklin county, Ala., and was baptized the next day—being the third Sunday in October, 1825—by old Brother Thomas Moss, who was well known in that country at that time. The Baptists at that time were all one people, but what a vast difference 59 years has made! Impressions to preach soon bothered me, and I tried to avoid all such notions, and when my parents moved from Alabama I was determined on living as a mute amongst the Baptists, as I did not think I would find anyone, or not many, who would know that I

was or ever had been a Baptist. In this I was sadly mistaken ; but I tried to hide in every way possible, to not boldly deny that I was a professor of religion. And when I could hide no longer, in the year 1829 I commenced trying to preach, and the church at Enon, where my membership was, gave me a written license in April of that year to exercise my gift wherever God, in his providence, might cast my lot. I went to work in good earnest, and in the year 1831, in November, I was ordained to the full work of the gospel by D. Sweeton, James Bruton and A. Samans, acting as a presbytery, and was called to serve Moss Creek Church, in McNary county, and served a little over one year. In August, 1832, I was married to Mrs. Elizabeth Watson, whose maiden name was Carter, and in that year removed to Tipton county, Tenn., where I took charge of three churches until the split of 1836. After the division I attended four churches till the fall of 1841, when I left Tennessee and came to the State of Arkansas and settled in Union county, but afterward Washata, and there lived till 1864, attending from one to four churches all the time. When I came to Texas, in 1864, I stopped in Titus county, and had the care of no church during that year, but tried to preach from two to five sermons almost every week when I was well. In 1865 and 1866 I lived in Fannin county, where I attended two churches and two congregations the most of the time. In 1867 I came to Hunt county, where I attended two churches and two congregations till 1869, when I took charge of another church, and continued to attend them till 1880, when I stopped attending one of the three churches, my wife's health becoming so feeble that I took a congregation nearer home. In 1882 my wife died, and my health being bad I traveled the most of 1883, preaching whenever I felt able. In September, 1883, I was married the second time to a Mrs. H. E. Tatum, whose maiden name was McCullar, and am still attending two churches and two congregations. I have been a Baptist a little over 53 years, and have been trying to preach 54 years, and have traveled something over one hun-

dred and eight thousand miles, and tried to preach five thousand six hundred times; helped to constitute twelve churches; have been at one hundred Associations. The number of preachers and deacons that I have helped to ordain I have no account, and cannot say how many. I have baptized about four hundred; have never called on a church for a dollar; have been poor all the time; have never lacked for food, shelter or raiment; and all my labors have been to discharge my duty and do my Master's commands. My wife had fifteen children; five living, four daughters and one son. I have twenty-nine grandchildren and four great-grandchildren living.

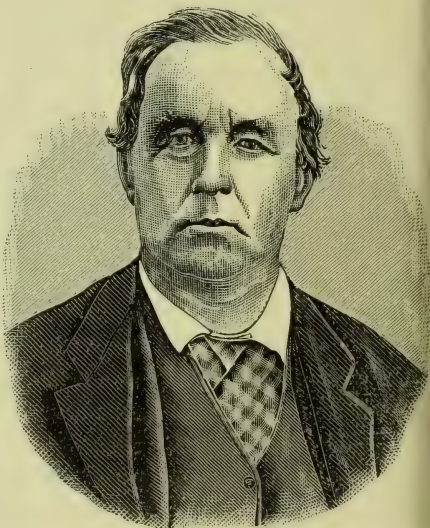
Dear brethren, the foregoing sketch is so lengthy that you will have to do with it as suits you best, and all will be well with me.

J. M. C. ROBERTSON.

Kingston, Texas.

ELDER WM. C. BURK.

I was born March 7th, 1818, in Jasper county, Ga., and when I was about seven years old, my father, James L. Burk, moved to Talbot county, and, at about that age I became deeply concerned about my condition as a sinner against God. But I grew up to manhood, and was married to Miss Sarah Weathers, daughter of Daniel Weathers, of Talbot county, Ga.



My convictions for sin continued heavily upon me at times, and then again would seem to have left me. In this way I was led for about twenty years, when one night I dreamed

the Lord had pardoned my sins and commanded me to preach the gospel. I awoke shouting the praises of the Lord, and for some time afterwards I felt quite calm in mind and very different from what I ever had before, but eventually I concluded it was all the work of Satan, and was again plunged into trouble deeper than ever. It was a matter between me and my God, and I often desired to be alone. One night I asked a man if, when he received an evidence of the forgiveness of his sins, that he was certain it was the Lord's work. He said he knew it, and never should forget the time and place. This made a powerful impression on my mind, but still I thought that even Christians might be deluded in some things, and particularly on this subject. But as I was deeply concerned in mind I did not get to sleep that night till a late hour, and even then I dreamed that I and others were engaged in putting a wooden sill under a house which was built upon a beautiful rock, but the wood sill would slip out and the house would still settle upon the rock. I awoke in great agony of mind, and when I walked out everything seemed to condemn me. Returning into the house the dream interpreted itself in this way: "The house is the Church of Christ, and the wood is your own works, on which you are depending, and not upon Jesus, who said, 'On this Rock I will build my Church and the gates of hell shall not prevail against it.'" Just then I began to plead with God for mercy as though he had been personally before me, and in a moment it did appear that I saw Jesus far more beautiful than words could express or the imagination depict, affecting me powerfully both in soul and body, so that I shouted the praises of God, and right then it was powerfully impressed on my mind that I would have to preach the gospel.

I will here state that at the time of which I now speak, I was living near Shiloh Church in Tallapoosa county, Ala., and eventually both myself and wife told the dealings of the Lord with us to that church, and were received into fellowship and baptized by Elder James Carter. Soon I was chosen by the church and set apart by ordination as a deacon—Elders

J. Carter, J. J. Dickson, J. M. Pearson, and W. M. Mitchell officiating as presbytery. After remaining in Alabama a few years, we eventually moved to Leah county, Miss., and united by letter with the church at Pilgrim's Rest; and, on the 27th day of November, 1858, I was ordained to exercise in all the functions of the gospel ministry—Elders J. G. Crecelius and W. Crawford, acting as presbytery. Very soon after this, four churches called for my pastoral services, namely: Mt. Olive and New Chapel, in Scott county, and Cross Roads and Pilgrim's Rest in Madison county. I also served the church a short time at Ebenezer, in Leah county, Miss.

In November, 1873, we settled here in Comanche county, Texas, and by the aid of W. McDonald, we constituted a church, giving it the name of Shiloh, and for a considerable time afterwards I was the only Primitive Baptist preacher in the county.

Eventually, however, it was the pleasure of the Lord to incline the heart of Elder W. S. Harris, of Hamilton county, Texas, to visit us, and we soon constituted several other churches. And, though I still continued to labor alone as the only minister of our order in the county for a few years more, the Lord has now raised up Brother Hutchison, a very gifted brother, in our church, and two others in the vicinity.

I feel impressed that my stay now upon earth is but short. My life has been a mixture of joys and sorrows, labors, toils and crosses, but still I have witnessed all along that it is good to trust in the Lord, and do that which he has commanded as our duty. This gives a peace of mind which the world can neither give nor take away. We are also encouraged in that blessed hope that we shall see Jesus and be like him. May unity and love be with the Lord's people.

Your brother and fellow servant in Christ,
Comanche, Texas.

WM. C. BURK.

Another principle by which a Christian should walk, is this: That there is no judging of the inward conditions of men by the outward dispensations of God.

And other sheep I have, which are not of this fold: them I must also bring, and they shall hear my voice; and there shall be one fold, and one shepherd.—John x. 16.

Dear Brother Editors:—Yesterday I spoke from the above words of our Lord; and as the sweetness of the theme of salvation distilled as the dew upon Mount Lebanon, and comforted my own poor heart with the richness of the provisions of grace, I thought to write to the poor of the fold of Christ, first submitting in all cases to your inspection. The “other sheep” spoken of here, relates to the election of grace among other nations than that of the Jewish fold. The blessings of God that had so long been specially the exclusive privileges and favors of the Jews, were to break forth in the substance to both Jews and Gentiles. The first covenant, which was faulty, gave way, and the second covenant established with the chosen of God out of all nations, denominated here sheep of another fold, including also those of the Jewish fold, as the words “Other sheep I have” teach us. The bringing in of the Gentiles to gospel privileges, established by Zion’s King, had been the subject of prophesy, and the *truth* that “All Israel shall be saved” verified in the establishing of a covenant unto them when the Lord shall take away their sins. A fold is a place of security—enclosure—and this illustrates the Church of God, over which Jesus, the Shepherd of the sheep, was given the head over all things, to which is his body, the fullness of him that filleth all in all. (Eph. i. 22, 23; iii. 15, 16; Col. i. 18.) Jesus said, I am the good Shepherd: the good Shepherd giveth his life for the sheep; he also knows them, and is known of them. It had been said, The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.—Matt. iv. 16. The types and shadows ceased when the substance came; and the Jews, outwardly, after the flesh, were no longer to be the peculiar people of God. But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, *and* not in the letter; whose praise is not of men, but of God.—Rom. ii. 28, 29. The glorious gospel preached by the apostle Peter at the house of Cornelius, and

the display of the power of God upon the Gentiles there that heard the word, was but the fulfillment of the words of the text. The promise is unto you (Jews) and your children and to all that are afar off (Gentiles), even as many as the Lord our God shall call.—Acts ii. 39.

Moses discoursed to Israel that “the Lord’s portion is his people; Jacob is the lot of his inheritance (Deut. xxxii. 9). In Christ the good Shepherd, who gave his life for the sheep, the law was fulfilled and honored. He went down into death where he found them, that they might come up into life and reign with him. In death, their sins were laid upon him; in life, his righteousness is imputed unto them; and, therefore it is of grace. The law of the spirit of life in Christ Jesus hath made me (says Paul) free from the law of sin and death.—Rom. viii. 2. Thus we see that the precious promises of the gospel have a fullness and sufficiency to feed the hungry, give drink to the thirsty, and clothe the destitute. Jesus says, Them I also must bring, and his word stands forever, and will be fulfilled to the praise of the glory of his grace.

Salvation through our dying Head
Is finished and complete,
He paid what ’ere his people owed
And canceled all their debt.

It is all of grace, that boasting might be excluded; that it might not be of the flesh, but of the Spirit. To the called of God, Jesus is preached with power; he is no longer a root out of dry ground. But says the apostle, “of him are ye in Christ Jesus who of God is made unto us wisdom and righteousness, and sanctification and redemption.” Therefore if any have heavenly wisdom it is of him. The saints’ righteousness is of the Lord. In and of themselves they possess no virtue, no merit, and have no righteousness; but in Jesus they inherit a righteousness that presents them unto himself without spot, or wrinkle, or blemish, or any such thing, a glorious church! O to be brought into the fold of Jesus, the Shepherd, and experience the delivering power of grace by hearing his voice in the cleansing, soul-healing and doubt

removing efficacy of the Holy Spirit, is enough to cause the dumb to speak, the blind to see, and the lame to leap and praise God. Nothing else but the sovereign, discriminating grace of God in Christ Jesus can effect so wonderful a work. "This is the work of God that ye believe in me." What, then, are the evidences of a gracious state? you ask; and how may I know that the Lord is my Shepherd? The hand of the Lord leads them, and they shall not want. O has not the rich supplies of grace been abundant, and a table spread before all your enemies! Have not his mercies endured forever! His faithful hand administered to me the consolation of the gospel of peace and comfort, when I was faint and despairing, and ready to perish. Time and space will not permit to tell of the deliverances which he hath wrought out for us. Then be of good cheer, beloved; your salvation is of the Lord. Be strong, and endure hardness as good soldiers. Be gentle, be kind and affectionate one to another, and as members of the one fold of God fear not, for it is your Father's good pleasure to give unto you the kingdom. The victory is yours through our Lord Jesus Christ. He, for you, hath triumphed over the powers of darkness.

Glorious things of thee are spoken,
 Zion city of our God!
 He whose word can ne'er be broken,
 Formed thee for his own abode.

Yours to serve, with a little hope,
Albany, Mo.

ISAIAH J. CLABAUGH.

STATE ROAD, DEL., Jan. 15, 1885.

Dear Brother Respass:—The elders and brethren who write for the MESSENGER have given rather special attention to Church Discipline—more or less of every number being devoted to that subject. It is not only an interesting and important subject to church members, but one that is not perfectly understood by but comparatively few, while all have need to understand it. I will propose some thoughts on only a few points at this time. As Christians are liable to err,

both through ignorance and weakness, the grand aim and object of all church labor is, and ought to be, the reclaiming and restoration to love and a fulfilment of their obligations of neglectful or delinquent members. If none are admitted to membership but those who give evidence of their holy calling, there will be none in the church but those who have been received and baptized as believers in Jesus. There will be none but those who ought to love one another and dwell in love, to deal with. There are two leading inducements prompting all church members in their action to restore delinquents. Love to the individuals, and love to the cause—the peace and prosperity of Zion being dear to every one that loves her. Exclusions, or the withdrawal of fellowship, must always be a sorrowful action to any gospel church, unless fleshly passions have got for the time the ascendancy. Love being the prompting, love should characterize every step of the proceedings—the best good of those with whom a church labors being the end in view. I have been accustomed to theories on the subject of Church Discipline all through my life, and most of the writers and speakers see it all perfectly easy and plain. There is the plain rule laid down in the xviii. of Matthew, and all there is about it, is to observe faithfully that rule. Well, so far, so good. But the very first case of difficulty that occurs, the brethren are at a loss what to do, are divided in opinion both as to the offence who is really most in the wrong, and what is the proper course for the church to pursue. Ministers will be divided in opinion and (if I may be allowed to say it) as often in the wrong as the brethren. The first difficulty that I find brethren stumbling upon, is in regard to the kind of offence intended in the xviii. of Matthew—"If thy brother trespass against thee." Plain as this may seem, it has been claimed by many, and among them ministers in high standing, that it applies to and includes all and all manner of wrong doing wherein any one fails to fulfill the obligations of his profession. The instructions here given being with special design to have it settled and the breach healed *in private*, without its becoming noised

abroad, or any other single individual being made aware of it, ought of itself to satisfy us that private personal offences alone are here referred to. It is private, and between him and me alone, let it be settled between us, if possible, and not be noised abroad. If I love him I would naturally desire that no report should get out that would impair his standing as a worthy brother in the church. If Christians are approached in a proper spirit, it is not often but what difficulties can be speedily settled. Public offences against the truth, and against one's own profession are to be dealt with in a different way. The apostle's instructions are: "Them that sin rebuke before all that others also may fear."—1 Tim. v. 20. What is done openly and in public cannot be made private by private labor. If a man wrongs his neighbor, or drinks to excess, or should be guilty of other gross immorality, he does not trespass against *me* particularly, and I may be entirely ignorant of the facts, only knowing the unfavorable report. It has been frequently assumed that no one can properly call the matter up, or call the attention of the church to damaging reports, without first resorting to private labor. Such assumptions are almost too absurd to require serious answers; and another is scarcely less so, that no evidence can be received only from members. Disorderly and unfaithful members not unfrequently seek to shield themselves behind subterfuges of this kind, and to embarrass the action of the church by unwarranted quibbles; but he that doeth truth cometh to the light. If there is an appreciation of the love and confidence in which saints should dwell, there need be no difficulty in removing all obstacles out of the way. "Every one that doeth evil hateth the light, neither cometh he to the light, lest his deeds should be reproved." During nearly forty years of my connection with the church it has been my lot to encounter but very little of church difficulty. I have, however, known of a number of serious and troublesome cases. I think of only one instance where I felt grieved with a brother, and went to see him to have a talk about it. The result was for me ever after to think more of the man and

have more confidence in him as a Christian man than before. I think it is all proper and right if a member should hear of evil reports against another member, that he should see him, if he can, before church meeting, and ascertain what defence, or explanation, can be made. But this, even if the visiting brother has obtained satisfaction, cannot forestall or prevent the church from calling the matter up. The church, as a body, has a right to require satisfaction. In cases of personal difficulties, it does not follow that a brother is wrong because he has been visited, and complaint made against him. I think it has been frequently taken for granted that when a case is brought before the church and it is claimed that gospel steps have been taken, &c., that the accused brother must have been in the wrong. This is a matter for investigation, and one of vital importance. It is, in fact, the main point. If this is not ascertained so that the church starts out right, the whole proceeding, as well as the final judgment, must necessarily be wrong. Supposing, for example, that a misunderstanding has occurred between two brethren. One of them assumes that the other was in fault, and determines to anticipate him in any action, by going to see him. Instead of going in humility and love, with a desire for reconciliation, he goes in a domineering, browbeating way, to tell him that it was *all his fault*, and to thus secure an advantage over him in the church. Then it is reported to the church as a case in which gospel steps have been taken, and the brother has neglected to hear, &c. If the church was to investigate the matter they would probably find that there was not a bit of gospel about it. Not one single gospel step had been taken, nor had the spirit of the gospel appeared in a single word or act. The one who made the complaint is quite as likely to be in the wrong as the other. But he has succeeded in gaining an advantage and neither the church nor the wronged brother knows any remedy. I will here say that very much depends upon the character and spirit of the member, or members, appointed to deal in the matters of discipline. "If a brother be overtaken in a fault, you that are *spiritual* restore such an one in

the spirit of meekness." It requires the very best gifts in any church to deal with disorders, and if any church should be deficient in spiritual members, she had better borrow assistance than fail in bringing about health and cure. In closing I will just say, that if there were none received in our churches but such as the Lord adds to the church, we should not have many roots of bitterness to deal with.

Yours in love,

E. RITTENHOUSE.

REDEMPTION—REGENERATION.

My Dear Brother Respass:—Being for the most part confined about the house this hard spell of weather, and rather than to be idle, I propose to write out a few thoughts for your consideration, and if need be, to go into the GOSPEL MESSENGER. You see from the heading, I have a large subject before me. I have heard it said that young preachers, or little preachers, are apt to take a large text, hoping to draw a little out of a large lump. If a preacher at all, called of God, I am not a very young one, but have always felt to be a *little one*; and I don't think the word *big* has ever by anybody been pinned upon my cloth; perhaps this is well, but to the work before me.

The two words or principles that stand at the head of this paper, are comprehensive in meaning, and the work so vast and important, that none but the great JEHOVAH, "Father, Word and Spirit," could possibly accomplish it. The work of the six days' creation, was a wonderfully stupendous work; but the magnitude of the work of creation, hardly bears a comparison with that of "redemption by the blood of Christ and regeneration by his Spirit" as in application to sinners of Adam's polluted race. Chosen of God in Christ, and predestinated unto the adoption of children by Jesus Christ to himself.—Eph. i. An apostle, speaking directly in regard to the great power of God in Christ Jesus as in demonstration of the Spirit, says, "Who hath saved us, and called us with a holy calling, not according to our works but according to his own

purpose and grace, which was given us in Christ Jesus before the world began.”—2 Tim. i. 9. In this we see a very close connection and alliance between the two principles, redemption and regeneration, in application to the parties who are beneficiaries; and God has joined them together, let not man put them asunder. That which is redeemed must as necessarily be regenerated, and the work is commensurate, the one with the other, and to the same parties. “Who hath saved us, and called us?” The apostle hath strongly affirmed the character of the parties indicated by the personal pronoun *us*. “Christ Jesus came into the world to save sinners, of whom I am chief.” This also sets forth the grand object and design of the mission of Christ into this world of sin. “To save his people from their sins;” “To call not the righteous, but sinners to repentance.” The calling referred to must be synonymous with the washing of regeneration and the renewing of the Holy Ghost, a “being born again,” and this never could be extended to any sinner in the absence of redemption; and, therefore, the work of the Holy Ghost in sanctification should be superfluous. And so the work of redemption by Christ should be almost valueless if the work of the Holy Ghost should fail to apply it. Redemption, therefore, is a capital article of that faith once delivered to the saints—the salvation of God in Christ and by his Spirit. Redemption signifies the buying back again that which was previously possessed. As Paul told his brethren, “Ye are not your own; ye are bought with a price.” In the absence of redemption, God’s election unto salvation—his predestination unto the adoption of children—should have availed nothing, and his everlasting love to his people should have been delusive. And why? For the simple reason that God’s law must have its demands, in all of its jots and tittles; and the justice of his eternal throne must remain forever untarnished, if it sinks every transgressor into keen and never ending despair. “The soul that sinneth it shall die; the wicked transgressor, shall be turned into hell, with all the nations that forget God.” So says the violated law of God, our great

Creator. But is there no balm in Gilead; is there no physician nigh? Shall God's purpose to save, which he purposed in himself and in Christ Jesus, be frustrated and made void? Shall the counsel of his peace be broken? Shall his covenant of redemption be annulled? Is there no way of escape for the transgressor—the sinner? The sinner must die the death penalty of the law, unless a surety, a daysman, a mediator can be found who is adequate to the task, the price of redemption of the heirs of promise. Surely there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem; for sin and uncleanness.—Zech. xiii. 1. “Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, *Here am I, send me.*”—Isa. vi. 5–8. Again: “Behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.”—Rev. v. 2–5.

This would seem to be sufficient testimony to set forth the great Mediator between God and his people. “For there is one God and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.”—1 Tim. ii. 5, 6. Here is both the root and offspring of David, David's Lord, and “made of the seed of David according to the flesh,” manifesting both his divine and human character and nature; and this is our great Redeemer, “Mighty and able to save to the uttermost all that come unto God by him.” And so it is written, “God sent forth his Son, made of a woman, made under the law to redeem them that were under the law, that we (all believers) might receive the adoption of sons. “And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father. Wherefore, thou art no more a servant, but a son; and if a son, then an heir of God through Christ,” as according to the covenant of grace ordered in all things, and sure.

And thus is manifested the close connection in demonstration of the work of Christ in redemption and the work of the Holy Ghost in regeneration, in the sanctification of the

Spirit, in the sense of preparing the vessels of mercy, and making them meet for the Master's use. "Christ hath redeemed us from the curse of the law, being made a curse for us." "And as the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God."—Heb. Verily, Jesus our Mediator, "done no sin, neither was guile found in his mouth;" yet, "was made to be sin for us, that we might be made the righteousness of God in him." "For it pleased the Lord to bruise him, and when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied." This promise could never be fulfilled except upon the two principles, of redemption by his blood, and regeneration by his Spirit, of all the heirs of promise—"the election of grace," according to God's choice and determination to save his people from their sins. "And by one offering he hath perfected forever, them that are sanctified;" "once entering into the holy of holies, having obtained eternal redemption for us." And thus in these grand principles of redemption, regeneration and sanctification, viewing them as principles of the Gospel of Christ in close connection, there is *vital unity indeed*, in practical demonstration; a union that shall never be dissolved, as growing out of the everlasting covenant of grace ordered in all things and sure. The same glorious covenant that Sister R. A. Philips has written so beautifully upon in the January number of the MESSENGER.

But I do not regard God's covenant with his people to be just like our covenants one with another. There is equality in ours—I will if you will; but not so in God's covenant with his people—it is, "*I will and you shall.*" "I will put my laws in their hearts, and in their minds will I write them." "I will be their God, and they shall be my people;" for "I will be

merciful to their unrighteousness, and their sins and iniquities will I remember no more." And so "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. xxxv. 10. And Peter declared to his brethren, "All we, like sheep, have gone astray, but are now returned unto the shepherd and bishop of our souls." We are told also that God made a covenant with Abram, with a promise annexed; but Abram's part in the covenant was, simply to do what God told him to do, and in so doing proved his faithfulness. "He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and so righteousness was imputed to him." And it was not written for his sake alone, but that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, "Who was delivered for our offences, and was raised again for our justification."—Rom. iv. 17–23. It has also been thought that doctrinal preaching is not wholesome to the church, that it is rather calculated to harden the older sheep of the fold, and cause the lambs, the weaker ones, to stumble. Well, perhaps there is nothing in this. It is surely true that the preaching of *doctrinal error* is unwholesome, and can benefit nobody, or to be engaged in the discussion of abstract principles of doctrine, even though true in itself, without a proper application, there can be no comfort in it, though the discourse be never so well said.

What account is the preaching of redemption, or regeneration either, to me or anybody else, unless the preacher shall so apply the doctrine as to embrace the *hearer as a beneficiary*; or what warning shall it be to the unconverted sinner to beware, that he is yet in his sins, and under condemnation. A doctrinal principle, to be a principle of the gospel, must have direct and immediate connection with Jesus Christ, or otherwise it cannot be a principle of the gospel at all; and so it is, that every doctrinal principle of the gospel must, in identity, embrace a sinner born again in its application, or otherwise

a sinner can have no part or lot in the matter of salvation. This application of the general principles of the gospel must be found in the demonstration of the Spirit and of the power of God in regenerating grace; the regeneration and resurrection of a sinner from a state of death in sin to newness of life, light and liberty in our Lord Jesus Christ.

To preach Jesus, the crucified, only as Redeemer, and so leave the matter of salvation to individual sinners conditionally, or to the ministry, or to the church, without the demonstration of the Holy Ghost, perhaps would please the Arminian world well, but this would only be to preach a half-way gospel, as holding back at least one-half of the truth as in Jesus, there should be no regeneration in it, and should be little or no better than the case of Ananias and his wife Saphira, in keeping back a part of the price of the property sold, if indeed, it should not have been infinitely worse—for, “Except a man (a sinner) be born again, he cannot see the kingdom of God, or enter therein.” “That which is born of the Spirit is spirit;” “Marvel not that I said unto *thee*, *ye* must be born again.” And this can only be accomplished in the demonstration of the Spirit. Nicodemus represents in person and general character all that ever were or will be “born again” of incorruptible seed. The wind bloweth where it listeth—so is every one that is born of the Spirit. May God in mercy look upon us as sinners saved by his grace. Amen.

E. S. DUDLEY.

Hutchinson, Ky.

“Lo, the people shall dwell alone, and shall not be reckoned among the nations.”—Num. xxiii.

This language, though spoken by Balaam, was put by the Lord in his mouth and spoken of Israel, a fit type of the gospel church, to which I wish to call the attention of your readers; and may I be enabled to write with all the precision the importance of the subject and the best interest of those embraced require. Some of the peculiarities of those people and the laws appointed for their government, together with

the relation and union they sustain to their King and Spiritual Head, demand our first attention. There is a reason existing in the bosom of the Father why this relation and union exists, constituting them a peculiar people, and as such are not reckoned with the nations. The grounds of this reason we learn from the scripture, and is according as he, God, hath chosen us—the church in him—Christ, before the foundation of the world, or from eternity, that we should be holy and without blame before him in love, and according to his eternal purpose, which he purposed in Christ Jesus our Lord, and who were not appointed to wrath, but to obtain salvation through our Lord, and this because of the relation we sustain to him, as having been blessed with all spiritual blessings in heavenly places in him, according to his (God's) own purpose and grace, given us in Christ Jesus before the world began; he hath saved us and called us with a holy calling, and which is now made manifest by the appearing of our Saviour, who for us abolished death, and hath brought life and immortality to light through the gospel. This all because of covenant union between Christ, the Spiritual Head, and the members, who constitute his spiritual body.—1 Eph. iv. 3, 4; see also 1 Eph. iii. 11; 1 Thes. v. 9; 2 Tim. i. 8, 9. These few passages I have referred to teach covenant union and oneness, and the effects of the same. It is said Christ put all things under his feet, doubtless for the benefit of his bride or spouse, and the Father gave him to be head over all things to the church, which is his body; the fulness of him that filleth all in all, for in him dwelleth all the fulness of the Godhead bodily. These covenant children being partakers of flesh and blood, Christ, their Spiritual Head, took part of the same, that through death he might destroy the devil, who had the power of death; remove the sting of death, and deliver all his elect children from a state of death and bondage into all spiritual blessings necessary for their salvation, preservation and final glorification, and are given them in their Spiritual Head, who bestows upon each of his members grace according to the measure of the gift in him, and of which there is

both a variety and diversity, yet given to profit withal. Though there are many members with their respective gifts and offices to perform, there is but one body, and members one of another, and as such, having a mutual interest in each other, so they suffer and rejoice together; the prosperity of the body depends upon the prosperity of the members, and vice versa. In the proper exercise of these gifts the body is edified, and her Head honored and glorified, so that he that has a gift of prophecy should prophesy; he that hath a ministry, let him wait on his ministry; he that exhorteth, on exhortation. These are not only the gifts of God through our Lord, Christ, but in their practical operation, are under his absolute control. When Christ, as the head of the body and as their substitute, led captivity captive, and gave gifts unto men, some apostles, prophets, evangelists, pastors and teachers, for the perfecting of his body till they all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man; &c., being baptized by one Spirit into the one body, and been made to drink into one Spirit, and are thus knit together in love, and holding the Head, from which all the body, by joints and bands, have nourishment ministered, increaseth with the increase of God. Thus we see that Christ is both the head and foundation, the base and capstone of the building from whence the members derive their life, spiritual food and nourishment, that they may grow and thrive; that they be no more tossed to and fro, and carried about with every wind of doctrine of crafty men, who lie in wait to deceive, but may grow up in their Head, from whom the body, being fitly joined together and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body unto the edifying itself in love. (Rom. xii; Cor. xii; Eph. iv; Col. ii.) Christ's body, being a peculiar people, are not reckoned among the nations, as God has separated them, to offer up spiritual sacrifices, acceptable to himself through his Son; and thus a conflict is engendered, called the offence of the cross, which led to bloody persecution,

and has attended the church from its organization to a late period of its history. Why this change, and what has led to it, should be a matter of solemn enquiry with all lovers of God, his word and ordinances. Some brethren seem to think that the present Laodicean state of our churches is the result of doctrinal preaching, but to my mind the evidence is against them, and shows that it is the want of it, that has led to the present state of deadness and indifference. There is such a resemblance and oneness between the gospel of Christ and the doctrine of Christ that the acutest intellect would be much difficulted to separate them, or show any difference. I wish now to contrast the views of some brethren of the present age with those of some valiant and faithful soldiers of the cross of a former age. Dr. Owen, when lamenting the decay of vital godliness, said, "Little did I think I should live to see the minds of professors grow altogether indifferent about the doctrine of eternal election, the sovereign efficacy of grace in the salvation of sinners, imputed righteousness, &c. I bless God I know something of the former generation, when professors would not hear of this indifference without the highest indignation; we are not so much concerned for the truth as our fathers; I wish I could say we were as holy." Brime said those in his day who opposed doctrinal preaching, said it was "best to treat on plain, practical subjects, which are better calculated to promote holiness, and thus persuade their hearers to be content without discourses on the important truths of the gospel."

I have not space to transcribe the sayings of many of those venerable soldiers of the cross, but will give the names of a few who gloried in the doctrine of the cross, and testified to the same facts as to the decline of vital godliness resulting from a want of doctrinal preaching: Gill, Booth, Craddock, Cennick, Ruston, Gadsly, &c., and will give the names of other faithful soldiers of the cross whose dying testimony was of the same purport: Goodwin, Crisp, Cole, Hussy, Toplady, McGowan, Smedly. These are all said to have preached a finished, free and absolute salvation; in this they rejoiced, it

being a solace and comfort in death. In the language of the poet—

“They therefore preached the doctrine fixed and free,
Not yea and nay, it may or may not be ;
Such gospel God had taught them to detest,
And in the certain gospel give them rest.”

The gospel of Christ, when cordially received, produces effects corresponding to its own nature ; it elevates the affections, the mind being deeply affected by the glorious character of Jehovah as exhibited in the grand plan of salvation. It is sinning with a high hand indeed to charge the doctrine of sovereign and discriminating grace with a licentious tendency ; yet this was attributed to apostolic teaching. As the pure and unadulterated gospel of Christ produces good effects, so does a perverted gospel produce bad effects ; the fruit of the former being holiness, the fruit of the latter, unrighteousness ; simplicity is characteristic of the former ; dissimulation and artful winding, of the latter. This being so, the offense of the cross can never cease, but by a corruption of the gospel. Since my connection with the Baptists, it was said by brethren that it was not expedient to insist so much upon doctrinal points, yet they constitute the foundation of apostolic teaching ; and that experimental and practical preaching is best calculated to build up the church ; yet inspiration says “Except the Lord build the house, they labor in vain that build it.” Men, in their preaching, may arouse and excite the animal passions of sinners, but it takes the effectual working of God’s mighty power to make Christians ; the former may lead to a profession, but God alone can kill to the love of sin. The former would be enemies to the cross of Christ, consequently could not dwell with the latter in peace, nor keep the unity of the Spirit in the bonds of peace, as between them there could be no bond of union ; and if the foundation be destroyed, what shall the righteous do?—Psalms xi. 3.

Brother Respass, the foregoing was written from a sense of duty, and should it meet with a favorable reception will

write again upon the same subject, and will try to bring it directly to the test of the scriptures. Your brother, I hope, in the faith and fellowship of the gospel,

Decherd, Tenn., March 18, 1885. JAMES WAGNER.

Dear Brethren:—Having a little leisure I write you and the dear correspondents a few thoughts, using the words of the blessed Saviour in John vi. 29: "Jesus answered and said unto them this is the work of God that ye believe on him whom he hath sent." Wonderful Counselor indeed! Well might it be said of him he spake as never man spake, and taught as one having authority. A notable thing had occurred to the astonishment of the people; they had just eaten of the loaves and fishes which Jesus, after giving thanks, had given them; and because their natural appetites had been satisfied by this wonderful miracle they sought to make him king over them. The multitude had not yet understood what he meant when he said, "My kingdom is not of this world;" and a notable thing occurs to convince them, not only in words but also in works, that he came down from heaven. But in my mind this miracle was wrought as were all others by the blessed Saviour to establish the faith of his disciples; for he says, "This is the work of God that ye believe on him whom he hath sent." Jesus would not make any mistakes, for his word and his works bear testimony that he came from God, and were it not so could any man believe? Was it not the work of God that caused the ancient fathers to believe? that caused Noah to build the ark? Abraham to believe? and Isaac and Jacob? Was it not the work of God that caused Moses to choose rather to be a doorkeeper in the house of God than to dwell in the tents of wickedness? It was necessary in building a kingdom for the children of Israel that it have a good foundation, though it was temporal and must pass away. It must be built in the very places and according to the very pattern which the Lord himself should give, because it was to tell of wondrous things to come. Read Hebrews xi. and refer to the Old Testament to see how the Lord not only animates but actuates his people to do his pleasure. He spake to the fathers at sundry times and in divers manners, by the prophets testifying beforehand of these very things that should come to pass in those last days in order that his people should not be mistaken in him when he should come. The faithful prophets all testified to the same unchanging truth, saying, "Thus saith the Lord, the Holy One of Israel." Well might the Saviour say unto the Jews, "Search the Scriptures," for therein was recorded the words and works of God for four thousand years. But the time had come when he would not dwell in a house made with hands. On this notable occasion he showed the people that if he were hungry he would not tell them, and if he chose to cross the seas he would not borrow their assistance. O no! it must be I. It is I. When he would send

Moses to lead the children of Israel out of Egypt he shows him a great sight—a bush burning and not consumed; the message that he would give him to carry away, “I Am hath sent thee.” This same wonder-working I, has been a safe dwelling place for his people in all generations. Yes, he often comes to his distressed children with “It is I, be not afraid.” Every house is builded by some man, but he that built all things is God and Moses verily was faithful in all his house as a servant for a testimony of those things which were to be spoken after, but Christ, as a Son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Then I look upon it that Moses was a type, and all that belonged to the former dispensation were types and shadows, which were only as servants to bring us to Christ, to that building not made with hands and not seen with the natural eye or sense. All the works of Jesus were contrary to the expectation of natural Israel, as at this day he is not to be discerned by the natural eye, neither his works only as it pleased the Father to reveal them. And not one of his little one shall be left out; they shall all see him for themselves, see him as he is, in every particular, in all his official capacity. God spoke to the fathers by prophets, but in these last days by his Son.

I don't wonder at the confusion of the people when Christ was here in the flesh; to behold a sinless man was something the world had never seen. Well might the Baptist say the kingdom of heaven is at hand; a new era is ushering in, a new heaven and earth is appearing wherein dwelleth righteousness. How are people to see it? Only by the word of God. It can't be seen any other way. “I must work the works of him that sent me; go tell John the blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the gospel preached to them, and blessed is he who soever is not offended in me.”

Wondrous things indeed! We see him at times healing the maladies of humanity is subject to, at other times casting out devils. Was there ever such wisdom? Was there ever such power? Whether lawyer or doctor, pharisee or Sadducee, his answers were ever such as to witness that he spake as never man spake. And a ruler would come to him by night and say, “We know that thou art a teacher come from God, for no man can do these works that thou doest except God be with him.” His power was invincible; the winds hushed at his rebuke, the foaming seas are calmed, and the dead are raised up by his word.

But this is not enough. There must be nothing left out: I came to do my Father's will; I came to make full proof that I am he that should come. The sadducees come tempting him in regard to the resurrection, saying there were seven brothers, the first took a woman to wife and died childless, the second and so on to the seventh, and then propounds the question, “In the resurrection whose wife is she?” The answer was, “In the resurrection they neither marry nor are given in marriage, but are as the angels of God.” The pharisees or men on the same occasion said “H

(Christ) was Moses or Elias, or some of the prophets," but when Jesus would ask his chosen witnesses who I, the Son of man, am, the answer is extorted, "Thou art the Christ, the Son of the living God:" and why such an answer? The text answers, "It is the work of God!" "Blessed art thou, Simon Barjonah, flesh and blood hath not revealed it unto thee, but my father which is in heaven." Peter had not forgotten the mount of transfiguration: Lord let us build here three tabernacles, one for thee, one for Moses and one for Elias; here the glorious kingdom was revealed, and the beloved disciples said, "Lord, it is good for us to be here." God would not leave his children wavering, but would establish them in his doctrine, and to do this he must lead them on the mountains and through the valleys, this is the work of God that ye believe on him whom he hath sent. They must witness all his works, they must bear his groans, they must see his tears, they must behold him in the garden, in Pilate's hall, on the cross and lain in the sepulchre, that they might know him in the resurrection, that the Lord is risen indeed.

A happy year to you brethren, editors and all the family of our Heavenly Father; may peace and love be multiplied and joy in the Holy Ghost.

St. Elmo, Ala.

J. R. S. BULLARD.

FRUITS OF THE SPIRIT.

Fruits of the Spirit are the characteristic virtues produced by the effectual operation of the Spirit, and virtues produced by the wonderful workings of the Mighty Spirit are evidences of the presence of the Spirit. "For as many as are led by the spirit of God they are the sons of God."

Repentance is the first visible evidence of the Spirit's operation in the sinner in the regeneration of the inner man. Poverty of spirit, hungering and thirsting, mourning and laboring are effects of the Spirit's quickening, regenerating operation in changing the inner man so that he becomes a new creature in Christ, and that "Old things pass away and all becomes new." The man who is mourning is not the flesh, but the inner man who will continue to be when the body of flesh is dead and has returned to dust.

The man who thus hungers and thirsts after righteousness was a sinner in harmony with the flesh, and without this change would have forever remained an alien to God, but as a result of the change he is opposed to the lusts of the flesh. Paul says plainly to his brethren that some of them had been thieves, drunkards, revilers and extortioners, but that they were then washed in the name of the Lord Jesus and by the spirit of God. Washing is for a cleaning, and the Saviour taught when he showed to Peter the vision on the house that we should not call common what he had cleansed.

The giving of the eternal life to the sinner man who is thus quickened, regenerated and vitally united to Christ is the work of Christ or God.

The Spirit of Eternal Life makes the heart good, for the reception of the good seed that brought forth fruit was that that fell in the good and honest heart. Therefore the good seed has nothing to do in making the heart good, but it has much to do as to the fruits which redound to the praise and glory of God.

The Spirit quickens and sheds abroad love in the enlightened heart, which gives a knowledge of self and opposition to sin which leads to repentance through a sincere desire for holiness, and the Spirit gives the understanding which leads to the belief in Christ. Therefore it is the gift of Eternal Life that saves; and the feelings, desires, repentance, faith and good works are the evidences of salvation. J. M. THOMPSON.

Franklin, O

EDITORIAL.

J. R. RESPESS and Wm. M. MITCHELL,..... Editors.

THE GOSPEL MINISTRY.

If there is any position which men are called to fill, either in the world or in the church of Christ, for which they are made to feel that they have no qualifications of themselves, either natural or acquired, it is that of the gospel ministry. And if there is any one position known on earth involving higher duties, greater responsibilities, or more self-denying sacrifices than that which is required of an ambassador of Jesus Christ, we really do not know what that position is, nor where in the word of God we could find a record given of it.

No matter, therefore, how highly a man may be honored by conferring other positions of honor or trust upon him, either in the world or in the church—nor does it matter how well and faithfully he shall fill them—his ministerial calling, if he be a minister of Christ, rises pre-eminently in importance above them all.

No words that we can bring to bear, or arguments that we might use, could possibly set forth this subject in as clear light as what is given us by inspiration in the fifth and sixth chapters of 2d Corinthians. If any minister of Jesus has regarded his ministerial calling as secondary, and has accepted

of some worldly position to the neglect of the duties and responsibilities of a minister of Christ, we hope such an one, as well as all others, will carefully note what the inspired man of God has said upon the subject. It is impossible for an "ambassador of Christ" to be more highly promoted than to speak "in Christ's stead" to the subjects of Christ's kingdom. (2 Cor. v. 20.)

But we will now quote a little more at length: "Giving no offense in *anything*, that the ministry be not blamed. But in all things approving ourselves as the ministers of God; in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings;—*by* pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned; by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left; by honor and dishonor, by evil report and good report;—*as* deceivers and yet true, as unknown and yet well known; as dying and behold we live; as chastened and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich: as having nothing and yet possessing all things."—2 Cor. 6. Where is the minister of Jesus Christ who has ever been led to consider and feel the responsibilities of his calling as set forth in the above questions but what would be ready to shrink from all confidence in the flesh and cry out in spirit, "Lord who is *sufficient* for *these* things?" Here are near *forty* distinct things mentioned by the Apostle, several of them in the plural, embracing many things in one, and yet in all these things the gospel ministry are to "approve themselves as ministers of Christ, giving no offense in anything that the ministry be not blamed." O, how solemn, how sacred, high, holy and responsible is the ministerial character and calling! And yet with all its sacredness and purity of life and doctrine in those who are called of God to fill it, they are but men of like "passions with other men." Equally helpless, polluted and defiled in common with others, and as a general rule rather poorer in this world's goods than even many of their brethren, as well as being

greatly deficient in many other worldly advantages. Their families, too, are frequently more afflicted, helpless and dependent than those of any other calling or profession. But still in all things they are to approve themselves as ministers of Christ without being justly blamed. They may, and do have many sore conflicts and trials, but whether in prosperity or adversity, sickness or health, censure or applause, they must "give no offense in anything that the ministry be not blamed."

Whether disorders or difficulties may come into the church, or whatever ingratitude or unkind treatment they may receive from their brethren, they are to give no offense, but bear it all for Christ's sake, and stand approved as ministers of Jesus. Sometimes they are misrepresented and very ungratefully treated, even by those for whom they have had the most kind solicitude and the most tender regards. O, what perilous ground they stand upon here! They are greatly in danger of giving way to wrath, anger, hatred, malice or revenge. God alone is able to make them stand this trying test of their ministerial calling, so that they give no just offense in anything, nor bear any blame for their conduct.

But while it is true that the gospel ministry is the highest and most responsible calling ever committed to men, yet there is nothing connected with the duties and obligations that is calculated to "puff a man up" in a worldly sense, but much to abase and humble him. How horrid it is when the ministerial calling is degraded for worldly honors!—M.

ELDER J. W. BRAGG, of North Alabama, having been on a tour of preaching in Georgia for several weeks, arrived at Opelika, Ala., Saturday, March 21st, suffering severely from violent cold. His lungs are much involved, entirely prostrating him for several days past. Assisted by our neighbors and friends, we and family have given him constant attention by day and night, and this morning (March 27th) we are glad to note the fact that he is much better, and will probably be able in a few days to start home. This will explain why he failed to fill his appointments in Alabama from 20th to 25th of March.—M.

THE SOWER—MATT. XIII.

Brother B. B. Stallings, of Humbolt, Tenn., writes us that some people in his section use this parable to teach the doctrine of "falling from grace;" but to our mind it teaches the opposite doctrine, or rather the absolute necessity of grace in the salvation of sinners. The Jews were well acquainted with sowing wheat and barley. They knew from experience that it was necessary to have the ground broken by the plow-hare to raise it; and that, therefore, the Saviour was telling the truth when he taught them that grain sown by the way or road-side would be unfruitful, because men would walk on and tread it down, and the fowls would devour it; and that seed sown on stony, hard and unbroken land would yield nothing; because, though it sprang up quickly, it could take no root, and that when the hot sun necessary to its maturity should shine upon it, that it would be scorched, and soon wither away. They knew, also, that seed sown among thorns, in a briar patch, for instance, would make nothing, because the thorns would choke it. All these things they knew from natural experience as farmers or husbandmen. They knew that the land must be enclosed or fenced, cleared of thorns, bushes and briars, and be broken up before the seed was sown; enclosed from the fowls and the tread of men; cleared of thorns and briars that would choke it; and broken up so as to absorb and retain moisture, and the roots have depth of earth to strike down into the moisture when the hot sun poured down upon it. But, like people now, they did not perceive the truth when applied spiritually. No sensible Jewish farmer would have undertaken to make a crop of wheat otherwise than as taught by the Saviour in this parable. Nor would he have undertaken to break his land until the first or "former rain" was sent by the Lord upon it; because the land, especially in that country, by the dry, hot summer sun grew, like the sinner's heart, very hard, so that it could not be broken until softened by the first rain. But land softened by the rain, broken by the plow, enclosed from

the fowls and cleared of thorns, and sown, will be unharmed by the fowls, the feet of men, the cares of the world or the heat of the sun, and will yield thirty, sixty and one hundred fold. Anything short of this thorough preparation will be fruitless. So in the way-side, stony and thorny ground hearers the Saviour shows the lack of grace, rather than the falling from it. And another thing perhaps he taught, and that is, that the fault was not in the seed sown, or the word preached, but in the sinner's heart. "Ye will not come unto me that ye might have life."—John v. There were many of these kind of hearers in the Saviour's day as well as in this; and doubtless the Saviour spoke the parable for the comfort of his people then and his people now; that they should not be discouraged when they should see many, who had received the word with a temporary joy, turn back for love of the world, its honors or riches, or to escape persecution; that they should know that such professors had not received the word in a contrite and broken heart, and hence they neither understood it nor kept it. He asked his true disciples when many so-called disciples went back and walked no more with him on account of his hard and unpopular doctrine, "Will ye also go away?" but they answered him, "Lord, to whom shall we go? thou hast the words of eternal life."—John vi. Thus the hot sun of trials and persecution that withered up the shallow letter hearers, only caused his good-ground hearers to take deeper root into Christ, making them feel more and more the necessity of Christ in their salvation; and thus they brought forth an hundred fold, whilst the others brought nothing to perfection. This briefly, Brother Stallings, is our understanding of Christ's teaching in the parable of the sower.—R.

Love puts not off the pursuit of duty, till it attain the possession of glory. There is no rocking this babe to sleep, but in the cradle of the grave. A soul that loves much, will work much. The injunctions of love are not grievous, but precious.

A "SUBSCRIBER" asks about the unclean spirit that went out of a man and walketh through dry places, seeking rest and findeth none, and then he saith I will return unto my house from whence I came out; and when he is come he findeth it empty, swept and garnished. Then goeth he and taketh unto himself seven other spirits, more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation. (Matt. xii. 43.) This is spoken in reference to that generation of Jews, that wicked generation which should surpass all other generations in the enormity of its crimes. Other generations had stoned the prophets and shed their innocent blood, though they were ceremonially clean; that is the unclean spirit outwardly had gone out of them, they having made the outside clean according to the letter of the law and its teaching, but they had added the spirit of murder, falsehood and hypocrisy to their first state, and stoned and slain the prophets for telling them the truth, the truth that they pretended to believe by the outgoing of the unclean spirit. But that wicked generation should shed the blood of a greater than all the prophets, the only begotten Son of God. Like the forty men who bound themselves under a great curse, that they would neither eat nor drink until they had slain Paul, they were under the spirit of murder, believing they would be doing God service; and under the spirit of lying and hypocrisy, for they agreed to pretend as though they were going to take Paul to court to be tried, but designed to murder him on the way.

Another thing to be observed is, that this unclean spirit went out voluntarily, and was not cast out by the finger of God, as Christ casts them out in the Christian experience. And also that it is, no evidence of regeneration, because a man reforms, that is quits unclean habits; he may do that by his own power, and mistake it for a work of grace. It is true grace reforms, but there is resistance and a perpetual warfare afterwards; but reformation never causes regeneration. We heard a man boasting of regeneration because he had prayed

to God to make him a sober man, and God did it, and of course he knew that any man could send that unclean spirit out of himself if he would, and thus be a Christian as he supposed; and if he did not, of course he ought to be made to do it. Though clean outwardly, and exactly scrupulous in regard to ceremonial cleanness, the Jews, especially the scribes and Pharisees, were as a rule a nation of hypocrites. There were exceptions, of course. Paul was not a hypocrite even whilst a Pharisee, but he was full of the spirit of murder. This spirit is more or less always in a religion of works; if not at first, will be sure in succeeding ages to take the spirit of force, persecution and murder with it to accomplish its purposes; and hence the Christian church, so-called, has shed the blood of thousands upon thousands of God's people for their faith. "Subscriber" can take these suggestions for what they are worth, and that may be very little.—R.

TO CHILDREN.

Dear Children:—It would be a great pleasure to write you a letter adapted to the beauties of the season, which our merciful Creator usually gives us during the month of May. But this we cannot now do, if we ever could; and it is hoped that you can readily excuse a very short letter at this time, when we tell you that for several days and nights the constant attention of ourself and family has been freely given to attend to a sick man. He is to us, we hope, a brother in Christ, and fellow-laborer in the gospel of God our Saviour. His dear wife and five precious children, with longing eyes and anxious hearts look for him in North Alabama on to-morrow (March 28th), after an absence of six weeks, in which he has been gone preaching the gospel of the kingdom of Christ, but you may imagine how sad their poor hearts will feel when the dear husband and father fails to come at the time appointed.

These, dear children, are some of the many trials and conflicts of mind through which a preacher and his family have

to pass. Can you not sympathize with them? It is at any time distressing to be sick, but much more so when from home. We hope our young friends will always be kind and attentive to the sick, the poor and the needy, and especially that they will never oppress a servant and minister of Jesus Christ nor his family.—M.

BROTHER J. W. STOWERS, Stowers, Ky.—*Dear Brother:*—The Scripture in Ephesian i. 12, "That we should be to the praise of his glory who first trusted in Christ," could be read as well in this way, "That we who first trusted in Christ should be to the praise of his glory," meaning that the church at Jerusalem and the apostles were the first who trusted in Christ, and afterward the elect gentiles trusted in Christ; "in whom ye also trusted after that ye heard the word of truth," etc. This is very plain to our mind. It does not mean that God the Father first trusted in Christ, because there was always unity in the godhead. The church at Ephesus was a Gentile church, founded by Paul, who wrote this letter to that church, probably from Rome.—R.

EXTRACTS FROM LETTERS.

GOSHEN, ARK., March 17, 1885.—*Dear Brother Respass:*—Elder R. K. Pound died suddenly on 3rd instant, at Springdale, Washington county, Ark. He harnessed his team in the morning and went to work for a man a short distance from home. After working a short time he said he felt badly, telling the man to take his team, that he would go home and rest. He started and got a few hundred yards, but stopping at a house to rest he was a corpse before 11 o'clock. He died without a struggle. He had been a citizen of Franklin county a long time, and for many years Moderator of the Salem Association. He moved to Springdale about Christmas to take charge of Shiloh Primitive Baptist Church, at that place. My last boy has gone to California, and I am left alone with my wife and daughter. As ever,

T. W. FROST.

BELL COUNTY, TEXAS, March 5, 1885:—I have been reading the MESSENGER for some time, and delight to do so; but I am troubled about my condition. I have been trying, in my weak way and the best manner I can, to ask the Lord to forgive my sins. "Lord, please forgive my

sins" has been my cry for thirty years, and I am still crying "Please Lord, help me," for without his help I can do nothing. It seems as there was no chance for my poor soul to be saved. I have been thinking for some time that I would ask you, and all Christian people who read the MESSENGER, to pray for me, a poor sinner. I am the most of my time so troubled that I can't enjoy even my own family. I often think I will try to enjoy my family, but the next thought is of my sinful condition, making me drop my head and say, "Lord, have mercy!" Please all of you, pray for me that my sins may be forgiven. Please, friend Mitchell, pray for me. Your friend,

SALAMONIA, IND.—*Brother Respass* (if I may be so bold as to use the title, the dearest among the children of men, if they would only live on what the title expresses; but I am sorry to say that it is not always done even among the children of God):—There are a few of the poor afflicted ones that trust in God through Christ, having no confidence in the flesh among whom I am numbered; and whether worthy of the name of Primitive Baptist or not, that is the name I bear; and I pray God that I may never dishonor it in word or deed. There are many so-called religious people in this part of the country, but the name is all there is of it; and they all limit the power and foreknowledge of God. There is not a sect on earth, known to me, that does not limit the power and foreknowledge of God, except the Primitive Baptist. I have been trying to preach to this people about fifteen years, but it is only try with me, for I am tempest-tossed. Sometimes I am rejoicing and sometimes in doubts so thick and dark that I quake and fear. Remember me in your prayers.

WILLIAM O. WILKINS

LONDON, MIDDLESEX, CANADA, March 10, 1885.—*To the Editors of the Gospel Messenger*:—Feeling that I can heartily wish you well in your labor of love, and that you may realize the upholding, strengthening and comforting favor of the Holy Spirit in all that you do; and may all that you write in the MESSENGER, seek those things that shall edify one another and make for peace. But not to have peace at the sacrifice of truth, but that the face of God's people may be set like flint for the truth against error. May we be led to live the truth because the truth has made us free. Yours in hope of the truth,

A NEEDY ONE

MILLERS, LINN COUNTY, OREGON, March 11, 1885.—*Dear Brother*:—I was grieved to know that any of the brethren should object to your using the cover of the MESSENGER as you thought proper; and also, that objection should be made to the pictures of some of our elders. I for one like to see them, to give me some idea of their appearance.

Yours in love,

E. T. T. FISHER

GOLDEN DALE, KLICKITAT CO., W. T., October 28, 1884.—*Very Dear Editors*:—I wish to acknowledge the reception of the GOSPEL MESSENGER at this office, and do hope that its circulation may grow in this country. Brother Respass, will you please insert in your next issue (overlooked), that Elder W. L. Biggs, who started from Texas last spring (1884) with quite a number of Baptists, and the flux invaded their ranks, from which several died, others stopped, and some went back; but he came on, and we all thought he was dead. He was on the road five and a half months, undergoing a great deal of fatigue and hardships; but he was sustained by the Lord, and he, his wife and step-son got here alive. He has rented a comfortable house and farm in eight miles of Golden Dale, of D. F. Hartly. The Baptists here seem disposed to assist him to live, for he has exhausted all his means. The Baptists in Texas will be anxious—those who knew him—to hear of him. His office is Golden Dale. This is quite a new county, and mostly prairie, though timber sufficient. It is a high, rolling, broken and mountainous country, and has the appearance of a very healthy one. The water is good, and the soil adapted to grain, fruit and vegetables in abundance. Provisions and land cheap. We think that the Lord has a work for him to do in this country, else he could never have gotten here. We will say to all our beloved brethren whom we left in Texas, Elders Russell, Thoneberry, Rogers, Clark, Thomas, Hefner and others, do pray for the peace and prosperity of our beloved Zion; walk about her; tell the towers thereof; mark well her bulwarks; consider her great and pleasant palaces, and do earnestly, faithfully and humbly contend for the faith; do preach, be instant in season, out of season, rebuke, reprove, exhort with all longsuffering and doctrine; for I tell you, dear brethren, the time has come when they will not endure sound doctrine, but alas! after their own lusts shall they heap to themselves teachers having itching ears. I call your attention to the GOSPEL MESSENGER No. 11, Vol. VI., page 555, to the article, “The Comforter.” You know, brethren, that I have spoken more than any one relative to the Holy Ghost, his office and work, and have prayed that God would stir up some brother to write on that subject. So you see the Lord works in a mysterious way his wonders to perform. May God bless you all in Texas.

W. J. FLEMING.

CRAWFORD COUNTY, GA., November 9, 1884.—*Dear Brother Respass*:—I wanted to talk with you at the Echeconna Association, but I reckon it was right at it was; for I received instruction from you, for the Lord spoke to you and you to me, and I felt instructed in the very thing I wanted to talk with you about. You and Brother Stubbs preached, and I knew no one knew my heart but God; therefore, I say the Lord spoke to you and you to me, for he knows the heart of man and man's desires. He knew Peter's heart, and prepared him to receive Cornelius. Now, my brother, if God has joined us together who shall separate us? Now you see that Cornelius was bound and Peter was bound, for the Lord

was breaking down the wall between them, and making them one Christ. In this I rejoice, not over you, but with you. May God bless you, my brother. I send one dollar for the MESSENGER; it is worth more honor than it gets from man, but God has blessed it.

CLARK SIMMONS

MAGNOLIA, ARK., January 30, 1885.—*Dear Brethren in Christ:*—I have never seen either of you; I have heard from and read of your Christ character and standing in your Associations and communities, as ministers of Christ at all times and under all circumstances, and contend earnestly for the faith of God's people as set forth in the word of truth and maintained by Christ and his apostles, and confirmed to me by the ability God has given you in the editorial management of the MESSENGER in contending for the faith and order of Christ's church. My heart's desire and prayer to God is, that he may own and bless the labors of the editors and contributors, and put it in the hearts of his people to sustain them in their work, that it may redound to the peace of Zion and the glory of God. This may be my last order, as I am old and infirm, 73 years of age, and in my 49th as a Baptist. Believing that God will sustain his people and his cause, and bring them off more than conquerors in the end.

Yours truly,

G. M. HARTSFIELD

HUMBOLT, TENN., February 6, 1885.—*Dear Editors:*—I have just received February GOSPEL MESSENGER, and am glad to see in it some of Elder J. E. Frost's writing. I love to read after as good men as I think him to be. I have known him 20 years, and have heard him preach several times. The last time, I shall never forget, was at Stephentown Grove, in 1869. I would like much to hear him again, and would be glad that he would come to see us in the Forked Deer Association; for we are here, and would like to have the gospel preached more than we have. We have but few preachers. If Elder Frost thinks he can come, he will please let me know through the MESSENGER. We would appreciate a visit from him very much. Brother Frost, please make up your mind to visit us; you and Brother Neil Little, of Kentucky.

Yours in tribulation,

W. H. EZELL

EUCHEE, TENN., February 2, 1885.—*Dear Brother Respass:*—I should have remitted sooner, but my wife has been sick nearly all summer. She kept getting weaker and weaker until 28th of last month, when she departed this life. It does seem like it is more than I can bear, although she was willing to go and leave this world of trials and troubles behind, feeling satisfied that she was going to rest, to that heavenly city prepared for the children of God. Dear brother, I am in a heap of trouble and want you to conduct the MESSENGER as it seems best to you, for I have been taking it since 1881, and am well pleased with it, and am willing for you to conduct it your own way. Remember me and mine.

Your brother till death,

J. P. MOULTON

Very Dear Brother :—I hope your welcome MESSENGER will continue to live. It comes duly to hand monthly, and I want it as long as I am able to pay for it. I had hopes of getting more subscribers, but the cold winter has kept me in doors. I trust its editors may be spared long to wield the sword of the Lord and Gideon, and contend for the faith once delivered to the saints of the Most High God. For of him and through him and to him are all things; all things were made by him, and without him was not any thing made that was made; in him was life, and the life was the light of men. There is no change with the Deity; he is the same yesterday, to-day and forever, and forever the same unchangeable I AM. That life that was in him is and ever will be in him, that enlightens every man that comes into the world; not universally, but to the effect of God constituting the mystical body of our Lord Jesus. These had he given them in Christ before the world began. A poor sinner in love.
Brownsville, Tenn.

ROBERT G. MARBURY, Sr.

TROY, ALA., March, 1885.—*Dear Brother Mitchell* :—I am much pleased with the MESSENGER. It comes promptly, and I expect to do all I can to aid its usefulness. Hope the Lord will direct. I do think every Primitive Baptist would be pleased with it, and benefited by reading it. Sister Swartout's letter was quite instructive and comforting to me, as I had for a long while been meditating on the same theme. She has presented things so plainly that my mind feels much relieved. Sister Martley also wrote a short but very comforting letter to a poor, lonely child of God. Write again, dear sisters, and know there is one little weak sister in Troy, Ala., who can appreciate your messages of love. I have been a member with the Primitive Baptists for four years, and have never regretted being with the people I so much love in the truth, though I fear at times I have deceived them, and am deceived myself. Pray for me and my little children, that I may discharge my every duty. And you, dear sisters, who are bereft of a dear companion, let me admonish you to look unto Jesus. He is our strength and shield, a present help in trouble. At times I feel to be almost crushed down in despair: but when I read the precious promises of God in the Bible they give me comfort. My membership is with the church at Beulah, in Troy. We are all in peace, and greatly blessed of the Lord with a true minister of the gospel, Elder Henderson. The first time I ever saw him he was with you, Elder Mitchell, several years ago, when you preached at Mosely's grove. I remember your face, and we would be glad to have you visit us again. Please excuse the liberty I have taken. Correct mistakes and publish, if you think proper. I hope soon to send you a few more subscribers. Your sister in hope of life eternal,

DINK HENDERSON.

TALLAPOOSA COUNTY, ALA., February, 1885.—*Dear Brother Mitchell* :—Excuse me for not writing sooner. I have been undecided for some time, though I like the MESSENGER very much, and have received much com-

fort from reading the many interesting articles of its correspondent. You will find remittance enclosed, and please continue sending to the MESSENGER. Our little church has no pastoral supply at this time, and we are in a cold and declining condition. When you have the opportunity, remember us in your petitions.

S. J. WEBSTER.

MILLWOOD, TEXAS, March, 1885.—*Dear Brother Mitchell:*—From time to time I have put off writing, but now send my renewal for the MESSENGER. It is always gladly received, as it is about all the preaching I hear. I never get to my own church meeting, as it is about 30 miles from me, though I would have it otherwise if I could. I greatly desire to go, and do hope the brethren and sisters will bear with me. I would be so glad if some of them would come and see me. I am sometimes burdened and cast down, and think that none have a worse lot than I do; and then again I rejoice in spirit to know that the Lord is my help, and will take care of me and all who love and serve him. We are all well. Remember us at a throne of grace. Your sister in Christ,

E. MCINTOSH.

COLUMBUS, GA., March 27, 1885.—*Dear Brother Respass:*—The April number of the GOSPEL MESSENGER just at hand. I have examined carefully your article in reference to church publications, and I must say you have struck with a heavy hand one of the most crushing blows I ever read. I believe this is of the Lord; and so confident am I in this belief, I make the prediction you will hear remarks of this kind from the brethren generally. When God arms his soldiers for battle, and they go out by his direction and in his strength, as I believe he has in this instance, one blow is enough. To his name be the glory.

Affectionately,

H. BUSSEY.

ADAIRSVILLE, GA., January 3, 1885.—*Elder J. R. Respass:*—I do hope you and Brother Mitchell will be sustained in the publication of the MESSENGER, as it, in my judgment, sets forth the truth in the spirit of the truth. Jesus is the truth, and the poor, needy sinner when he finds Jesus he finds in him every need supplied; finds him to be full of grace and truth. Is it not marvelous that when we see ourselves to be so destitute, so poor and needy, so far from God in point of quality; no fitness in ourselves, no might nor power; but when Jesus is revealed we then find in him every grace we need. So then we do not only read that Jesus is the very Christ, but we believe it and rejoice in this truth. And as we have received Christ Jesus, the Lord, let us walk in him, abide in him, trust in him, for it is known and realized by every child of God (experimentally) that Jesus hath abolished death, put away their sins; having forgiven all the trespasses, blotting out the handwriting of ordinances that was against them, nailing it to his cross. Then of his fullness, have they, do they, and will they, the children of God, continue to receive. Then we believe and are sure that Jesus is the Christ, the Son of the living God, the Anointed of the Father, the Saviour of sinners, and all that know him thus are prepared to worship him, in spirit and in truth.

F. M. CASEY

BOX SPRINGS, GA., December, 1884.—*Dear Brother Mitchell* :—I am the one who asked you at the Upatoi Association, in 1883, to give a comment on the text: "It repented the Lord that he made man," etc. . You rather confirmed your views at the time, which helped me much.

My mind of late has been much exercised about the sufferings of Christ. Did Christ suffer from the time he entered the world till his resurrection any more than the Christian does from the time of his birth till his death?

I have read your writings much to my comfort, and in some of your editorial articles you said something about an "eternal death penalty from which Christ redeems his people;" but I cannot see why it should be called eternal when Christ paid it for less. Are not all men—whether elect or non-elect—equally in debt? Yes, thousands of talents in debt and nothing to pay. Unless Christ pays the debt all must through time and eternity remain under it. It must be paid to the utmost farthing. Christ is a lamb without spot or blemish—holy, harmless, undefiled, separate from sinners, and higher than the heavens. Such an offering as this, and such a payment satisfies the law and pays the debt. It does not appear to me that God will be glorified as much in the death of the non-elect as he is in the death of his Son, Jesus Christ, because they will never be able by their groans of anguish and despair to give satisfaction to violated law. If so, they could no longer be held in torment.

Give this a place in the MESSENGER if you think proper.

Your brother,

F. W. BLAND.

In the above brief remarks of Brother Bland there are two or three points sprung which afford matter for serious thought and investigation. We have been of the opinion that no mere man or angel was ever capacitated to suffer the intensity of anguish with which Christ suffered. "His visage was *more* marred than any of the sons of men," and hence he is anointed with the oil of joy," in his glorious work "*above* his fellows." We have used the phrase "eternal death penalty" in the sense that those who are under the death penalty of God's law must remain eternally under it, unless redeemed from its curse by Him who is "made a curse for them." When Christ, through the eternal Spirit, offered himself to God for our sins it was not a payment "less" than justice demanded. If not eternal in duration of sufferings, it is eternal in its virtue and efficacy.

M.

EMUCKFAW, ALA., March 12, 1885.—*Brother Mitchell* :—Enclosed find a short letter written by a little girl in her own way. She is 10 years old and her half sister 8, this day. They had seen what you said in the MESSENGER of the little orphan daughter at Macon, Ga., reading the Bible through, since which they have both been reading. J. S. GAY.

Mr. Mitchell :—I noticed in the MESSENGER the name of a little girl who had read the Bible through at ten years old, and you request to hear

from another should there be one. I am not quite ten years old, but have read the Bible through; and also my little half sister, Willie Mathews, has read it a great deal, though she is but eight years old to-day, March 12th. Respectfully, your little friend,

JOHNNIE MURCHISON.

OBITUARIES.

MILDRED YON.

MILDRED YON was born July 22d, 1846, in Ware county, Ga., and departed this life October 21st, 1884; aged 38 years, 3 months, lacking one day.

She was a dutiful child to me and her mother, who died several years ago. She would not leave me, but remained with me and continued faithful to me, always ready to come to my aid and attend me in my helpless condition night or day as long as she was able. She was the mother of a still-born child, dying about one hour after its birth, suffering greatly; but her faith in Christ was strong. She obtained a hope in Christ about ten years ago, but her feeling of unworthiness prevented her offering herself to the church until the 14th of July, 1883, at Beulah, and was baptized Saturday before the third Sunday in August by Elder J. W. Loard, living an orderly life until her death. She was deprived of her church privileges on account of my affliction since 22d of November, 1883. She was married to Brother Simon Yon, 28th of May, 1882, by Elder Loard, living happily with him until her departure. He is in great grief, but has taken me home with him, and takes good care of me. Her body was consigned to its last resting place 22d of October, singing and prayer by Brother Loard, to await the resurrection morn, when we have every reason to believe she will arise in the order of the righteous and hear that blessed greeting, Come in, ye blessed of the Lord. We mourn her death, but not without hope of meeting again. She has left a kind husband and many friends who loved her. Yours in tribulation.

[*Pathway copy.*]

CORNELIUS BUIE.

MARY ETTA.

MARY ETTA, only daughter of Joseph L. and Sarah F. Lawrence, was born September 23d, 1879, and died February 25th, 1884; age 4 years, 5 months and 2 days.

She was a loving and much loved child, and the pet of all the family and friends. She was kind to all, and especially so to her little playmates, always manifesting an obliging disposition towards them. Her friends were especially near and dear to her, and especially so were her aunts, Jennie Field and Ann E. Lawrence, to whom she would talk for hours, though she was so young. She possessed a knowledge much above her age. Her aunt Ann she looked upon as a mother, and was with her almost as much as she was with her parents. She was also much attached to her grandpa and grandma Orr and to her brother. But she was stricken with scarlet fever in its worst form, and lingered but six short days. O how anxiously we watched around

her little bed, looking with sad and anxious hearts for one ray of hope. How we tried, but in vain, to relieve her of her intense sufferings, and if we could have borne them for her how gladly we would have done it. But our darling had to go, for it is appointed unto man once to die. Her sufferings are over, and we can realize that Jesus died for her, and that she sleeps in Jesus and will be his when he comes to make up his jewels, whether her poor sinful mourning friends help to compose that assembly or not. O how we were all wrapped up in her and did not know it till she was taken from us. But God's ends must be accomplished, and his will done, and we must say, The Lord gives and the Lord takes away, blessed be the name of the Lord. And would say to her parents weep not as those that have no hope, our sweet darling is not lost, but gone before, and will meet you on the sunny banks of sweet deliverance, there with you to sing praises to God and the Lamb forever. Her funeral was preached to a small assembly of relatives and friends by Elders John J. Vanhorn and Ephraim Barker from Rom. v. 21: "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

O, our darling, dear sweet child,
We tried to keep you, but could not,
For God from us your spirit took,
With bleeding, weeping hearts we bowed,
His will, not ours, must be done,
Your mortal part we laid away,
To rest until that glorious day
When Christ shall call his saints away.

Linnville, Ohio, December 24, 1884.

WM. FIELD.

MRS. SUSANNAH A. AKINS.

Dear Brother Respass:—I am seated again to chronicle the death of one of our friends and neighbors, Mrs. S. A. AKINS. She was born 2nd November, 1859, and died December 14th, 1884, in the bloom of youth, leaving five brothers, three sisters and an almost heart-broken husband, with many other relatives and friends, to mourn her death. Her parents, Berry and Missouri Williams, preceded her to the grave, dying in 1878. She joined the Missionaries at Excelsior, Ga., in 1880. She called for a letter of recommendation, which was granted, and she kept it for a year, and then burned it up. In February, 1881, she was married to W. R. Akins, and at her death was the mother of three children, the youngest being only 12 days old. This one she gave to her twin sister a few hours before her death, requesting her to take care of the poor babe for her. She then called for her father and mother-in-law, saying to them, "I want you to take care of little Linton and Virgil," which they promised to do. She then called her husband and asked him not to grieve for her, for I have fixed a way for the children, and God will care for you, saying, "I will tell you more before I die." "When the doctor comes," she said, "ask him if he needs any help, not that it will do any good, but for your own satisfaction." The next day was meeting at Bethlehem, and she asked if Elder Mathew Donaldson would be there, saying she wished to see him, and about that time he came in to her, and she asked

him to read for her; and as he read he would ask her if she felt it, she answering that she did. She then asked him to pray for her, which he did, after which she said, "I feel as happy as I could be on earth, and I am going to rest." He asked her if she was willing to die, to which she replied, "Yes; I want to go home." After Elder Donaldson was gone she called for the Bible and hymn book, and read the first chapter of Job, saying she wanted Elder Donaldson to read it, and preach her funeral from it; "and tell him to preach as long as he lives, for he is right." She then selected the hymn she wanted sung at the grave, saying, "Will it not be delightful to hear that sweet song,

"Children of the heavenly King,
As ye journey sweetly sing;
Sing your Saviour's worthy praise,
Glorious in his works and ways."

She then called for soap and water, and washed herself and combed her hair, saying, "You will not have anything to do but to dress me," saying what sort of a dress she wished to be buried in. Then turning to the doctor she said, "The Primitive Baptist is the right church." She then asked for her little children, and kissing and embracing them she bade them farewell, telling her husband to be reconciled, and to remember what she read in the good book, "The Lord giveth and the Lord taketh away; blessed be the name of the Lord." To them all she said, "Don't grieve after me, for my Lord has promised not to let me suffer any more; and my bed that has felt so hard feels as soft as down," repeating,

"Jesus can make a dying bed
As soft as downy pillows are;"

for all my sins are forgiven, and I see my name written in the Lamb's book of life. Death is but a little sting, then I will be with my Saviour," when she sweetly fell asleep in Jesus, as we hope. Such were the dying words of our friend, Mrs. S. A. Akins, which gives abundance of reason to the bereaved husband, relatives and friends to rejoice in hope of the glory of God in her behalf. O that men would praise the Lord for his goodness and his wonderful works to the children of men.

J. L. SMITH.

Laston, Ga., 1885.

MRS. E. A. SIMPSON.

Mrs. E. A. SIMPSON, wife of John Simpson, and daughter of Mr. A. A. and Mary Bridges, was born in Chester district, S. C., July 5th, 1846; married October 26th, 1882; died of malarial fever September 11th, 1884.

She professed a hope and joined the Missionary Baptist Church at Friendship, Dorsey county, Ark., in 1868. The writer became acquainted with the family some twelve years ago, and the short time she lived with her husband was our closest neighbor. Her father says she was an affectionate and dutiful child, truthful and honest. Her step-mother says a better child never lived, and she proved to be a mother indeed, leaving her home and nursing her during her illness. She had all the attention a kind husband and a faithful Physician could give her. She bore her afflictions with that patience and fortitude that characterize a child of grace. She never was heard to murmur

or complain much during her illness, but remarked a few days before her death, "My Saviour suffered for me." Bettie (as she was commonly called) was a good wife, a good neighbor, an affectionate daughter, and best of all we believe a child of grace. She delighted to read the MESSENGER and availed herself of every opportunity to go to hear the Primitive Baptist preach. The writer often saw her in tears under preaching, especially when speaking of the way God leads his children to know and love the truth. She bridled her tongue well, never spoke evil of any one, surely none could know her but to love and respect her. But she is gone. She leaves a husband, an aged father, a kind step-mother and several brothers. We would say to the bereaved ones we hope your loss is her eternal gain.

Weep not for Bettie, tho' she's no more,
We hope she is on that happy shore,
Where saints and angels join in one
To sing a sweet celestial song.

Rison, Ark.

T. B. LITTLE.

ELDER JASON CASTLEBERRY.

We extract from a Texas paper the following notice of Brother Castleberry's death:

"Rev. JASON CASTLEBERRY died at the residence of his son, W. J. Castleberry, in this city at 8 o'clock on Sunday evening, 8th instant (March, 1885). He has been in feeble health for a long time, and partially out of his mind. Mr. Castleberry was a native Georgian, we believe, but has been a citizen of Jefferson for many years. He was a Baptist preacher, and a good, true and honest man. We trust and believe he has found that reward he is justly entitled to in that "better land."—*Texas paper*.

We knew Brother Castleberry at the time he joined the church, near Knoxville, Crawford county, Ga. It was a time of great outpouring of the Spirit in that section of country. He was very much devoted to the cause, and began preaching soon after he joined the church. We have no doubt but that he has gone to rest, the rest that grace gave him, and not that rest his own works "entitled him to"—R.

MRS. MATILDA COWART.

Died in Bullock county, Ga., on the 8th of November, 1884, Mrs. MATILDA COWART, wife of Nathaniel Cowart, and daughter of Elder Curtis Cobb, of Emanuel county, who has been dead for twenty-five or more years, but still lives in memory.

His daughter, the subject of this article, was about 64 years old, and died of dropsy. She was supposed to be dying all night, but in the morning she revived, and told them that she had been to heaven, and had seen her father and mother, and that she had made peace with her God. The unworthy writer was never acquainted with her, but from what I have heard she was a good wife and kind mother, and her neighbors praise her for a good neighbor. No doubt she will be missed. She leaves a husband and several children to mourn her loss, though we have reasons to believe their loss is her gain:

that the change is from a world of trouble, trials and affliction to peace and happiness. God bless her family, is our prayer. S. M. ANDERSON.

Garfield, Emanuel county, Ga.

P. S.—We hope those finding fault of the editors of the GOSPEL MESSENGER, will read Elder Chick's article in December number. I do not see why anyone should object to those biographical sketches and pictures. I am pleased to see them. I will join Elder Chick when he said, do not be moved by these things; do what you think to be right. S. M. A.

CLARENCE SWIFT.

Dear Brother Respass:—Please publish the following: Died, December 10th, 1884, infant son of Iven and Kate Swift, aged 6 months and 11 days. CLARENCE was a bright and promising-babe, but also how soon is the tender bud cut down by death's chilling hand. In a note to me, Sister Swift says, Oh, how hard to part with dear little Clarence. But the Lord gave and the Lord taketh away. Blessed be the name of the Lord. Oh, may the Lord fill the vacancy in your midst by his love in your hearts; that even in sorrow you may rejoice in the Lord, resigned to his will. The writer tried to speak words of comfort to the sorrowing ones on the occasion from these words, "Behold, I bring you good tidings of great joy, which shall be to all people, for unto you this day is born a Saviour, which is Christ the Lord." After which he was tenderly laid away to sleep till God shall bring again from the dead his sleeping dust unto life immortal, to see his Saviour Jesus, and be like him. By request I send the following stanza:

Little Clarence has gone to rest,
To reign with God—forever blest;
Ere sin could blight or sorrow feel,
Death came with friendly care
The open bud to heaven conveyed,
And bade it blossom there.

Amity, Ind.

P. W. SAWIN.

MRS. C. LOUIS MORGAN.

In the deep memories of the past I view this sweet sister in her childhood, when her beautiful tenderness, bright smiles and cheerful obedience charmed the home circle of her doting parents. Time rolled on and she was soon in the school-room, where she was ever the pride of her teachers and the joy of her school companions. As her gifted mind unfolded, her superior judgment, quick perception and amiable manners were acknowledged and admired by all who knew her. She came in our midst seemingly as a bud, which softly opened into a beautiful flower, and that flower ripened into rich fruit. Ere the flower had expanded to its full beauty the hand of her God touched her. In this sacred touch she saw the purity and holiness of Him who had made all things, and felt her unfitness for His presence. All of her childish hopes and dazzling attractions of this life fled from before her as nothing. Her cry was "Lord, save or I perish." When her Lord was graciously pleased, while on her knees in her chamber, to lay his forgiving hand upon her she was not disobedient to the divine command, "When thou art con-

verted strengthen thy brethren"—as so many are—but went steadfastly forward in her youth and the strength of her beauty, and told the church at Mount Carmel, Crawford county, Ga., of the sweet condition of her heart whilst under the influence of a Saviour's forgiving love. The writer never heard her relation. I heard my brother, Elder W. C. Cleveland, say it was one of the brightest he ever heard. I well remember the glad countenance of our beloved pastor the next morning after having performed the ordinance of baptism; a few minutes later in the pulpit of hearing him break forth in a strain of praise and humble gratitude to the Giver of all good for his manifestation of his holy love. It was here the flower began to ripen into fruit in a life of obedience to Him in whom she lived and moved and had her being, yea, to her Redeemer, God. A few years later she was married to G. W. Morgan, of Macon, Ga. While she went to gladden the home of her noble husband we felt keenly the vacant chair. The writer bent with her over the dying pillow of her mother. Shortly after she wrote me from her home in Macon, "My sainted mother loved you, her children loved you, and we want you to write of the wondrous love of our God to our mother and send it to the GOSPEL MESSENGER for publication. The cheering hope that I will meet her again, and the sweet assurance that she is at rest, softens falling tears." She was then on the very threshold of joining her dear mother. A few short months later and her work was finished. She was summoned home the 21st of October, 1884, in the thirty-fourth year of her age. The earth is the Lord's and the fullness thereof; the world and they that dwell therein. Her death was unexpected. Her father, Mr. Robert Worsham, of Crawford county, and none of her brothers or sisters were there to see her go, save one. She told her grief-stricken husband all was well, and talked to him about their two sweet little boys. Her body was conveyed to the family cemetery in Cullodenville, Monroe county, and there her funeral was preached by Elder W. C. Cleveland. In the presence of weeping relatives kind hands laid her gently down to rest until the morning of the resurrection. It is useless to speak of this dear sister's noble bearing with her outward much less in her tender relations in life when obedience to Christ was the centre of her actions. I will say to her devoted husband and her other tender ties, that she who you once loved so well, whom you now love is not dead. She never was more alive than now. She is with that same Jesus who, in the deep, secret pleadings of her soul, met her here. She is with him yonder. Cleansed from all defilement, her raiment shines like the light, and her countenance is as radiant as the sun. EMELINE JORDAN.

EXPERIENCE OF JOHN S. DICKINSON.

I have felt an impression for years to write something in regard to what I hope was the dealings of the Lord with me in my early years. I do not think I was more than 9 or 10 years old when I first had serious impressions of the Judgment, Hell and the Devil; and that in a future day, not far off, I would commence to do good, and get religion, so that when I died I would go to heaven. I had heard our good acts and sinful acts were to be put in the balance, and if our good acts outweighed our sinful ones, then we would

go to heaven when we died. I thought the Lord was to do this thing at the end of life; so I wanted to manage so that I would escape punishment, and would try to do good enough to bring the Lord under obligations to save me. I went on in this delusion for years, greatly troubled at times. This would arise after doing anything I was sorry for. When about grown I concluded I could not enjoy myself with young people if I appeared to be religious, and put off religion until grown, then I would know better how to go about it. I did not get relieved of these feelings until I promised the Lord, if spared to live until married, I would turn and seek the Lord. I wanted to live with my privileges until that time. Those early impressions left my mind with that understanding, which I intended to carry out on my part. I went on in this manner until the summer of 1858, at which time I was married. In a few months myself and wife heard of a Missionary meeting going on about seven or eight miles of us, and on Sunday we concluded to go and hear preaching. The church held communion on that day; and when ready to start home, on looking for my wife found her at the communion table; when all of a sudden, it went like a voice said, "You promised the Lord to get religion as soon as married, but have never thought of the promise since, and have committed more sin since than before." It was the first time in my life I had felt myself a sinner in the sight of God. I thought he was not going to let me live, and had no one to blame but myself. I was a poor, guilty wretch, unworthy of the least of his favors; tears ran down my cheeks. One of the members observed me, and came and wanted me to go to the altar for prayer. We came home that evening, I feeling a great sinner in the sight of God. We had company that night and I tried to forget it, but could not; it would spring up before me, "You are condemned!" I was induced to try to pray that the Lord would remove this terrible weight from my mind. I sought a lonely spot, where I would be hid from human eyes, and humbly bowed myself down for the first time, and uttered words of prayer to God for mercy; I viewed him as a just and holy God, and myself as a poor, vile wretch; if there was any mercy that the Lord would reveal it to me; but I grew no better; reading the Bible gave me no relief. I had told no one my feelings; I thought all could see it in me. Finally I went to a Methodist Camp-meeting, greatly troubled, believing I was going to die soon. They found something was the matter with me, and invited me to the altar for prayer. But it looked as if it would be mockery before God; that I was not seeking religion, but was only asking God to have mercy on me, and avert the impending doom that soon awaited me, of dying and going to punishment; I felt it was just, for I had trampled on his mercies. But I did go to the altar, and ask them to pray for poor me, a sinner. I did not get any relief at that camp-meeting, though I went into the altar several times. Was told to pray and have faith. There was no use to tell me to pray. The very breathings of my heart and soul was to God. One day after that I met an old Methodist preacher whom I had known a long time, and he told me to read the scriptures, especially the book of Job; I had great confidence in him, so I went home and did read the book of Job, and would have read

anything and everything to have been relieved of the punishment that I felt was in store for me.

I was in this condition several weeks, until one beautiful Saturday in October, but to me it looked like everything was gloomy; I wanted to be alone; I went to the Alcove river (in a lonely place) for the purpose of fishing. On my return I thought I would hunt some secret place, and kneel down and ask God one more time to have mercy on me; but to no avail, and I was undone. I do not know what I said, but I arose and went to my gin-house, where I had a black man ginning cotton; thinking of my condition, I sent him to pack, and I went to ginning. Then these words rushed into my mind: "Whosoever believeth, and is baptized, shall be saved." The first thing I knew, that heavy weight of sin and guilt was gone; I was praising God for his goodness; everything looked so differently; I could look upon Jesus as my Saviour; could have faith that Christ had come to save sinners. I had not thought of that before; I had just been trying to get good enough to be saved. Then I saw he was able to save the vilest of sinners. It did not appear at that time that I was a Christian; I thought I was not, but just felt that the Lord had removed a great burden from my mind, and that ever after I would praise his holy name. I thought I would live a life of sinless obedience, but alas! I began to think of my being deceived, and wished my burden back, that I might know how I lost it, but all to no purpose. I lived in this state of mind for about a year. I soon commenced to think I ought to be baptized, and continued to read the scriptures daily. I thought it did not make any difference which church I joined, so I was baptized just like Christ was; I then joined the Missionaries, and tried to live a pious and Christian life. After living with them a few years I began to be very much dissatisfied, because I did not think they were carrying out the——

This was written by my dear departed husband (John S. Dickinson) about two or three weeks before his death; he wrote it one night, and left it unfinished. I am so thankful for it; it is more precious than gold and silver; left for my dear children to read. Your unworthy sister,

Mrs. JOSIE C. DICKINSON.

JOHN S. DICKINSON.

Beloved Brethren:—It is made my sad duty to write a notice of the death of my dear brother, Deacon JOHN S. DICKINSON, of Walton county, Ga., which occurred March 6th, 1885, aged 51 years, 5 months and 11 days. Few men in his county will be more missed, as he was so useful, reliable, and trustworthy in every respect. He was quite a devoted Baptist, strong in the faith, and watchful for the peace and order of God's house, filling the office of Deacon well, was an efficient Clerk and Chorister. The church so sadly laments his death; they feel that his loss to them is irreparable. The community, where he lived as a model man, advising the young, comforting the distressed, assisting the needy, ready to do good to all, is shrouded in gloom for one whom they all loved and delighted to honor. What must the sorrow and the desolation be to his own beloved and tender wife, whom he loved with all a fond and devoted husband's affection? It was his pleasant and

gentle disposition to make home happy; he succeeded. He leaves ten interesting and lovely children, three married and the rest single, to whom he was a kind and indulgent father, granting them every indulgence that duty to them did not deny.

Our brother was naturally a feeble man, but of great energy. He had had several attacks of pneumonia in years gone by, but was in his usual health on Monday morning before he died on Friday night; that morning he was in his fields superintending business until noon, when he was violently taken with pneumonia and rapidly declined until death released him, quietly and gently. He had a premonition of his death some time before it came, making his arrangements for it, and though he said but little about it in his last sickness, his life attested the sincerity of his profession. His death, so sudden and unexpected until a few hours before it came, was the more crushing. Our brother married Miss Josie C. Woods, an excellent lady, in Monroe in 1858.

During his sickness he often spoke of the approaching meeting of his church on Saturday, as he desired so much to be there, but died the night before. The family desired that I, his pastor, should speak on the mournful occasion, which I did, from Job iii. 18, followed by a Missionary preacher by the name of Arnold, in very appropriate remarks. May the Lord strengthen and support our dear bereaved sister under her great loss, give her grace equal to her day; may the lovely children honor the memory of their father by walking in his footsteps and observing his advice.

I send you the portion of his experience, but which he did not finish, written by himself a short time before his death, with the short note of explanation written by his wife; please publish them in the same issue with this, but above this, so that all may be read in connection.

In tender love,

WM. S. MONTGOMERY.

Social Circle, Ga., March 18, 1885.

E. H. BAYNES.

My brother, E. H. BAYNES, was born in 1854, and married Miss Mollie I. Wine, daughter of Peter Wine, from Kentucky, in 1876. He subscribed for your MESSENGER twelve months ago; he has been a reader of the *Landmark* for twelve years, also of the Bible; he was a seeker after truth. He was at Cane Creek on the third Saturday in July, and not knowing that Brother Dameron would not be there until 3 o'clock in the afternoon, he stayed all day without any dinner. After communion on Sunday he walked home in the hot sun, five miles; went on the street Monday and got a prescription from the doctor, who advised him to go home and go to bed. He never seemed to be very sick until the ninth day, when he grew rapidly worse until the last night. My pen fails me to tell of his many virtues; he was loved by all who knew him. It seemed to be his uppermost thought to try to make every one happy around him; he was so particular in regard to others' feelings. He has left a good name, which is far better than much gold. He died as the town clock struck 4 on the morning of August 18, 1884. He leaves a widow and three children, the oldest 8 years of age. You can change the MESSENGER from E. H. Baynes, Danville, Va., to W. I. Baynes, Danville, Va.

MRS. R. M. ABBOTT.

Will *Landmark* please copy.

THE HIGHEST COLLECTION

Vol. 7.

No. 6

THE GOSPEL MESSENGER,

Printed by
Eld R W Durden, GEORGIA.

PUBLISHED MONTHLY.

Price—One Dollar a Year, in Advance. Single Copy 10 cents.

J. R. RESPESS and Wm. M. MITCHELL, Editors.

Brethren wishing to communicate with ELD. MITCHELL, in asking views on scripture, or in submitting articles written for the GOSPEL MESSENGER to his inspection, or in remitting money, will address him at Opelika, Ala.—R.

JUNE, 1885.

All Letters, Remittances and Communications, should be addressed
J. R. RESPESS, Butler, Ga.

Money should be sent by Money Order or Registered Letter.

Be certain to write names and post-offices plainly.

Subscribers not receiving the Messenger should notify us.

Any one sending us Five Dollars for five new subscribers, shall have
a copy of the Messenger for one year free.

OCONEE ASSOCIATION.

Dear Brother Respass:—Please give notice through the *GOSPEL MESSENGER* that, for a good reason, the Oconee Baptist Association will convene next fall with the Church at Shoal Creek, Walton county Ga., about eight miles north-east of Monroe, instead of Rock Spring Church, Morgan county, Ga., as was stated in our Minutes. The time of meeting will be Wednesday after the second Sunday in October. A cordial invitation is extended to Brethren and Sisters of Corresponding Associations, and especially Ministering Brethren, to join with us. The nearest Railroad Station is Camps on the Gainesville Jefferson and Southern Railroad. Brethren coming by rail will be met and conveyed to the meeting. Those coming by Georgia Railroad will reach Camps at 6:26 P. M., and will have to come up on Tuesday to be in time; those coming by the Air-Line may come down Wednesday morning, and arrive at the Station at 8:53. And in case the Air-Line should fail to be met by brethren, Mr. Wray Camp will afford such aid as is in his power. He is a special friend and old school mate of mine, and if you tell him you were advised by me to call on him, it will be all right. Yours as ever in love and fellowship,

F. M. McLEROY, Clerk,

Signs, Pathway, and Landmark, please copy.

SCREVEN, GA., April 28, 1888.

Dear Brother Respass:—I am requested to ask you to say in the *MESSENGER*, that the troubles heretofore existing for some time past in the Alapaha River Association, have been amicably settled on the good old fashioned Primitive Baptist doctrine. Thanks be unto the Lord.

J. C. WILLIAMS.

Central and Southwestern Railroad

[All trains of this system are run by Standard (90) Meridian time, which is 36 minutes slower than time kept by City.]

SAVANNAH, GA., JUNE 14, 1884.

ON and after SUNDAY, June 15, 1884, Passenger Trains on the Central and Southwestern Railroads and Branches will run as follows:

READ DOWN.		READ DOWN		READ DOWN.		READ DOWN	
No. 6.	From Columbus.	No. 20.		No. 51.	From Savannah.	No. 51.	
1:00 p.m. Lv.....	Columbus.....Lv.....			10:00 a.m. Lv.....	Savannah.....Lv.....	8:45 p.m.	
3:30 p.m. Lv.....	Butler.....Lv.....			4:30 p.m. Ar.....	Augusta.....Ar.....	5:45 p.m.	
4:25 p.m. Lv.....	Fort Valley.....Lv.....			6:20 p.m. Ar.....	Macon.....Ar.....	3:50 a.m.	
5:42 p.m. Ar.....	Macon.....Ar.....			.....Ar.....	Fort Valley.....Ar.....	9:31 a.m.	
11:20 p.m. Ar.....	Atlanta.....Ar.....			.....Ar.....	Butler.....Ar.....	10:23 a.m.	
.....Ar.....	Eufaula.....Ar.....			.....Ar.....	Columbus.....Ar.....	12:32 p.m.	
11:30 p.m. Ar.....	Albany.....Ar.....			11:20 p.m. Ar.....	Atlanta.....Ar.....	7:50 a.m.	
.....Ar.....	Milledgeville.....Ar.....			.....Ar.....	Eufaula.....Ar.....	4:09 p.m.	
.....Ar.....	Eatonton.....Ar.....			11:30 p.m. Ar.....	Albany.....Ar.....	4:06 p.m.	
.....Ar.....	Augusta.....Ar.....			.....Ar.....	Milledgeville.....Ar.....	10:29 a.m.	
7:40 a.m. Ar.....	Savannah.....Ar.....			.....Ar.....	Eatonton.....Ar.....	12:30 p.m.	

Tickets for all points on sale at Ticket Offices C. R. R.

G. A. WHITEHEAD, Gen. Pass. Agt.
J. C. SHAW, Gen. Trav. Agt.

WILLIAM ROGERS, Gen. Supt., Savannah
W. F. SHELLMAN, Traffic Manager, Savannah,

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 6.

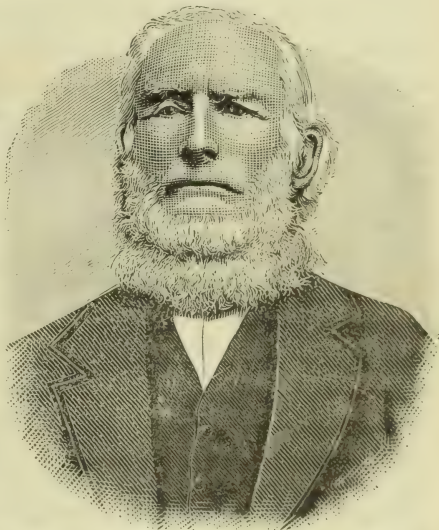
BUTLER, GA., JUNE, 1885.

Vol. 7

BIOGRAPHICAL.

ELDER ISAIAH GUYMON.

My grandfather, Isaiah Guymon (for whom I was named), was left an orphan, and was raised by a man named Curry, and was known by that name until grown, and about to be married to a Miss Elizabeth Flynn, when it became necessary that his proper name be known. From this union there sprang ten children—four sons and six daughters. My mother's maid-



en name was Sarah Gordon, and from the marriage of my father and mother there sprang eleven children, of whom there were six sons, Isaiah (myself), John, William, James, Noah and Martin. I was born in Stokes county, North Carolina, February 15th, 1810. I am now in my 76th year since February 15th, and have been trying to preach Christ and him crucified for over forty years. The first Baptist I ever heard preach was before I was six years old; his name was Thomas Oliphant, and his text was Isaiah vii. 25. In the fall

of my 7th year my parents moved from North Carolina to the south part of Kentucky, near the north line of Jackson county, Tennessee, in which they subsequently purchased a small farm, and remained in this county ten years. During this time there was much religious interest amongst the people in that part of the country, which was then and there known as "new lights," under whose influence my youthful mind became much impressed with the great necessity of serving God in order to obtain salvation from sin, and also to obtain the approbation of good people, and especially my parents and neighbors, in whom I had much confidence. Though I was what was considered a moral and an obedient boy, I was conscious that I fell far short of perfection. In my 17th year my father emigrated to Illinois and settled in Edgar county, and I was then hired out to a man named Hicklin, whom I thought much of; he was also of the "Christian" order (for so they were now called). I now became impressed with the necessity of being a Christian, which I thought I could be by doing good and abstaining from evil. And when thus covenanting before God to do, in a very short time I became convinced that I fell short of the law of righteousness; and when in this there were repeated failures, I became uneasy, and anxious to know why it was that I could not keep my promise to God. These failures were by an increase of conscious sin and condemnation to me, and the blackness of darkness covered me. In this state I tried to seek God, praying to him to have mercy upon me. It seemed to me that I would have given anything to have been a bird or a beast, or had never been born. I would go to meeting, but no relief could I get there; I felt condemned, but could not do righteousness. The preachers would say, "Give your heart to God; repent and turn to God; seek God; pray to God," and such like exhortations, which I had tried to do but could not, until I was ashamed to offer God such a deceitful heart, or so sinful a prayer. And to repent, or turn away from my sins, I would have given the world to have done; and to seek God, I knew not where to go, or what to do. While in this condition I

vent to a meeting of these good people (to me), and while here I saw my brother John much affected, and the thought went to my heart that he could be saved, but that I was lost forever. Just then I lost consciousness of what I did, and the next thing I recollect was something saying, "Praise the Lord." My feelings were indescribable, and to me all nature was dressed in a glorious order; I loved every thing I saw, and my thoughts centered upon. The heavenly illumination gradually passed away, and I became calm in my feelings; the burden of guilt and condemnation was gone, and I did not know how or why, but after a while I began to question with myself what does this mean? have I seen a vision in which the heavens and the earth were glorious? and am I yet deceived? if so, Lord, undeceive me; give me to know the real state of my case. My friends exhorted me to join the church and be baptized, to which I consented, and was immersed (after relating my experience) by Calvin Kimbrough, a minister of the then Christian order, as they were called. Being now identified with them, I was in regular attendance at their meetings, and becoming alarmed at what they preached as prerequisites unto salvation obligatory on the sinner, because I had not done them, I tried to throw away my experience as a delusion; for I supposed that they knew the truth, and understood the scriptures, which I had read but very little, as I was no scholar, and could scarcely read at all. In such a state, between their preaching and my experience I was truly miserable, so much so that I quit going to meeting and betook myself to reading the New Testament, with the expectation of finding their teachings sustained; but to my surprise and comfort I found "that God, for the great love wherewith he loved poor sinners, even when they were dead in sins, quickened them together with Christ (by grace we are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus," &c., &c. This, with many other like scriptures relative to the desired end, killed me to a trust in creature merit, and gave me consolation and good hope through grace. Thus I became separated

from my Christian friends, but where to go I knew not, for I knew nothing of the Primitive Baptists, but had heard unfavorable remarks made of them, religiously; so I concluded to live alone, and make the scriptures my counselor. I will now state that during the year before, I had made the acquaintance and became married to a Miss Hannah M. Martin, with whom I was living happily, and who is yet living and is the mother of twelve children, six sons and six daughters, seven of whom are yet living—five sons and two daughters, she being 74 years old past since the 10th day of last October, being born in 1811.

I now return to where I left off. In continuing to read I increased in the knowledge of God the Father and the Lord Jesus Christ in counsel, purpose and promises; their fulfillment by Jesus Christ, and the ministration of salvation alone by Jesus Christ, until I would have given more to have known who of all (if any) of the professors of the Christian religion held and preached it, than for anything else; and moreover, if I ever had an ardent desire to preach the gospel I then had it. So it went on in this way for a time, until I had the opportunity of hearing an old Baptist preach, whom I supposed knew nothing, but, to my surprise and comfort, he preached the glorious doctrine of salvation by grace. Yet I did not suppose that it was common with them, and wondered what they would do with him; but to me, he was the only religious brother I had in the world. But upon further acquaintance, I found that this (religiously) despised people held that doctrine in common, for which they were even spoken of; but I loved them, from which I took encouragement that I had passed from death unto life, for I was confident that they were the called of God, according to his own purpose, given them in Christ Jesus before the world began. But the impression to declare these things continued with me, but how to do it I knew not, for ignorance and diffidence both opposed, and I cried, "Lord, lay it on the wise and prudent." The doctrine (among other things) of the unity of the Trinity became a subject of deep interest to me, and in

contemplating it upon my bed I fell asleep, and dreamed that I was in the woods of an old deadening, and was standing on the trunk of a large fallen tree, with my face toward the south, and saw three suns of equal size and glory; and in contemplating the wonder, I saw those two on the right and left verging toward the central or noonday sun, until they entered into it, and became one body; neither increased in size or glory; moreover, I beheld all the stars, in their brightness, then verging toward the sun and entering into it, without increasing either the size or glory of it; and to my mind it was said in my dream this is the mystery of the unity of the Trinity; and I awoke, and behold, it was a dream.

Dear brother, when I contemplate the glorious unity as set forth by Jesus Christ in the xvii. chapter of John, I am made to cry, "Glorious oneness" (thou shalt call his name Jesus, for he shall save his people from their sins). After the things above mentioned, I moved from Edgar county to Coles county, Illinois, and settled in a Baptist neighborhood, and was a regular attendant at their meetings, and desired to live in church relation with them, but my baptism was in the way for a time, until I came to the conclusion that they who preached not the gospel are unauthorized to administer baptism. Then I went to the church and told the same experience that I had related to my Christian friends, and was received, and baptized by Elder William Martin. After remaining here a few years I moved to Hancock county, Illinois, in the fall of 1836, and lived one year without offering our (myself and wife's) letter to the church. During this year I got my left shoulder put out of place in an epileptic fit, of which I had of late become the subject, without knowing the cause. I remained in this condition six weeks and four days before getting my shoulder righted; after which I hired to one of my wife's uncles to plow, which I performed with one hand, carrying the other in a sling. After this, but before my shoulder was well, I was attacked with bilious fever. I now became dependent on the mercy of the people, my dear wife doing all she could. After recovering from

this (though occasionally afflicted with epileptic fits), and being without a home, through the intervention of my wife's uncle, I obtained one hundred and sixty acres of land in Hancock county, which I afterward paid for and improved, by the help of my wife and kindness of my neighbors; but being without a team, and becoming tired of imposing on my neighbors, I purchased a pair of oxen of Elder J. G. Williams, of Adams county, on time, for which I afterward paid. I now became more encouraged, though still afflicted with fits; but the impression to preach Christ Jesus and him crucified had never abated; the cause for which I left Cole county, hoping to be excused, and also why I had held my letter in secret until I should become settled. But the time had now come that I could not stay away from meeting; so my wife and I went to New Harmony Church meeting, of which Elder George Walker was pastor. After preaching the church commenced business, and when the door was opened for the reception of members I offered our letter, which was read, and a motion made to receive us, upon which I arose and said: "Brethren, you see from the date of that letter that I have held it for a year or so, being unsettled; and if you wish additional information, I will try to answer any question you may wish to ask." I volunteered a little history of the time, after which a motion was seconded, and we were received. On the next day Brother Walker called on me to conclude the meeting; this was a severe trial, but I complied as best I could. At the next meeting he called on me to open by prayer, and I felt like it was impossible, but how to refuse I did not know, and consequently submitted. Thus it went on for a time, in which I sometimes would forget myself; after which I would feel much mortified, and think that I would never do so again, but as often fail, until the brethren moved that I be liberated by the church to exercise in public, to which I remonstrated with feelings of deep emotion. But they said that the privilege would not be compulsory, and that I would feel more at liberty; so I went on, until the church called for my ordi-

nation, which, I think, took place in the year 1840, and the ministers composing the presbytery were Thomas H. Owen, of Middle Creek Church; Joel G. Williams, of New Providence Church, and George Walker, of New Harmony Church, all of which churches belong to the Salem Association, between the Illinois and Mississippi rivers. Those churches bore the appellation, "Regular Old School Predestinarian Baptist." After my ordination my ministerial labors increased. Being very poor, and having no horse to ride, I would walk when it was not too far; otherwise would borrow of my good neighbors, who were very kind to me. About this time one of my oxen died, and so I was again left without a team. I did not know what to do, but my good neighbors advised me to go to a sale and bid off a mare that was to be sold, and have her to ride to meeting and to plow, and after my crop was laid by sell her and pay the sale debt, which I tried to do, but failed. So I borrowed the money at 10 per cent. to pay the debt, which I repeated two or three times before I got it paid. In the year 1840 our oldest daughter died, which very much grieved us. In 1845 I sold out and moved to Adams county, and in 1846 lost our third daughter. In this county we joined the New Providence Church (by letter), and in 1849 lost our fourth daughter, and we again moved (but only a few miles), and joined the Little Flock Church (by letter), and remained there until I moved to Missouri in 1857, and joined the Siloam Church in 1858. I have remained on the same place ever since, and have seen much affliction and trouble, but thanks be to God, who delivereth us out of them all.

I will now state for the information of strangers who may read this sketch, that my epileptic affliction passed away without any known remedy.

ISAIAH GUYMON.

Another reason why believers should do more than others, is, because if they do no more, it will appear that they are no more than others.

(Continued from Page 119 March Number.)

Editors Gospel Messenger.—After standing a few moments at the spot where I dropped my load of fodder, gazing on the beauties of creation, and rejoicing in the glorious plan of salvation, just revealed to me, I started back along a corn row a few steps, when the breakfast horn blew, one-half mile north, and it appeared to be entirely new and full of melody. In fact everything I could see and hear seemed to join with my happy soul in praise to the God of creation and redemption. I started for the house, along the public road, with a quick step, and felt like I could almost fly. I stretched the rope I had been using as long as my arms could reach each way and soon left my brother far behind, and wondering, no doubt, what was the matter with me. I greatly desired to do as Jesus said to one of old: "Go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee."—Mark v. 19. As I neared the house my father, who was the subject of the asthma, was sitting in the porch coughing, and seeing there was something unusual in my looks and movements, asked me, while I was yet ten or fifteen yards off, what was the matter with me. I seized him by the hand, exclaiming, "I have found the Lord precious to my soul, and he has saved me forever!" He called mother out, and such a time of thanksgiving and joy as we had in that porch is perhaps seldom witnessed at the return of a prodigal son. Two older sisters were weeping as we rejoiced, and younger ones of the family seemed to be perplexed and confused in mind at the strange conduct of their brother and their parents. I stepped into the room and opened father's family Bible, and, strange to tell, it read like a new book! I had been searching the pages of a little Testament for weeks for some word of comfort, but could find none. All was condemnation and death! But now,

"When I read His holy Word,
I called each promise mine!"

I read and laughed, and rejoiced, and feasted, yea, I ate His words, and they were sweet to my taste. Whenever I came to the word "Jesus" my soul was set on fire and dissolved in love! He was now not only a Saviour, or *the* Saviour, but *my* Saviour! But I must not tarry here at this banquet, however rich the feast, lest I occupy too much space. Words are utterly too weak to describe the overwhelming joy and rapture of that hour, even if I should claim the space.

I went that day to our county seat to a meeting, to meet a young man or two who I believed were in trouble as I had been, intending to tell them just how to find peace and be happy. I soon met one of them and attempted to shew him the way; but to my utter astonishment I completely failed! He simply shook his head and turned away, the picture of despair. This was the last day of August, 1833, and about a month till the Baptists would hold their regular meeting at old Concord Church. I had of late been much among the Cumberland Presbyterians, and many of my young associates had recently joined them, but my mind, some-

how, led me to desire to join the Baptists. I desired much to be baptized, and thus to honor my dear Lord and Master, and the time seemed long for me to wait, although I do not remember of having any serious doubts about my conversion during that month to mar my peace. I did not then believe I ever would doubt it, or ever would see any more trouble.

“I could not believe that I ever should grieve,
That I ever should suffer again.”

But, alas! I entirely forgot, during that season of joy and peace, that my Redeemer had said, “In the world ye shall have tribulation.” I have found this true, to my sorrow, for more than fifty years.

The fourth Saturday of September came, and the next day was the fifth Sunday. As I was needed at home, and was but a little over eighteen years of age, I did not ask father to let me go on Saturday, but on Sunday morning I requested my dear mother to tie up a bundle of clothes for me to put on after baptism; and as the distance was five miles, and the road hilly and rocky, and all the family could not go on horseback, I carried my bundle, and with a light heart soon reached the old meeting house. After old Elder Martin Utterback preached the door was opened, and I went forward and talked and cried awhile, and was received for baptism without a question being asked me. I was surprised at this, as I was so young, ignorant and bashful, and told so little. We went directly to the water near by, and the old elder baptized me. I was the first one that was baptized in that little creek after several years, I believe, of lukewarmness in the church; but forty or fifty, I believe, followed within the next few months. I was about as happy as I could be, here in the body, when I came out of the water. But to add to the sacredness and solemnity of this, to me, memorable day, we returned to the house and attended to the ordinance of the Lord's Supper, following it with washing the saints' feet. All these sacred things—the profession, the baptism, the supper and feetwashing—together with the calmness and serenity of a clear September afternoon, all conspired to make my happiness about as near perfect as I could expect it to be this side of the full fruition of immortality! I would not that evening, if I could, have changed or altered anything that God had made. Worlds and oceans, and mountains, and gnats—all, all were right!

As to my call to the work of the ministry, if I ever was called, I might write much, and still more about my labors and trials since I began, but I shall try to be brief. I have often been asked by brethren and sisters how long I had been preaching, and I could not tell them, and I cannot now tell when I began to *try* to preach. Soon after I joined the church, though young, illiterate and bashful, my father would occasionally call on me to offer prayer in the family, especially when his cough bothered him. This was a great cross to me; and occasionally a preacher would call on me to open or close for him, which I sometimes did, but often refused. I sometimes felt so impressed to talk awhile that I would do so, but had

no thought or intention of ever trying to preach. I was too ignorant and bashful to think of attempting such a thing. Being in a country poorly provided with schools, and having access to but few books, my education was very limited; but having a great thirst for information, I seldom spent an hour, when I had an opportunity, without reading or writing, and soon was engaged to teach school. I was engaged at this business for several years during the winter, and in summer was at work on the farm. Not only did I feel the need of a knowledge of grammar, geography, etc., to enable me to teach these branches in my schools, but as I was frequently engaged in trying to compose poetry I felt the absolute need of some knowledge of the use of our language; and so I began to study some of these branches without an instructor, and have attempted, with some success, to teach them. I have felt the need of an education ever since I began to speak at all in the name of Jesus; not to supply divine light, but to enable me to tell intelligibly what the Lord has taught me by his word and Spirit.

On January 22d, 1839, I was united in marriage with Miss Lucinda Lawson, of Hardin county, Ky., who was then a Baptist, and continues to be one. During that year I, and she also, belonged to Sinking Creek Church, in Breckenridge county, and the church that year declared non-fellowship with the United Baptists, on account of their departure from the faith, and I unhesitatingly went with the church. I took some part frequently that year, as I had been doing, in speaking at meetings. The next year or two we were members of Union Church, in Hardin county, and I occasionally spoke some, but still having no idea of ever preaching. I had, it is true, many exercises of mind on the subject of preaching during these years of talking a little in public, and was frequently so distressed to see the inroads of errors and delusions among the people, that I could scarcely sleep at times, and was hardly fit to attend to my secular affairs. In the fall of 1841 we located near my father's, where I was born and reared, and by letter joined old Concord, where I was baptized. I continued to talk some in public, but often refused when called on; but not till February, 1844, did the church act in my case, and grant me liberty, and urge me to exercise in her bounds. This distressed me wonderfully, and I felt determined that I would not, as I thought I could not, ever engage in the work, as I felt to be so utterly disqualified. I made no appointment of my own for two or three years, but would speak frequently, a few minutes at a time, before or after some one else. In about 1846 or '7 I took my first text, our pastor being present. It was, "Ye are God's husbandry, ye are God's building;" and I was so in the dark, and made such a complete failure, that I believed the brethren would never call on me again to speak in public. But they continued to encourage me, and in 1848, I think, the church gave me written license to go where I chose, and exercise as the Lord should lead me. My troubles now increased. I believed I never could be profitable to God's dear children, for the work was too great for one so weak and illiterate, and I now

had a little family to support, my land to clear, and I was poor; so I begged my Lord and Master to let me rest, and I groaned, and fretted, and trembled under the yoke and rod. Such texts as "Go ye into all the world and preach," and "Woe is unto me if I preach not the gospel," would come to me with awful power; and I often besought the Lord to shew me in some way my duty.

During my trouble I had, among others, a remarkable dream. I was traveling, in my dream, through a dense forest, and suddenly came to an old waste field, grown up with briars, thorns and bushes, and the fences all gone. As soon as I entered I knew my business; for the Lord had a treasure hid in that field, and had given me a key to unlock it. The field was full of people, all digging and raking after said treasure, and were the most ragged and filthy people I ever saw. I passed straight forward to the centre of the field, the most of these people making ugly mouths at me, and deriding me; but a few of them looked at me with respect and reverence. God directed me straight to the spot where the treasure was, and as I stooped down to unlock it I awoke, and, behold, it was a dream! (See Matt. xiii. 44.)

I was not ordained till in May, 1853. The Elders officiating on the occasion were E. W. Keith, C. T. Meador, J. L. Fullilove, J. L. Kelley and B. S. Tabb.

In 1855 I and my family came to Illinois, and settled on the prairies, near Macomb, McDonough county, where we yet reside. Our little churches are scattered far apart, and I attend four, generally monthly; three of them have been under my pastorate over twenty-five years. I travel from four to six thousand miles a year, by train mostly.

Over twenty-two years ago I produced an abdominal hernia by a lift, and have ever since been unfit for manual labor, but am almost always blessed with a good appetite, and am able to go. Up to this day I feel to be a monument of mercy; a sinner saved by grace, if saved at all. I feel to owe to God and his people my humble and feeble ability the rest of my few days.

In 1867 I published 2,000 copies of a small hymn book, called "Pocket Hymns," original and selected, and soon disposed of them, but have not been able to issue a second edition, though often requested to do so.

May grace, mercy and peace rest upon all that love our Lord Jesus Christ, world without end. Amen! I. N. VANMETER.

Did not have the poetry. Will publish if sent us.—Ed.

Ah what a sad vision is that, where the black horse of death precedes, and the red horse of wrath follows after! Needs must one fear come upon the back of another, when one death comes upon the neck of another.

STATE ROAD, DEL., Feb. 6, 1885.

Dear Brother Respass:—Inquirers for the feeding places and resting places of the Redeeming flock are instructed in the word to be guided by their *footsteps*. Hence the call for the experience of those who are now feeding round about the shepherd's tents, to have it constitute a principal theme in preaching, and to be extensively written and published in the papers. In this way the footprints of those who have gone on before us are placed in position to be seen by those, whoever they may be, who are wandering in the wilderness, inquiring for that path that leads to the fold of the Good Shepherd. Footprints are left, and may be traced, both in the travel of the heart and mind, and also in the outward walk; and it seems to me that we must go forth treading the footsteps in both respects in order to a permanent feeding and resting with the flock.

The travel of mind must be told by one's own self, as every heart knows its own bitterness; but the outward manifestation, fruit, &c., may be to some extent told by others. Some are timid and backward, and others are not accustomed to writing, and would not do justice to their subject; and so in many cases we fail to get the benefit of that guidance that a clear discovery of so many footmarks in the same direction and to the same blessed peace and rest would afford us. After all that has been told, and written, and published, of instances of the Lord's leading one and another of his people in a way that they knew not and never would have chosen, still the world is filled with religious teachers and professors who will in nowise believe it, but believe and maintain that to be a Christian is the result of the sinner's own volition. But, what if some do not believe; shall their unbelief make the truth of God without effect?

There have been instances with which I have been personally acquainted, that seem to me to be entitled to special notice, because that in them the leading and teaching of the Spirit of God has been so apparent as not to be gainsaid. One instance I will make the subject of this letter. A young

lady with whom I have enjoyed acquaintance for a number of years, was of Methodist parentage, and in early life had her name recorded in the list of members in that denomination. Her parents were wealthy, and occupied a leading position in society, and an influential position in the church. The children were given all advantages of education, and of denominational training, so as to leave no room to question but what they were fortified and established in the doctrine and practice of the Methodists. This denomination prevailed in the community not only above others, but above and beyond all others combined. The Baptists were poor and low; their meeting-house was old; but seldom appointments for preaching, and no festivals, pic-nics, or other amusements to attract the young among them. After a time the lady of whom I am writing, married and settled in a neighborhood where I sometimes visited. Occasionally there would be Baptist preaching either at a private house or a public school house in that vicinity. Her husband, although making no profession, sometimes attended. There were times also when she attended with him. I have thought that I could read a determined opposition depicted upon her countenance. She did not believe our preaching, and she did not intend to, either. Well, I did not blame her, nor wonder at it. Baptist doctrine is not *that way that seems right unto men*; and I suppose it looked to those around that the Baptist cause was dwindling, and soon the Baptist people would be all gone. They were the subjects of the jests and jeers of the vain and the giddy throng that daily thronged the streets. We knew of no earthly reason to expect any coming to Zion from that quarter. The influences were all against us, and they were strong. Some years passed away without any perceptible change. One day I was asked by another person for a Baptist hymn book for this lady. I brought some, and she took one of the best style. After that I noticed her quite regularly in her seat, and with her book, taking part in the singing. It was some months before I said anything personally to her, and when I did, I received no particular answer; but

a look of distress was depicted upon her countenance. She soon came to be a regular attendant at Baptist preaching whenever it was possible to attend; but her coming among us was certainly with weeping, and with supplication. The tear-marks were ever plainly perceptible, where pent up sorrow had found relief in weeping. I never saw a countenance more frequently or more visibly marked with tears. One day as we were about to start for our preaching appointment she handed us the hymn book open to a hymn which she requested us to use, which we understood to be expressive of her feelings, and the exercises of her mind at the time. The hymn may be found in most Baptist hymn books, and as it expresses so much, and so well, I will quote a part of it:

“ With melting heart and weeping eyes
My guilty soul for mercy cries;
What shall I do, or whither flee,
To 'scape the vengeance due to me?

Till late I saw no danger nigh,
I lived at ease, nor feared to die,
Wrapped up in self-deceit and pride,
I shall have peace at last, I cried.

But when Great God, thy light divine,
Had shone in this dark soul of mine,
Then I beheld with trembling awe,
The terrors of thy holy law.

How dreadful now my guilt appears
In childhood, youth and growing years;
Before thy pure, discerning eye,
Lord, what a filthy wretch am I!”

The voluntary selection and designation of these words, as declaring her mind and feelings better than she could express them herself, will appear more striking and remarkable if we take into account all the circumstances. An amiable and affectionate girl, strictly moral and conscientious, giving no reason to question her sincerity, she had stood, and been recognized as a member in full communion with the Methodists for about thirteen years. Her parents and other relatives were there. Nobody was disturbing her. Nobody was

thinking of such an event. Why then, should she have come to us in such contrition of spirit to tell us—

“How dreadful now her guilt appears
In childhood, youth and growing years.”

Or, as at another time to present such a hymn as this:

“A crumb of mercy, Lord, I crave,
Unworthy to be fed
With dainties such as angels have,
Or with the children’s bread.

Have pity on my needy soul,
Thy peace and pardon give;
Thy love can make the wounded whole
And bid the dying live.

Behold me prostrate at thy gate,
Do not my suit deny;
With longing eyes for thee I wait,
O, help me or I die.”

I need not say that she found sympathy, Christian love and fellowship among us. We trust that we have gospel preached among us that meets such experience as this, and bears witness to it as a work of grace. It is trying to affectionate children to be called to leave father, mother and kindred, for Christ’s sake. But it turns to them for a testimony. It is designed perhaps for a testimony also to those who are left behind. If this work of *casting out devils* is the work of Beelzebub, “*By whom do your children cast them out?*” Therefore they shall be your judges. It is now some years since she found where the Redeemer feeds, and where he makes his flock to rest at noon. And so another stanza of the hymn has come to pass with her—

“So shall my joyful soul adore
The riches of free grace.”

Satisfied with the goodness of his house, and drinking abundantly of the rivers of his pleasure, we all feel to hope that she may long maintain and adorn that profession which she has witnessed before many witnesses. This is that thorny road that leads us to the mount of God. And the sacrifices of broken spirits are sacrifices that are accepted upon His

altar. The ordeal of such an experience has much of trial and bitter weeping about it, but it ministers an abundant entrance into the kingdom of our Lord Jesus Christ. It is a blessed characteristic of a church that it is the kind of home that such souls need, and that the world does not afford them. I have not mentioned the name, but I think it may be found among the names written in the Lamb's book of life. I could not be more definite without asking for a consent that I might not obtain. But this little sketch I have given in testimony that the Lord is building up Zion, and gathering together the outcasts of Jerusalem.

Yours to serve in the gospel,

E. RITTENHOUSE.

Dear Brother Respass:—The MESSENGER comes to us regularly, bearing good news from a far country, which comfort the hearts of God's people. We daily have the evidence of his unchanging goodness to us, and those evidences strengthen our hope that we are his elect. The Lord Jesus said, "Have I not chosen you twelve, and one of you is a devil?"—John vi. 70. Thus we are taught that devils have been chosen at certain times, and unto certain ends; in fact, in every case election and predestination are to certain ends; of God's people, that they should be saved with an everlasting salvation; and of devils, to glorify the name of God in the purpose for which they were chosen. For instance, when the time had come for Ahab to be cut off from the kingdom of Israel, the Lord sent a lying spirit to deceive Ahab by the mouth of his false prophets. It was the principle of that spirit to lie; he had no love for the truth in telling it; and though he was chosen by, and sent out from God, that did not alter his principle. He was fitted to do the work that he was sent to do, to be a lying spirit in the mouth of Ahab's prophets. Again, this lying spirit did not compel Ahab's prophets to do something against their will, but to do the very thing they loved to do. They were *false* prophets, and, of course, had no desire to tell the truth. When they spoke

to Ahab he believed them, showing that he also had a wicked heart, and desired to believe a lie. When the prophet of the Lord spake to him, notwithstanding the true spirit was in his mouth, he would not believe what he said. He had no love for the truth, for he was a man of Belial, and the Lord had appointed him unto this end, and this lying spirit was elected unto the end that Ahab should be slain. His work was accomplished, and God's word, by the mouth of his holy prophets, verified. In this case the election of the lying spirit was at an end. There are other cases where evil men were chosen, and the end to which they were appointed accomplished; but we will pass to the point in question. Jesus, the holy Lamb of God, must be offered up a living sacrifice for the sins of his people. He must die the death of the cross; some one must betray him, and to this end he chose Judas. The work of a devil must be done; a saint could not do it, but a devil could, and would do it, and he was chosen unto this very end. He was never chosen to go into all the world and preach the gospel, for he was a thief; his being chosen did not make him an honest man; did not make him a saint; but he was chosen a devil, and remained a devil, and did the work of a devil; and when he had accomplished what had been allotted to him, he hanged himself and went to his own place, just as the prophets had said. The other eleven apostles were chosen to a different end, and, notwithstanding they became offended in Christ and Peter denied him, they must accomplish God's purpose here, and receive the end unto which they were chosen. He says, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask the Father in my name, he may give it you."—John xv. 16. This he spake to the eleven, for Judas had gone out to accomplish the work assigned him.

Again, to show that Judas was not one of the chosen spoken of in the last quoted scripture, read John xiii. 18: "I speak not of you all; I know whom I have chosen; but

that the scripture may be fulfilled; he that eateth bread with me hath lifted up his heel against me." We see here that Judas was not of that number that Jesus had chosen to go forth and bring forth fruit. Those eleven apostles were as the holy prophets, inspired with tongues that were as the pen of a ready writer to indite good matter, for a dispensation of the gospel had been committed unto them, and they were God's messengers, to preach the unsearchable riches of Christ. God has had an elect people in all days past. In the days of Elijah, when he mourned his lowly state, saying, "The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, I only, am left; and they seek my life to take it away;" but the Lord answered him, "I have reserved to myself seven thousand men, who have not bowed the knee to Baal," that the prophet might know that there were others who feared the living God. Those seven thousand were of God's own choosing, and were reserved by him; and the apostle says, "Even so at this present time also there is a remnant according to the election of grace." What good news that God's people, though but a remnant, are according to the election of grace! This grace is able to keep us, and to bring us safe to, and into the place for which we are chosen. But to what final end are the Lord's people elected? Hear the apostle, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren." Note that the end is conformity to the image of Christ. "Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Their final end is to be glorified in the presence of God, and unto this end were they elected; and nothing short of eternal glory would satisfy justice, which has been satisfied in their behalf by the blood of Jesus. For this cause Jesus came into the world, suffered, wept, groaned, bled, died and was buried, arose from the dead, made himself known to the apostles and ascended up into glory, leaving

behind him the promise, "If I go away I will come again and receive you unto myself, that where I am there ye may be also." And the angel of the Lord said, "This same Jesus whom you have seen go away shall come again." The apostle says, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. What a consolation, that the saints are elected to be with the Lord after all their trials are ended here! Praise the Lord.

Your brother in a good hope,

I. H. HARDY.

Newport, North Carolina.

BUTLER, MD., January, 1885.

Elders Respass and Mitchell.—*Dear Brethren:*—I have been greatly comforted while reading the editorials and communications in the GOSPEL MESSENGER during the past year, specially in reading the editorial "Ruth—II.," in present number. The notice you have taken of the negative, "What if she had missed going to his field," &c., &c. I have often thought if the speaker or writer, after showing the affirmative would take the negative, they would much more fully have elucidated the subject. The neglect of this often leaves a gap open for the adversary of the truth to mislead the unlearned inquirer, or those who have not their senses exercised by reason of use "to discern both good and evil." I have desired the editors, or brethren, would write their views relative to the state of the Church of Christ. To me it would be very interesting, and I do not doubt it would be to the readers of the GOSPEL MESSENGER generally. We find in the revelation of John, addresses to the angels of seven churches; and some of the old soldiers of Christ, who have been called from the church militant to the church triumphant, understood they represent seven periods, or states,

through which the Church of Christ shall pass from its establishment on or near the day of Pentecost until the end of time; and that she has passed through the Ephesus, the Smyrna, the Pergamos, the Thyatira, and is now in the Sardis state, having yet to complete the Sardis state before entering into the Philadelphian state; the last is the Laodicean state. If the church is now in the Sardis state, she is in a woeful condition. "Thou hast a name that thou livest, and art dead; be watchful, and strengthen the things which remain, that are ready to die; I have not found thy works perfect before God; thou hast a few names even in Sardis, which have not defiled their garments." O fathers, elders in Israel, does this apply to your ministerial robes, according to the proverb, "Like priest, like people?" Now, dear brethren, I am not asking or seeking discussion or disquisition, only your views. Should any of the able correspondents to the GOSPEL MESSENGER feel impressed to write their views on this, to me, important subject, I shall be thankful; for I think the church will see the most trying ordeal she has been called to pass through since the rising of the two horned beast, including the death of the two witnesses—the two olive trees and the two candlesticks—that have and are now "prophesying clothed in sackcloth," but after their resurrection "the spirit of life from God" has "entered into them," and they are caught up to heaven in a cloud, their sackcloth will be laid aside. But what is to transpire that will slay the two witnesses—"The beast that ascendeth out of the bottomless pit." That spirit of enmity that exists in the worshipers of the beast with two horns like a lamb but speaks as a dragon, which now says that the doctrine held by the Old School Baptists should not be tolerated in this enlightened country and age, and ought to be stopped. The same beast says through its herald, the so-called *Christian Advocate*, that if it costs the life of a president, millions of dollars, and hundreds of thousands of lives, prohibition must be enforced. Yet the little flock need fear no harm, for the God of the whole earth, the King of kings, and Lord of

lords, says he will keep them as the apple of his eye; yet they are kept in the way he has marked out, and that way is through much tribulation; and that way is the way the Lord of life and glory himself has traveled, and is it not enough for the servant to be like his master? And what the Master said to Pilate is true of his church. Anti-Christ could have no power against her except it be given them by him who works all things after the counsel of his own will. And is not the revelation to John, and which has been given us by him for our instruction, reproof and correction, that the man of God may be perfect, thoroughly furnished unto all good works, his revealed will and purpose concerning his church and her enemies, which is "Babylon," "the woman drunken with the blood of the saints?" Now, brethren, do I see, or is it only imagination, a little cloud arising that will bring down upon the church all the venom and ire of this nest of vipers, who have been for a long time compassing sea and land to make proselytes; and truly the words of our Saviour is being fulfilled to the letter: each is two-fold more the child of hell than themselves. Here we see the effects of the means "evil men and seducers, who are deceiving and being deceived," are accomplishing by mission boards, mourners' benches, Sunday schools, &c., &c., making their proselytes worse than themselves, and even sometimes catch some lamb in their drags, gins and snares; and the servants of God have only been heretofore speaking and writing against the institutions as theological schools, mission boards, &c., but I think I see now in them a desire to lay the axe at the root of the tree. I think they are soon to be seen with the high praises of God in their mouths and the two-edged sword in their hands, proving from the record of inspiration that all who use means of any kind or name to make proselytes, which they call Christians, are of their father the devil, and his works they do. It seems to me the time has come when the little hatchet will be thrown away, and the branches of the great tree of false worship will be no longer hacked at with it, but the great axe of gospel truth will be laid at its

roots, just like the Master and his apostles did; when the streams will only be named to show the corrupt fountain from which they flow; and the church of Christ will bring upon herself the vengeance of the people, and multitudes, and nations, and tongues over which this mother of the abominations of the earth reigns, until the ten horns, or powers that now sustains and protects her, shall turn to hate her, "and make her desolate and naked, and shall eat her flesh and burn her with fire, for God hath put in their hearts to fulfill his will." Thus great Babylon shall fall as a millstone cast into the sea. But I do not believe Babylon will fall until she inflicts the church with great affliction, for "in her was found the blood of the prophets and of saints, and of all that were slain upon the earth." But will she not fall before the church enters into the Philadelphian state, which some have thought to take place before very long? Is not our government, our schools (with a few private schools excepted) under her reign? Does she not have all earthly powers in her control for a purpose known only to God? "He who now letteth, will let, until he be taken out of the way."—2 Thes. ii. 7. May all the Israel of God realize and rejoice that under the new and everlasting covenant, whose law is in their minds and written on their hearts, which says I will be to them a God and they shall be to me a people; who know the Lord, for he says they shall all know me, from the least to the greatest; who shall not teach every man his neighbor and every man his brother, saying, know the Lord, who has declared in this covenant, "I will be merciful to their unrighteousness and their sins, and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old: now that which decayeth, and waxeth old, is ready to vanish away."—Jer. xxxi. 31; Heb. viii. 8.

May we all remember that the things of God are hidden from the wise and prudent, and revealed unto babes. May we all who are called Old School Baptists approve ourselves to be of that number by doing nothing through strife or vain glory (defiling our garments), "but in lowliness of mind, let

each esteem others better than themselves.”—Phil. ii. 3. Then we shall be received to his glory, when the wicked (though they be called Right Reverend, Rev.) will be destroyed; when their concurrence with sin will be turned into the bitterest hatred and rage, and they will torment and destroy each other. “The Lord’s portion is his people; Jacob, the lot of his inheritance, will be safe, abiding in the new and everlasting covenant.

Dear brethren, I have written this not to show why I think the church as one body, though she be scattered over the habitable parts of the earth, yet neighbors, being under the same vine and fig tree, as set forth in the new covenant, is now in the Sardis state; though her different branches may be more in one state than another, yet, when viewed as one, she is in the Sardis state; but to get the views of brethren, and calling the attention of them to the maxim, “In time of peace prepare for war.” Should the seven-headed and ten-horned beast make war against the two-horned beast, or the latter go to war to place their pet, prohibition (as before stated), on the throne; should the Primitive Baptists take any part on either side in the unholy war? Or if we be persecuted for truth’s sake, may we be like the meek and lowly Lamb, dumb before our persecutors.

I leave this badly arranged and weak presentation of thoughts, for you to dispose of as your mature judgment shall decide; alter, amend, erase, or throw the whole away, as will be the most conducive to the peace of Zion, and the prosperity of the GOSPEL MESSENGER. Desiring the welfare of all, editors, writers and readers during the year we have now entered upon; the joys or sorrows that may befall each is kindly veiled from us, but our hope is in him whose “counsel shall stand, and he will do all his pleasure.”

I remain your unworthy brother in hope,

THOMAS H. SCOTT.

ELDER A. B. WHATLEY, Hogansville, Ga., has minutes of the late Convention in the Western Association, and will send one to any brother enclosing a two cent postage stamp.

Sensible opposers of God's eternal election of his people to salvation, touch lightly upon the subject. They frequently speak and write about as follows: It is a deep question which perhaps none since the apostles have understood. Some men of searching minds and of eminent learning, say they, have believed and taught the doctrine, and it must be admitted that there are some things written in the scriptures upon the point which are hard to be understood. But upon the whole, they conclude that the doctrine had best not be taught or believed. Thus, in substance, sensible opposers speak and write upon the point, and so drop the subject. The simple have a great deal of slack talk upon the subject, urging generally, that it were unjust in God if he should elect and save some of the human race, and leave others without a chance to be saved; that if he everlastingly loved and gave his Son to die for some in distinction from others, he is a partial God, and such like folly. It seems they have failed to consider that there are other women discoursed of in the scriptures besides that one "Clothed with the sun and the moon under her feet," *i. e.*, there are others besides the "Bride the Lamb's wife." That Bible declaration that "Several women shall take hold of one man," has doubtless come to pass. But they are, or think they are, able to provide for their own wants, saying, "We will eat our own bread and wear our own apparel; only let us be called by thy name to take away our reproach." We understand that those other women are very prolific, for God has said, "More are the children of the desolate than of the married wife." Hence their children being so numerous, of course they would be called by some man's name to escape reproach. But should it be supposed that Christ loves those profligates (religious sects) and their children as well as he loves his own bride and her children? or should he be denounced as partial and unjust because he does not? Do we not, then, see a great virtue in that which the enemies of Christ regard as partial and unjust in him? Would Arminians regard it as partial and unjust in a man because he loves his own wife and children above all

others? Then why declare such things against Christ because he loves his bride more than others, and provides for her both food and raiment, *i. e.*, that which others are professedly able to live without?

JOHN ROWE.

EXPERIENCE.

I was born in Davidson county, Tenn., in 1828. My father, Neal Little, died in 1834. Elder John Little was my grandfather. My mother moved to Kentucky the same year that my father died; and I was reared by a good Christian mother, a strict Baptist, though I grew up a wicked boy. Sometimes, when I heard of a death, I would become alarmed, then I would promise the Lord that I would do better. I thought, when I became a man and married, I would get religion, for I thought I could do that. So I went on in this way till May, 1854. It then pleased the good Lord to take two of my children. It seemed like I could not bear it. One night, after I had retired, I was weeping for my children, and something seemed to say, why were those little lambs taken, and me, a poor, sinful wretch spared? Right then was the first time I ever saw myself a sinner. I cried, "O wretched man that I am, who shall deliver me from the body of this death." Right there all my sins came up before me like mountains, and I cried "O, Lord, have mercy on me, a sinner!" I went mourning day after day. I would think of some solitary place, where I would go and try to pray; and when I would get there, sometimes I would pass by, and at others I would fall on the ground and try to pray. It seemed that every word I uttered fell to the ground; then I would return to my plow, saying, "O, Lord, have mercy on me, a sinner!" I went on this way for some time. All nature seemed to be wrapped in mourning. I would have exchanged my condition with the brute or bird, everything looked dark and sad. I watched the sun go down, thinking I would never see another day, and that there was no mercy for me, and that my day of grace had passed. I thought the time had been that I might have repented, but now, alas, it was too late. It appeared to me there was a chance for everybody but poor, sinful me. I concluded that I had committed the unpardonable sin. I went to the Bible to see if I could find out what it was. So I went on this way, thinking every day would be my last; that before another day I would be dead, and then hell would be my doom. Here I felt to be justly condemned, and I thought everybody could see the same in me; though I thought it just, yet I cried, "O, Lord, if it is possible let mercy be extended to a poor, wicked wretch like me! O, Lord, if there is no mercy for me, O keep me from sinning any more!" I viewed God to be just, and that he would be just in sending me to hell, though I did not wish to go. I thought if I did go I would go trying to pray.

One Wednesday, after I had gone to work, about 9 o'clock, I felt that my time had come. I unhitched my horse from the plow and went down a little branch, and thought I would try once more to pray. I fell on the ground, and right here a time passed that I can't describe; and how long I staid there I do not know. When I came to myself I was standing with my hands up, halloing. Something seemed to say, "What do you mean?" I turned and went to the house, and as there was an appointment for preaching at the church I went there before preaching commenced. I went in and took a seat, with my head hung down. When singing commenced I raised my head to see what it meant, and I thought they all looked like angels, and one I must mention, whose face seemed to shine so brightly, was old Sister Jackson's, Brother Ephraim Jackson's first wife. I dropped my head again, lest some one should notice me.

The remainder of the day I felt so light I could not keep from rejoicing, would catch myself laughing, yet I could not claim this as a hope. I felt that I was alone, my burden was gone and I had no hope. This had come in a way I did not expect. I expected to see or hear something. I remained in this state of mind for several days; then Brother Whitfield McMorries came to stay all night with me, and told me some of Brother Andrew Burge's experience, and then I felt that I could claim this as a hope, but, alas! I soon became dissatisfied, and tried to throw it away, and for a period of about two years it seemed that I became as wild and wicked as I ever had been.

About this time I attended meeting one night. It seemed that I could see the effects of the Spirit in the conviction of sinners. Mourners were called, and many of my associates went forward to be prayed for. I became as much troubled as I ever had been, did not go up to be prayed for, but fell on the floor where I was, and for a time my burden seemed to weight as heavily as it had in former times; but it seemed it was for my disobedience. It seemed while in this condition the Saviour came and stood over me and showed me his pierced hands, which caused me to rejoice, and I thought I never would doubt any more. But next day I was as full of doubts as ever.

It has been more than two years since I commenced writing this, and I have often thought that I would not send it, and it seems that I have not written what I wished; but I want you to examine and judge it faithfully, and if you see nothing in it that shows the travail of a little saint don't publish it, but do with it as seems to you best.

Your brother in hope,

JOSEPH F. LITTLE.

Skipper's Gap, Texas, August, 1883.

Dear Brother:—It has been impressed on my mind for some time to write my travels (as I hope) from nature's darkness into the marvelous light and liberty of the Son of God. I commenced writing it once before, but feeling my unworthiness and inability to write anything for publication gave it up, but as I am still burdened with its impression will endeavor to write.

In the year of 1875, one afternoon, I had been reading a book, in which the lady spoke of was living such a pious life, I was made to feel that I was the worst creature living, and for the first time in my life tried to offer up a prayer, and then made a solemn promise that I would pray every night, and perhaps my *good works* would carry me through; but alas! how vain the work of man is in trying to save his soul. Night after night, when the time came for me to retire, I would try to pray, but my prayers amounted to nothing, as my confidence was all in self. Yet I continued praying occasionally when I felt that I was not living just right. And sometimes the thought of death would enter my mind, and then I would become frightened,—for I was afraid of the future,—and wished I was a bird, or something that dying would have no soul to save. I continued on in this way until the year 1878, when I felt I could no longer carry my burden alone. I thought I would tell my mother, who had been a member of the Old School Baptist Church for a number of years, and whom I believed to be a true Christian, and perhaps she could aid me. I knew of no other course to pursue. After I had told her what I could at that time, she said that she had prayed for me, and that was all she could do, and that I would have to put my trust in the Lord and he would save me. I thought I was lost then, for the Lord was so far away that I never could trust him, and regretted to think I had told any one.

Brother John M. Thompson was the pastor of Sugar Creek Church, in Centreville, at that time, and continued for five years. In 1879 Elders G. Thompson and J. M. Thompson held a few days meeting at Centreville, and one evening my sister and brother and myself went, and on the way I could not keep from asking the Lord to aid me, in putting my trust and confidence in him. When we arrived at the church Brother Frank McGlade was praying; I never heard such a prayer before, there was joy and comfort in it to me; and Brother J. M. Thompson followed in preaching, and whilst he was thus engaged, all at once, the Saviour was presented to me and I could then trust him, and wondered why I never had been able to trust him before; it was so easy, and he was so close to me. I never can forget that night, how precious it was to me; my prayer was surely answered. If I am saved it will be through grace, and “grace alone.”

On Saturday before the fourth Sunday in March of the same year I went to meeting, and a lady friend, and I believe a child of God, told me before meeting that a young lady, Miss Ella Stansel, was going to unite with the church that day. Well, I thought it would be nice, but did not have a desire to do so myself. After preaching was over, and the invitation was extended, and I was standing by my friend, and singing; when this sister went forward I broke down, and the tears began to pour down my cheeks, and then it was I felt it my duty to unite with the church. O, how I wanted to go with her, but durst not on account of unworthiness. That night after I came home it seemed as though I could see water all around me wherever I looked. “Baptism” was deeply impressed on my mind,

and that night I did not retire until late, and when I did my heart burned like a coal of fire, so I could not sleep very well. The next day I remained at home with my sick sister. We had company for dinner, but I did not enjoy the company, for everything they said seemed to be driven from my mind, and they did not talk on the subject I wished them to.

In the November following I united with the Sugar Creek Church, at their regular meeting on the fourth Sunday night, and was baptized on Monday morning by our beloved pastor, Elder J. M. Thompson, and it was a happy time; but since then I have been called to pass through some very dark seasons (as well as pleasant ones), brought on by my imperfect walk. My desire is to live more in accordance to my profession.

Do with this as you think best, and all will be well.

A sister in hope,

WILLIE SILVER.

Centreville, Ohio.

EDITORIAL.

J. R. RESPESS and Wm. M. MITCHELL,.....Editors

FICTION.

A distinguished author of a "Series of Text-Books on the English language" treats briefly of books of fiction, and says that the "works of fiction now produced equal those of all other classes combined." Only think of it! What a depraved and morbid appetite there now is in the public mind for reading falsehood! Books of fiction equal in number, and exceed in expense of publishing and time of reading, all other classes of books *combined*. In this broad estimate we may include the Bible, religious papers and magazines, as well as all literary and scientific works, history, and books for the use of schools, &c. And yet books of fiction are equal in volume to them "*all combined*." What a sad commentary is this upon the professedly intelligent and religious age in which we live.

But what are books of fiction? They are books of fables and falsehoods. Some of them, it is true, are of a high order of literature, and perhaps in some instances inculcate a good moral sentiment; but by far the greater portion of them are of a low, demoralizing grade. They are "read for mere

pleasure, and that of a very low kind." And it must be evident to every reflecting mind that reading of this kind has a very debasing effect upon the public mind. It corrupts the youthful mind, and brings on a mental dissipation which disqualifies for either useful reading or for any useful employment of business life. Those distinguished men who have given this subject the greatest thought and most careful attention, have regarded the effects of indiscriminate novel reading as ruinous, not only to the real business habits of life, but also to the memory. But of all the books of fiction now produced and read, none are more mischievous or corrupting in their effects than what is properly called "Religious Novels." It would seem from the popularity of such books, and the avidity with which they are read by both young and old, that we are now living in the age so clearly marked out by inspiration, when the masses of the people "will not endure sound doctrine," but will "heap to themselves teachers," "having itching ears," and will "turn away their ears from the truth, and be turned unto fables."—2 Tim. iv. 4. It is certainly true that people generally now have "itching ears" for both fabulous reading and preaching, and hence they have turned almost their whole attention unto fables. The distinguished author to whom we have referred above, says in one of his school books, that "nine-tenths of all the religious books written for children are books of fiction." He further says that the "Sunday school books, of which not less than three or four millions are read every week in the United States alone, are almost exclusively fictions." And then he pertinently adds these emphatic words: "The subject demands the serious consideration of those entrusted with the religious training of the young."

Seeing that these things are so, is it not high time that parents, to whom God has committed the care of children, should be a little more careful as to what is the character of the books their children read? Do not suffer religious bigots or hot-headed fanatics to take control of your children, nor thrust into their hands those filthy religious novels nor

exciting tales and fables which corrupt their unsuspecting youthful minds against the truth, and turn them to a love for fables. We have now before us what purports to be the "15th Annual Session of the Auburn Missionary Baptist Association," of Alabama. And in order to show the importance which they attach to these religious fables as taught in their Sunday schools, we give a few extracts from their Sunday school reports in the minute. And if the fruits of Missionary teaching among the heathen in foreign lands are no better than that which is developed here at home, the poor benighted heathen will be left in a more hopeless condition after his conversion than he was before. The report to which we refer, says that the "Sunday school is an institution where children are first taught the word of God. It bears the same relation to the church that a nursery does to an orchard. It is a great and noble institution, established some time in the 17th century." "It aims to give the people a moral education, and divine training; but its greatest aim is to bring souls to Christ." It then, in rather over-heated zeal, goes on to say, "The man or woman who is engaged in the Sunday school cause, is doing a work for all time, a work which reaches *beyond the boundless* realms of eternity." This is rather over-doing things, and we are left at a loss to know how anything can go "beyond" that which is "boundless." But this is modern Missionary training and Missionary teaching. Can it do any good? Will it not corrupt the mind, and lead away from the truth?

If, indeed, nearly all the Sunday school books are books of fiction, as stated by the distinguished author to whom we have referred, then these are the books the teaching of which it is said will give the people a "moral education," a "divine training," and "bring souls to Christ." What a fable! what a falsehood! And yet a few among Primitive Baptists are either giving aid to these schools, or advocating the establishment of others in somewhat modified form, for a start. But let any society of the kind start which perverts the order which God has established, by wresting the moral and

religious training of the young from the parents, and it will not be long before it will be seen that it is the same corrupt child of lust in *another dress*, which has been so carefully nurtured by other religious sects and denominations. And whether a "Primitive Baptist Publishing House" will be anything but a fire-brand thrown in the denomination, remains to be seen. There can be no harm to *let it alone*.

How low, indeed, are the morals of the public mind when it is openly taught from the pulpit and from the press that these "religious fictions," fables and falsehoods which are read by children will teach either good manners, good morals, or "bring souls to Christ." "Evil communications *corrupt* good manners."—1 Cor. xv. 33.—M.

"The wolf also shall dwell with the lamb and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them; and the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den." Isaiah xi. 6, 7, 8.

Brother J. N. Delk, *Coffeeville, Miss.*:—This is a prophesy of the gospel kindom, and is and was fulfilled. It is true that the real animals, the wolf and lamb do not lie down together now any more than they did then, but the natural antagonism as brute beasts yet remain; nor does the lion eat straw now as the ox any more than then. But there is a sense in which it is fulfilled; in which they lie down together and the lion eats straw as the ox. The lion, bear, wolf and leopard were unclean animals under the ceremonial law, and represent the elect Gentiles; the lamb, kid and ox were clean animals, and represent the elect Jews; these were all to be made one in Christ; to have fellowship in the Spirit and dwell together in faith. They were to be one body and one Spirit, called in one hope of their calling; one Lord, one faith and one baptism; one God and Father of all, who is above all and through all, and in all. (Eph. iv.) Under the law of the Jews animals with a cloven hoof and that chewed the cud were clean animals; these a Jew could eat and offer in sacrifice to

God; but unclean animals, as the lion, bear, horse, hog, leopard, wolf, etc., he could neither eat nor offer in sacrifice to God; they were unclean. To eat them was to become defiled, and hence they looked upon all nations that did eat them as defiled; and thus they called the Gentiles "dogs," that is unclean; they would not eat with them, and even the very touch defiled them. It was on this account that they murmured at Christ for receiving publicans and sinners and eating with them; they looked upon it as unclean. When Jesus went to Simon's house to eat with him there came a woman, which was a sinner, that is unclean and defiled, and washed his feet with her tears and wiped them with the hairs of her head, and kissed them; but this touching incident had no effect upon the hard hearted Pharisee, but he spoke within himself, saying: "This man, if he were a prophet, would know who and what manner of woman this is that toucheth him; for she is a sinner," that is unclean ceremonially, and therefore her touch was defiling.—Luke vii. In this incident is itself a fulfillment of the prophesy. The clean and unclean were together, or one in spirit. The Jews looked upon all who were ceremonially unclean as sinners, and so called them, and all who were ceremonially clean as righteous; as many in this day look upon all who are members of some church as righteous and others as sinners. So the outside was clean, so a profession was made, and tithes were paid, and the ritual performed it was sufficient—they will be saved. This is about the religion of this day with multitudes of people. The Jews were very particular in it too; nor was it wrong in itself, but the spirit of it was wrong. They were clean outside, but far from clean in heart. They had the outside of a lamb, but the heart of a wolf; in fact they were and are to this day a very bad people; worse than publicans and harlots, with all their outside cleanness. But bad as they were, some of them were chosen to salvation and redeemed by Christ and cleansed by his blood. Their self-righteousness and hypocrisy did not hinder God's purpose in their salvation, as the vileness, moral uncleanness and ignorance of the elect Gentiles did not hinder God's purpose.

in their salvation. They were, both classes, clean and unclean, upon the same level in natural depravity; all under sin; and upon the same level in grace; the same grace was required to save the one that was required to save the other; "there was no difference;" both "were saved and called, not according to their works, but according to His grace and purpose given them in Christ Jesus before the world began." This they are taught experimentally, and thus they dwell together and eat the same food; they all live upon Christ; all, like the lion, eat straw, that is, feed upon food not according to their nature. The natural man receiveth not this food; it is foolishness to him; whether he be a Jew or Gentile, whether clean or unclean, whether moral or immoral, it is equally true that he must be born again before he will receive it. Then all receive it and dwell together, whether a lamb or a lion. Nothing but grace will teach a sinner this lesson, for it is contrary to nature. Peter was taught it even after he had been some time a Christian. In the vessel let down to the earth, knit at the four corners, wherein were all manner of four-footed beasts of the earth and wild beasts and creeping things and fowls of the air; and there came a voice to him, Rise, Peter, kill and eat; but Peter said, Not so, Lord, for I have never eaten anything common or unclean; and the voice spake to him again the second time, What God hath cleansed that call not thou common.—Acts x. In this vessel were the clean and unclean; sheep, lambs, kids and oxen, the clean; cultured in mind and morals; and also horses, wolves, lions, bears and worms, the unclean; the uncultured, base and immoral; Jews and Gentiles; Paul, Cornelius the Gadarene, and Nathaniel. All were there, and dwelling together in peace, having been cleansed by the efficacious blood of Christ; cleansed and made like Jesus, "meek and lowly in heart." The lion felt no bigger than the worm; they all felt as David did when he said, But I am a worm and no man (Ps. xxii.), and are therefore prepared to take comfort in the word of God to worms, Fear not thou worm, Jacob; I will help thee, saith the Lord and thy Redeemer, the Holy One of

Isreal.—Isa. xli. What a grace it is to us that the worm was there! Paul, represented by the clean beast, felt to be the least of all; to be the worm of all; and though he could say as to his moral cleanness, If any other man thinketh that he hath whereof he might trust in the flesh I more; circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law a Pharisee, and touching the righteousness of the law blameless. But what things were gain to me those I counted loss for the excellency of the knowledge of Christ Jesus, my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ and be found in him, not having on my own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.—Phil. iii. People in this spirit cannot harm one another, nor even other people; they are at each other's feet, esteeming others better than themselves, and preferring one another in honor. Nor can they ascribe their salvation to their good works or bad works, but alone to the grace of God, that has made them to differ from others and to differ from their former selves, so that the lion becomes an ox, and the ox a worm; and a little child shall lead them. They are all little and harmless, and none hurt or destroy whilst dwelling in the holy mountain of the Lord. Not only do they not hurt Christians whilst there, but even enemies are safe from harm by them.

Dear brother, we have hastily given the general sense of the subject as we view it, and may God bless it, if it be his truth.—R.

SUBSCRIBERS will take notice that we only change the date on the slips once in three months. This we do to save expense. Therefore when you remit money you need not be uneasy if the date is not at once changed; but if it is not changed within three months let us know if you please, and we will be thankful.

CORRECTION.

Elder James M. Mullis, of Waresboro, Ga., informs us that it is untrue that he has preached since his exclusion from the church. Bro. James, who so informed us, if not mistaken, (at this moment haven't time to examine), and requested its publication, must have been misinformed, and we regret its publication. We dislike to publish such things even if true, and did not publish in the case referred to until urged a second time to do so.—ED.

ELDERS LANCASTER and Jones, of Tennessee, preached for us here three days, embracing third Sunday in April, and very acceptably. May God prosper them.

TO CHILDREN.

Dear Children:—Elder E. C. Gunter, of Bremond, Texas, says in a letter to us that he sometimes preaches a little to children and young people, and he feels inclined to write you, but as our space is limited we can only give in our own words the substance of his letter at this time.

He says that children are taught by some to be good children in order to get to heaven by their works, but he admonishes them to do right because it is right and best for them here in this life. It secures to them many faithful friends and advantages over bad, vicious children. He refers to the text in Jeremiah xvii. 9—that the heart is deceitful above all things and “desperately wicked”; and also tells us what the Saviour has said proceeds out of the heart, such as deceit, “theft, covetousness and murder.” (Mark vii. 21.)

Now, if these bad things are in the heart or in the mind they are very liable to sprout and come forth just as poisonous weeds will come forth from the seeds or roots which are in the earth. We cannot draw honey or molasses out of a barrel when there is nothing in it but vinegar. You may

think that there is no such thing as theft or murder in your mind, and for this reason you can never be guilty of any such things. Well, if the seed is not there it can neither sprout nor grow up into a crop, but we are very certain the seed of all these bad things is in every man, woman and child all over the world. Did any of you ever get angry? Did you ever fret and cry, or want to fight somebody? Did you ever hit or try to hurt any of your little brothers or sisters? If you have, or have ever seen any other children do so, there was the principle of murder showing itself by these bad acts. It is true you did not kill anybody, but the desire you have to fight or hurt any one when you are mad with them is the same principle that causes people to kill and murder one another. It is a great mercy to us if that bad principle is kept under such rules of restraint as not to break forth in acts of violence.

Now we must close this letter to give place for other things. We thank Elder Gunter for writing, and, though we do not give his words in the above letter, he has helped us much, and we think our young friends will be glad to know that others desire their good.—M.

EXTRACTS FROM LETTERS.

MATH, GA., March, 1885.—*Dear Brother Respass*:—I have been impressed for nearly two years to write you, and the many readers of the MESSENGER, some of the sore trials and afflictions of mind I have had while journeying through this wilderness of sin; making vows and breaking them; and, like Peter, denying my Lord. These things have caused me much trouble. But before I am led out experimentally too far, I will give you a brief sketch of a visit to Mount Carmel Church, in Wilkinson county, Ga. My husband and myself (my husband cannot write is why I write), on Thursday before the first Sunday in March, took the train at 9½ C. R. R. for the church, and we were met at 16 by Elder Temples and Brother Pennington with conveyance to Elder Temples', where we were cordially received by Sister Temples and family. We spent Friday very pleasantly with Elder Temples and family. We had expected to meet with Elder D. J. Lamb on Friday at the appointment made for him, but he failed to get there. The scenery in this hill country was very different to that in our flat, piney woods, wire grass country,

so that it was a pleasure to look at the beautiful hill sides and varied growth of timber. It seemed as if we were in the mountains, for on the top of one hill, near Elder Temples' house, 17 plantations were in view, from one to six miles distant. The natural eye could see the oaks in the yards and the furrows in the fields, the hills and valleys all combining to make a beautiful scene to a stranger accustomed to a flat, level country of pine. Mount Carmel is but a short distance from Elder Temples', where we met and heard a short and interesting discourse from Elder Taylor, who, on account of bodily affliction, was unable to speak to his full relief; but after his remarks Elder Temples, pastor of the church, made a few appropriate remarks. I thought the singing was the most beautiful I ever heard in church. It was the corresponding meeting of the church, and correspondence was received from four churches, all reporting to be at peace, but some coldness; and a desire expressed to be remembered in prayer, and to be visited by the brethren. Oh, how pleasant it is for brethren to dwell together in unity. We spent the night again with Brother and Sister Temples, together with Brother Henry Bailey. The weather being unpleasant on Sunday morning, the congregation was not as large as it perhaps would otherwise have been. After hearing an able discourse from the pastor, we spent the night with W. B. Carr and family very pleasantly; and returned home and found all well. And now, Brother Respass, I wish to say a few words about the MESSENGER, for we think it the best periodical of the kind we have ever read, and think it worth double the price. I cannot say as much in this letter as I desire, and will now close. Your unworthy sister,

MARTHA A. MARSH.

CLAY COUNTY, ALA., December 24, 1884.—*Dear Brother Respass*.:—I am a poor widow woman, my children all married or dead. I raised nine children to be grown—six girls and three boys. I have three daughters that I believe are in a world of everlasting joy. I often feel like I want to write something for the MESSENGER, but I write and spell so badly that I do not; but the worst of all is, I am always fearing that I am not what I profess to be. I don't want anybody fooled in me. The brethren and sisters appear to put more confidence in me than I can in myself. This keeps me in dread, fearing that they don't know me as I know myself. My husband and myself were baptized by Elder Allen Cleveland the second Sunday in February, 1846. He lived an orderly member the time he lived, and died rejoicing, 4th January, 1857. We were baptized in Lebanon Church, Henry county, Ga. I close my poorly written letter by begging of all the dear brethren and sisters, pray for me and my children, for they are scattered in belief as well as in the world. I have one that has made no profession, and I hope he is a renewed man, but it seems hard for him to be obedient to the Lord. I have but two who claim to be Primitive Baptists.

S. CARPENTER.

VERSAILLES, TENN.—*Dear Brethren:*—My sister-in-law, Temperance Brown, lives with me, and through her kindness I get to read the MESSENGER, which is always a welcome visitor at our house. We are in peace at Mt. Pleasant, where my membership is. Our pastor is Elder B. E. Mullens. We desire our brethren to visit us.

My mother died two years ago, and as she has one brother, besides several sisters, in different states, it may be they will hear of her death through the MESSENGER. She was a good woman and kind mother, though not a Baptist. I will send her obituary, which you will please publish, and do as you wish with this. J. L. BRANNON.

The obituary has not been received.—M.

MEDINA, TEXAS, March, 1885.—*Dear Brother Mitchell:*—The MESSENGER is a great comfort to us, and I often think of you and Brother Respass. The letters to children are generally read first by me, for I feel to be one of the little ones indeed. Two brothers in the flesh are living near me, and I hope we are brethren in Christ also. The oldest, W. S. Dubose, is a minister. He sent you or Brother Respass an order for the MESSENGER, but failed to fill the blanks. I hope you received it, though we have heard nothing from it since. [It has been received.] I know that you, Brother Mitchell, have many things to attend to, but when you have time and space, I would be glad for my satisfaction as well as others, to have your views in the MESSENGER as to the design of preaching the gospel—whether it is to make Christians, or only to feed, comfort and instruct them. S. D. DUBOSE.

The most important thing for us to know, is that the Gospel of God is preached by His authority. As to the design of its being preached, the Lord himself will see that it will prosper in the thing whereunto he sends it. Paul may plant and Apollus water, but God giveth the increase. The gospel which is preached and by the commandment of the “Everlasting God, made known to all nations,” is “for the obedience of faith.”—Rom. xvi. 26. It is the living who have faith, and though the gospel is preached, it does not profit any without faith.—Heb. iv. 2. M.

GOLDSBORO, N. C., Jan. 3, 1885.—*Dear Brethren:*—I have a desire to see you both before I go hence. It is a cold time with us, but we have some reason to hope that the times of refreshing will come from the presence of the Lord. Oh, that we all henceforth be not conformed to this world, but be transformed by the renewing of our minds, that we may prove what is that good and acceptable will of God. Oh, how necessary it is for us to attend to the things that pertain to the kingdom of God thus are our minds renewed and we are able to prove all things. Now, pray God, that your whole soul, body and spirit, be preserved blameless unto the coming of our Lord Jesus.

Affectionately yours,

JOHN R. ROBERTS.

ECLECTIC, ALA., April 15, 1885.—*Dear Brother Mitchell:*—Our aged brother, Deacon J. F. Sharp and wife, are quite feeble. Elder B. Jowers also, is in a low state of health, not able to attend his meetings. We would be glad to have you visit us at Chaney Creek if your health will admit.
G. W. PARKER.

FALMOUTH, ILLS.—*Very Dear Brethren:*—THE GOSPEL MESSENGER comes to us a gospel messenger indeed. It comes shod with the preparation of the gospel of peace; peace, like a rolling river, the streams whereof make glad the city of God. In its pages are the rich supplies of the character of that being who spoke all things into existence, and who upholds and sustains them by the word of his power. He speaks and it stands fast, commands and it is done; and who is from everlasting to everlasting. He gave the sea its bounds, measured the earth with a span, and holds the destiny of men and nations in his hands. With his approving smile, nations spring up, prosper, and bud and blossom as the rose; but with one blast of his indignation they wilt and wither away as did the fig tree. When I read the communications of the many dear brethren and sisters in the MESSENGER my heart runs out in love to God and the dear saints. Well did the prophet say, "All thy people shall be taught of the Lord, and great shall be the peace of thy children." The brethren come up from the east and the west, the north and the south, and with one tongue tell of the wonderful works of the Lord. When faith is in exercise we are able to claim and trust in that anchor of the soul which is sure and steadfast and entereth within the veil whither the forerunner hath for us entered. Joy, like a river, flows from the recess of our souls, and prayer goes forth for a continuance of that sweet peace and love that we feel for our strange brethren of all quarters of the earth. But, alas! at times peradventure the spirit of the prince of the power of the air creeps in to spoil our peace and spy out our liberty, and confusion prevails. Brethren under its influence begin to sow to the flesh, and of the flesh they finally reap corruption. The cold, dreary winter, comes with its icy blasts excluding from us every ray of warmth, and we crouch and grope our way in darkness and are made in shame to cry out, "O that my head were waters and my eyes a fountain of tears, that I might weep night and day for the slain of the daughter of my people." But blessed be his holy name! he has promised that his loving kindness he will not utterly take from us nor suffer his faithfulness to fail. Then, dear brethren, let us lay hold of that hope that is set before us, and strive to keep the unity of the Spirit in the bond of peace, pressing forward to the mark for the prize of the high calling of God in Christ Jesus. O, that we all might be enabled to drink deep from that well of salvation whereof if a man drink, he shall never thirst, but it shall be in him a well of water springing up into everlasting life. And now, dear brethren, hoping that God may be with you in your labors, that his cause may be promoted and the saints built up, I close in the bonds of hope and love.
Farewell.
A. P. BRODERICK.

JEROME, IND.—*Dear Brother:*—You have not published my former letter, and I am glad of it, as it might have hurt some loved ones. I have a favor to ask of the brethren in Kansas and Missouri. What kind of land is it where the churches are located? What kind of land in Lewis county, Mo., around Labelle; is it hilly, wooded, or flat prairie? What is the most profitable employment, and what the staple product of the land? We ask because we think of moving West. If I am a Christian, it is by the grace of God I am what I am. There is no hope for me except in the Saviour's redeeming blood. Mrs. ELI B. BROWN.

HICKORY, MISS., April, 1885.—*Dear Brother Respass:*—We are pleased with the MESSENGER. I read it to my family when it comes, for I find it richly laden with good news. The able defenders that write for the MESSENGER, as Elihu of old did, bring their knowledge from afar and ascribe righteousness to our Maker. That is what, it seems to me, I delight in. May we still be comforted by the MESSENGER.

Your brother in the Lord,

W. S. FERGUSON.

BETHPAGE, TENN., April 13, 1885.—*Dear Brother Respass:*—Nearly all our people in this whole section endorse your views in regard to the proposed publishing house. Have just visited West Station Camp, and find all the brethren well. Eld. John A. Barnfield met me there, and promised to be at our next meeting. Eld. Lancaster and myself expect to visit Texas the middle of June to stay two and half months. [Elds. Lancaster and Jones left Butler yesterday. They were much appreciated with us here.—R.] Our people are pleased with the MESSENGER, and we hope it may continue to maintain, as we think it has hitherto done, gospel truth in its *primitive* purity. May grace, mercy, and peace abound to you and your dear readers, is the prayer of yours in gospel bonds.

J. W. REDDICK.

DIXIE, GA., November 29, 1884.—*Dear Brother Respass:*—I have been very low in spirit this year, but have often, in the reception of the MESSENGER, found something that built me up, and caused me to rejoice in the God of my salvation. I do hope the brethren will be prompt, so that you may be enabled to continue it to many of God's humble poor that they may be strengthened, as I have often been, in dark and trying hours; for, indeed, the children of God have many bitter waters to pass through, and they need meat indeed and drink indeed to sustain them all the way of their earthly pilgrimage. Oh, how great is the goodness of God in giving us the sweets of the gospel! Many times we feel to be almost, if not quite dead, so that our hearts are seemingly impenetrable to the love of God; but we feel that we have loved him and all his, but now in our poor, cold hearts the love is apparently gone. At such time our doubts and fears come in, and the question comes, "If I am a child of God why is everything so dark and my heart so hard, and we begin to hunger and thirst for righteousness. We have none of our own, and

have no control of Christ's righteousness. And though at such times we remember when we felt to have been clothed upon with Christ's righteousness, it has now all disappeared, and we are afraid we have been deceived in the whole thing. Thus, dear brother, we can see ourselves as we are, and by the light of God's countenance are enabled to see another law in our members warring against the law of our mind, and bringing us into captivity to the law of sin, which is in our members. Thus it seems necessary that we be in such a condition that we may appreciate spiritual enjoyment when the Lord is pleased to grant it to us, and to know how we get it. I would have been glad if you could have been with us at our Association (Ocklocknee Primitive Baptist Association). It convened at Harmony Church, where my membership is, on Saturday before the 4th Sunday in October, 1884. There were in attendance Elders Adams, Everitt, Maxwell, Stuckey, Stubbs and Parrish, who preached much in the Spirit. We had such a good time that I feel it will long be a green spot in my memory. We had another good meeting at Harmony on the third Sunday in November. Elders John C. Rogers and A. Parrish preached, and Elder Rogers baptized two brothers and two sisters; and the dear brethren and sisters did on that occasion shed tears of joy. Brother Rogers preached from John xiv. 1, and the poor unworthy writer from Dan. ii. 44, as my feelings seemed to be stirred up concerning that subject. I would be glad to hear from you on that subject. Your brother in hope,

JOHN M. RENTFROE.

BARNARDSVILLE, TENN., April 9, 1885.—*Dear Brother Respass*:—When I read the pages of the GOSPEL MESSENGER, I am much comforted. When I read the correspondence from all parts of the country, and the editorials, it seems to me that there is great love and unity in the hearts of the Lord's peculiar people. They all write the same doctrine, tell the same experience by grace, have the same hope, the same faith, the same God and Father, and same baptism; Jesus Christ the law-giver and chief corner-stone. I was very much interested in reading Brother Vanmeter's article on the Atonement, in December MESSENGER. I have been a reader of the MESSENGER for two years, and have seen no discord sown in its pages, but an effort for unity in the faith, and unity and love seem to prevail in the hearts of all. Dear brethren, when the Lord teaches his people, and they are led by his Spirit, there is always unity; but when we suffer the flesh to direct and dictate, discord, strife, envy, hatred, malice and such like rise up, and there is trouble. It does seem to me that the Lord is directing the minds of the contributors as well as of the editors of the MESSENGER. May the Lord bless all the dear brethren, and direct their minds in the way of all truth, both in speaking and writing, that his church may prosper and be built up, and his name glorified in their salvation. Your little brother, if one at all,

FETHIAS WOOLSEY.

AVACA, IND., March 27, 1885.—*Dear Brother*:—Having finished the business part of my letter, I have thought to write you a little of my experience, if it may be of any benefit to God's humble poor. When I was a boy I often thought of death, which was a terror to me; it alarmed me because I knew I had to die, and had not prepared myself to meet it, as I thought I could do. That was my religious teaching, for my mother was a Missionary; and that doctrine was agreeable to my views anyway, for I thought I was to do good and be saved. One time when there was a big protracted meeting going on at the Missionary Baptist Church, near where I lived, and the excitement got very high, telling the people if they did not repent they would die and go to hell, and that it might be even before the next day. They came to me, and talking to me got me so scared (I was only about 12 years old) that I did not know what to do, and I got to crying, like the rest. At the "mourners' bench" they talked to me and prayed over me, till at last they told me that I had religion, and to join the church, which I did. But I am glad that before the time came to baptize me that my scare was over and my religion gone; so I was not baptized. Dear brethren and sisters, there is too much of that kind of religion at such meetings; it will not do to live with nor die with; there is no reality in it. But I passed on, and lived a more immoral life than ever until I was in my 21st year, when I married, and my wife insisted upon a moral life, though she was no professor; and to please her I became more moral, though at the time I did not think it was religion; but it was not long before I concluded I was very good, and that if God did not save me he would be unjust. I had not realized that I had a sinful heart, and must be born again. I lived this life some time, like the Pharisee, thanking God that I was better than other men; for in my own estimation I lived a better life than professors. But at times I felt uneasy. I was ignorant of God's righteousness, and was trying to establish my own righteousness, which is only morality at best, and cannot save, although we be ever so well satisfied with it. May God forbid that we should teach our children that it will save them, or anybody else. Works will not save us or them; for the Saviour teaches us that except our righteousness exceeds that of the scribes and Pharisees we shall in no case enter into the kingdom of heaven. But after this there was a time when I was enabled, by the light of the Spirit, to see the sinfulness of my heart, and to feel that I was lost and undone. I could no longer say that God would be unjust if he did not save me; for my heart was deceitful, and my works as filthy rags in his sight; so that I was made to wonder how God had let me live as long as I had. I was made to confess

"That if he sent my soul to hell,
His righteous law would approve it well."

With such feelings I tried to pray to the Lord for mercy; but that only seemed sinful, that such a sinner should do it. But I could not help desiring that God would have mercy on me, so that I sought him by day

and night; and with tears, and a burden on my heart known only to God, I gave up all hope, and could say in my heart, mercy alone could meet my case; when one night about midnight, my troubles having been so great that I slept none, the burden was taken away, and I was made to cry, Bless the Lord, O my soul; for he has forgiven all my sins, healed all my diseases, and fed my soul with good things. O what a debtor to grace I am! I thought then I would have no more troubles, but doubts and fears, anxiety for the welfare of Zion and my own family at home, and trying to comfort the poor of the flock, makes a life of trouble with joy. God bless you all.

L. T. BUCHANAN.

HOGANSVILLE, GA., April 13, 1885.—*Beloved Brother in the Lord*:—Your short letter received, and be assured it was a message of comfort to me. While reading it I was made to wonder, rejoice, and mourn. To wonder why the Lord left the *best* men, his most humble servants, in their feelings to compare themselves to a “parched desert,” “a dry land;” to feel the depth of iniquity in their very being, to mourn exceedingly over a hard heart, a barren mind, and to feel that all Christians are better than they. I was made to rejoice because such gracious men were thus exercised. You may ask, Why? and the answer is, my brother, because I am daily passing through similar trials. Of all who have ever professed Christianity, I certainly do daily feel to be the worst. I am a great sinner. The older I get, the more I see and feel the depravity of my nature; and if it were not true that all of God’s ministers pass through similar tribulations, I would despair of being a Christian. Consequently, I can rejoice, dear brother, in your tribulation, knowing that God’s grace is sufficient to bring you through all your sore trials; and knowing also that tribulation worketh patience and patience experience, and experience hope, and hope maketh not ashamed, because it is the love of God shed abroad in the heart by the Holy Ghost, which is given unto us. I was made to mourn, because I could not find one solitary qualification entitling me to the appellation of a dear brother in Christ, or to the title of a good man, or a minister of the manifold wisdom of God. The only hope I have of eternal deliverance is in the Lord. If God has not made Jesus to be my wisdom, righteousness, sanctification and redemption, then I am gone—I have no hope out of Jesus; and I know that in Adam (my natural state) that I am exceedingly corrupt, while I do sincerely hope and believe that in Jesus I am complete. Yes, dear brother, whilst it is undoubtedly true that we are corrupt in ourselves, it is also God’s truth that we are complete in Jesus; and whilst we sorrow, mourn, and grieve daily over our corrupt being, even hating our own life, and feeling that we are not a Christian, it is a certain fact that in God’s plan of salvation, we are as holy as God is holy, because Jesus is our holiness; we are as righteous as God, because we are made the righteousness of God in Christ. We are indeed made ONE with the Father, as his son, Jesus Christ is one. May God bless you and yours.

A. B. WHATLEY.

RUSSIAVILLE, HOWARD CO., IND., April 9, 1885.—*Elder Respass—Dear Brother* :—The GOSPEL MESSENGER is very highly prized by our brethren. I am much pleased with the doctrinal views set forth in its columns. While there are many theories extant in the world—means co-workers, god fathers, and god-mothers—I find none of it in the MESSENGER. May all contend earnestly for the faith once delivered to the saints, determined to know Jesus, and him only as the way, the truth, and the life, the *only* name given under heaven or among men whereby we must be saved. And may the blessing of God abide with you to the end. Amen.

Yours in gospel bonds,

R. W. THOMPSON.

SOCIAL CIRCLE, GA. April 11, 1885.—*Dear Brother Respass* :—Though far from being well, perhaps never will be, still I am much improved since I last wrote you. Am able now to attend my appointments and speak in much weakness, some half hour each time. Do want to be humble, and am so thankful for the Lord's goodness to me in the last six months. Want to spend my days in the service of the Lord, in the place and in the way he directs. Am looking for a discharge, but want to fight on with my fellow-soldiers till it comes. It matters not to me where the Captain of my salvation places me—whether as private in the ranks, to the post of honor which is the post of danger, or to take care of the sick and wounded. Soon it will be all over with me, and I do hope and believe, I shall ever be at rest. God bless the household of faith with peace and prosperity.

Your brother,

WM. S. MONTGOMERY.

PLEASANT GROVE, ALA., April 15, 1885.—*Dear Brother Respass* :—I will say to you that we have regular preaching at Liberty by Brothers A. J. Coleman and J. C. Nabors, on the fourth Sunday and Saturday before it each month. We have some ingathering; four were received and baptized last year. We are at peace with one another. Farewell.

GREEN CARVER.

MAULDIN BRANCH, GA., April 28, 1885.—*Dear Brother Respass* :—We have had a great deal of sickness in our family of late, though all are better now. But it is heartrending to add that I have witnessed two deaths within the last four weeks. One, Mrs. Elizabeth Clanton, wife of our eldest son, J. D. Clanton, who died on the 30th of March, leaving a husband and seven children, the youngest only five days old. It is heartrending to hear babes crying for their mother, who has gone to return no more. She was a good wife and an affectionate mother. Though her afflictions were great in this world, we hope that she is now enjoying the blessings prepared for those who love and fear God. Can that God would comfort the grief-stricken husband, who is almost heart-broken. The other was the daughter of a neighbor, Mrs. Sallie Waters whose maiden name was Edwards. May God bless the bereaved.

Your weak sister, if one at all,

MRS. LAVINIA CLANTON.

OBITUARIES.

MRS. NANCY PARHAM.

This honored and much loved mother in Israel was born March 25th, 1794, and came to her grave at her son-in-law's, Mr. L. Brewster, December 25th, 1883, in a full age, like as a shock of corn cometh in its season.

Her dear body was tenderly conveyed and interred in the family cemetery, in Crawford county, where many of her loved ones were laid, who had gone before her. Her maiden name was Scott. She was married to R. C. Parham March 16th, 1845. She was the mother of eleven children, all of whom preceded her to the grave but four. She was called by grace at an early age, but from some cause, perhaps outward circumstances, mingled with doubts and fears, she did not join the church until after some of her children had begun to call on the name of the Lord publicly. In 1860, at the advanced age of 66, she went to the church at Mount Carmel and gave her evidence of her hope in Christ. She was warmly received and baptized the following morning by the late W. C. Cleveland. The long pilgrimage of her usefulness speaks volumes to us who were favored to know. Though her tongue was so long silent about the sacred communion she had had with her God, yet her daily walk told plainly she was seeking a country. We think now we see her sweet face bending with watchful care over the sick, and her tender hands smoothing the pillow and bathing the aching head. We think we hear the law of kindness that was ever on her tongue, and the sweet words of encouragement to the disconsolate and broken-hearted. This dear old mother was blessed in many respects. She was blessed with good children, they being ever ready to share her grief and alleviate her sorrow with their loving sympathy and affection. Her grandchildren likewise trusted her with the greatest reverence and respect. With many rich blessings, she likewise had trials, deep, agonizing trials in family afflictions. She closed in death the eyes of her two darling daughters, each of whom left a family. A darling son never returned from the war; another kind son, deacon of her church, passed the stream before her. She is now free from distress and anxiety. The tears are all wiped from her eyes. God was her strength and portion forever. She finished the work he gave her to do, and is now clothed with the crown that was awaiting her.

E. JORDON.

SARAH E. STREETER.

*Elders Respass and Mitchell:—Beloved Brethren:—*By the request of the bereaved parents, Deacon Wm. P. Cox and wife, I send you the sad news of the death of their beloved daughter, Sister SARAH E. STREETER, which occurred at her home, in Morgan county, Ga., January 2d, 1885; aged 34 years, 7 months and 2 days.

Our sister had married Brother Wm. F. Streeter February 13th, 1884, and lived a happy life until her death. The writer was intimately acquainted with the beloved sister from her youth, and often has it been his privilege to converse with her upon the subject of salvation; it was her delight. Few of her age showed such devotion to her profession, and was so deeply con-

cerned in the peace and prosperity of the church; that seemed to be her leading desire. She was blessed with a pleasant and happy disposition, which impressed all. At home, before marriage, her parents were made happy in her company, and could rely upon her judgment. Her advice to her sister and brothers was remarkable for one of her age. In her short married life her amiable disposition was conspicuous in bringing joy and gladness to her new home and new relations in life. Nine days before her death she gave birth to a babe, took puerperal fever, and it was soon manifest to her and others that her departure was near at hand. She calmly resigned it all into the hands of her blessed Saviour; gave all her wishes concerning her babe, admonished and counseled her brothers and sisters, encouraged her parents and husband, and without one word of complaint left these mortal shores for the immortal. How we do miss her in the church and in all the stations she so worthily filled! The Lord sustain the beloved and aged parents, whose heads are bowed in grief for one so lovely in life. Bless her brothers and sisters with grace to follow her bright examples, and may the disconsolate and grief-stricken husband, whose once happy home is now dark and dreary, find that the Lord is a very present help in time of need. Hope the Lord will spare the babe, little Sarah, a beautiful child, to comfort us all. Our sister had been a worthy member of Mount Paron Church for some nine years. Her funeral was preached before interment by Elder Wm. Adams to the comfort of the sorrowing ones. It is so sad to think we shall see that pleasant face no more here, but joyful the thought that we shall meet at last in the purer, brighter, beyond these mortal shores.

Your brother,

WM. S. MONTGOMERY.

Social Circle, Ga., April 11, 1885.

T. S. BROWN.

Brother T. S. BROWN departed this life March 16th, 1885, aged about 6 years, from a lingering case of lung disease, all of which he bore with great fortitude and patience, without one murmur.

Brother Brown was born in Kentucky. His father moved to Missouri when he was three years old. Here he grew up to manhood. In the nineteenth year of his age he obtained a hope in Christ Jesus, and joined Dr. Fork Primitive Baptist Church, in Phelps county, Mo. The same year he was married to Miss Malinda McCloud, with whom he lived happily till death separated them. He remained an orderly member of the church here till he moved, in 1866, to Arkansas. Here he remained only four years. From here he moved to Comanche county, Texas, in 1873. Here he was in the constitution of Concord Primitive Baptist Church in 1880. He was soon set apart to the office of Deacon, in which capacity he served faithfully till death. Sister Brown informed me that through life there has never been anything brought against him as a Christian and brother. They have raised seven children to be grown—three boys and four girls, all married and settled close to their father. All of them are professors, and all but one members of Concord Church. During his illness he told them that he believed that he would meet them all in a better world; said he did not have a doubt about himself.

and after some admonitions to all, he gradually gave way and become very weak, and on the morning referred to above, he gently fell asleep in Jesus—blessed sleep. Thus has gone a faithful soldier of the cross. But we believe, and are confident, that our great loss is his eternal gain. At the request of Sister Brown, the writer and Eld. Taylor spoke such words of comfort to the relatives and friends as God was pleased to give us, from the words, “If in this life only we have hope in Christ Jesus, we are of all men most miserable,” after which his body was laid in the grave to await the trump of God, when we believe that all the bodies of the saints will be raised incorruptible and undefiled. So shall we ever be with the Lord. Glorious thought! glorious hope! that when we awake in His likeness we shall be satisfied. It is enough. Amen.

R. A. BIGGS.

ISAAC MORRISETT.

ISAAC MORRISETT was born December 11th, 1803, departed this life March 12th, 1884.

He was married to Miss C. G. Turner, daughter of W. D. Turner, March 16th, 1830. He connected himself with the Primitive Baptist Church at Yellow Creek, in Dickson county, Tenn., 1859 or 1860, and lived a true and faithful Christian until his death. I have been acquainted with him since 1867. Often have I traveled with him to Associations and met him in church capacity, which was his chief delight in this world. I shall never forget the first time that I washed feet with the church, how unworthy I felt when I stooped to wash that dear old brother's feet; but he has passed away, his seat is vacant in the church militant, but we believe there is a seat occupied in the church triumphant, where sin and sorrow is felt no more.

Dear children, grieve not for your father, but may the Lord enable you to live the life that he lived, and die the death that he died, and go home to glory and be ever at rest.

P. D. HUFFMAN.

MRS. MARY MURRAY.

My aunt, Mrs. MARY MURRAY, wife of Daniel Murray died at her home in Macon county, Ga., January 19th, 1885, at the advanced age of 84 years, 2 months and 7 days.

She was born in Burke county, Ga., November 12th, 1800; was married to her husband, who survives her, November 14th, 1824; joined the church at Gardis, and was baptized by Elder Green, all in the county in which she was born. They afterwards moved to Houston county, Ga., where they resided many years, during which time she was a member of Bethel Church. Thence they moved to Marion county, and was a member of Prosperity Church; and then to Schley county, and was a member at Phillippi, in which church her husband, Daniel Murray, was baptized by Elder Respass. Into the fellowship of Phillippi Church two of her sons, James W. Murray, afterwards a Deacon in the church, now in a church in Orange Co., Fla., and Jasper B. Murray, of Macon Co., Ga., were all of them also baptized. She died a member of Ebenezer Church, Macon Co., Ga., full of years, with an unspotted name, having lived an humble and blameless life, and without an enemy in

the world. She lived a wife, and a good one, for over sixty years; was an affectionate mother of five sons and five daughters, four of whom preceded her to the grave—two by the late war. She has not lived without her trials, but such was her fortitude and resignation to the will of God that had you seen her you could hardly have told whether a child had been given or taken. She was blessed of the Lord: "Blessed is the man that endureth temptation, for when he is tried (and she was tried) he shall receive the crown of life which the Lord has promised to them that love him."—James i. She was a member of the church over fifty-six years; and had been for more than thirty years greatly afflicted with erysipelas in her feet, for which there seemed to be no remedy; if her feet improved her general health would decline. The last two weeks of her life her suffering was intense, which she bore without a murmur, frequently quoting texts of scripture and repeating hymns of praise, one which she selected to be sung at her burial, and 1 John iii. to be read. The Bible and hymn book were her constant companions, and also she was very fond of the MESSENGER, inquiring for it but a short time before she died. I attended her burial at Pleasant Grove, Macon county, Ga., at which place the entire community, almost, was assembled, though the weather was very disagreeable, and preached the best I could from 1 Thes. iv. 14. She was the last aunt I had in the world being a full sister to my father, the late Elder James Murray. But I felt that she was only asleep in Jesus, and that all the dear ones would be reunited beyond the purple flood. Then, dear uncle and cousins, you have hope in your grief; and in a little while the trials and struggles of the night of time shall have ended and the eternal dawn shall break gloriously upon us all. Bless the Lord for the word of his promise. Children, cherish the memory of your mother, for she was a good one; brethren and sisters, remember her as an example of suffering patience, meekness and trustfulness in the Lord.

Butler, Ga.

J. G. MURRAY.

We would add a word to what Elder Murray has said; because we loved Aunt Polly as a mother in Israel. We served her as pastor many years—spent many nights at her house, baptized her husband and some of her children, and performed the marriage ceremony for some of them. She was as high pure as poor humanity is capable of being, and is much better off now than she was ever at any time in this world. We hope to meet her as well as many other precious ones again with Jesus—R.

Landmark and Pathway please copy.

ELDER SION BASS.

Elder SION BASS was born August 11th, 1802, in Sumner county, Tenn. and died September 27th, 1884; aged 82 years, 1 month and 16 days. In his second year his father moved to Wilson county, then a wilderness. At the age of 21 he was married to Miss Sallie Philips, who now survives him at the age of 82 years. In about 18 months after his marriage he became concerned about his salvation, and remained in that condition about 18 months, which was about the year 1825, in which the Lord revealed himself as his Saviour. He joined the Baptist Church at Spring Creek, Wilson county, in the year

1827, and commenced preaching in the year 1830. After hearing him and proving him about 18 months, the church was satisfied with his gift, and called for his ordination. A presbytery was called, consisting of the following named elders: James Bond, Levi Durham and John Jones. He was shortly afterward called to the care of Round Lick Church, and served her as pastor for 45 years. He also served Brush Church near 40 years. When the innovation began to creep in the churches, and Associations caused by the Fuller doctrine, he was among the first to oppose them, taking a bold stand against the State Convention; in a word, opposing the institutions of men being connected with the church. He was among the first to withdraw from Salem Association on the account of those institutions. He was in the organization of the Round Lick Association of the Primitive Baptists, and served as Clerk of the Association 28 years; and after he resigned the clerkship he was elected Moderator several times. He was a good disciplinarian, as long as he could hear well (he became deaf in his last days). He attended as messenger from his church (Round Lick, having joined by letter from Spring Creek) forty sessions without missing one. He was greatly afflicted with a cough the last 35 years of his life, but, strange to say, it never interfered with his speaking except about twice, in his last efforts. His last discourse was on the fifth Sunday in August, 1884, near his home. In preaching he referred to the doctrine he had contended for during his ministry. He said he was not afraid to risk it. He preached about thirty minutes, with great effect. In June, the first Sunday, 1883, he preached the next to the last sermon he ever preached, which was able.

In his last sickness he said the end was near. He bore his sickness with patience, waiting patiently for the summons. About midnight on Friday night he had a spell of coughing which lasted near an hour, after which he lay easy on his side; then he turned on his back and put his hands across his breast and lay that way near half an hour, and breathed his last, dying like one going to sleep.

Brother Bass was a gifted man, mighty in the scriptures, an able defender, a good speaker, and a mighty reasoner. There were but few that were his equals; sound in the faith, contending for the salvation alone of God's people by grace, they having no qualification in nature to do good works. The doctrine of election and predestination of God's people were great themes with him. He was a man with untiring energy. It was several years he was nearly alone in the Round Lick Association—only one other old minister, and he was not able to travel; yet he traveled, and done all he could to keep the churches together until the Lord raised up more preachers. When the Parker two-seed heresy sprung up he opposed it, contending for the salvation of the Adam sinner. He has left his dear old companion, a Primitive Baptist, who is blind, to grieve at the present parting, but to soon meet again, to be with Jesus forever; also, eight children to mourn his death—some entertaining a hope to meet him, while others have not expressed a hope. Children, how do you feel on the subject, some not having discharged their duty? Will you not follow Christ, as your father has done,

who could say when his departure was at hand, I have fought the good fight. I have kept the faith, and hence there is a crown of righteousness laid up for me. The Lord, the righteous Judge, shall give me in that day, etc.?

Commerce, Wilson Co., Tenn.

P. M. LANCASTER

DAVID W. KENDRICKS.

Died, March 19th, 1885, D. W. KENDRICKS, at his home, Chambers county Ala., in the 27th year of his age. He had been in poor health for near two years, but was confined to his bed for only four weeks, during which time he suffered much, but bore it all with great fortitude. Having been crippled in childhood, he was quite lame, but still tried to labor for honorable support of his family. He was unconscious for one week before his death. He had never made any public profession, but from his orderly walk and conversation we hope he was a changed man. Just before his death he sung this hymn, "And am I born to die." He leaves a heart-stricken wife, one little son two years old, a mother, step-father, four brothers and two sisters, and other relatives, but not to mourn as those who have no hope. His funeral was preached by Elder J. T. Satterwhite from Rom. v. 8, after which he was decently buried in the cemetery at Rock Springs. We desire the prayers of those who read this, that the bereaved ones may be fully resigned to the will of God, and that we all may be prepared by grace to meet in heaven, where parting will be no more.

"Why do we mourn departing friends,
Or shake at death's alarm?
'Tis but the voice that Jesus sends
To call us to his arms."

MARGARET S. LINDSEY.

MARTHA J. HERNDON.

SISTER MARTHA J. HERNDON died at her residence on West Hunter street, Atlanta, Ga., March 26th, 1885. She had lingered for years with dropsy, often seeming to struggle for breath as though every one would be the last. When quite young she united with the Missionary Baptist, living for a time like many others who have been ensnared by a mere profession, enjoying the pleasures of the world, until it pleased God to show her more fully her true condition and establish her in the faith of the gospel. Some account of her conflicts and of her uniting with the Primitive Baptists at Utoy, and being baptized by Elder Hardy, November, 1883, may be seen from her own handwriting in the MESSENGER of January, 1884—page 52. From this time onward to her death, she seemed much crucified to the world and devoted to the service of God, being fully conscious that her stay with her family in this world was short. She leaves a husband, G. W. Herndon, four children, and both of her aged parents, to mourn the loss and take care of the children. Her maiden name was Masters. Her pious and aged father and mother live at Opelika, Ala.—M.

MRS. JANE NALL.

SISTER JANE NALL was born (daughter of Peter and Piety Messer) July 4th, 1815, in the State of Georgia. She was subsequently brought to Henry county, Ala., and married J. M. Nall, October 20th, 1842. She was also ba-

tized (in Good Hope Church) by Elder Daniel Dozier, the second Sabbath in November, 1859, where she remained until God called her home, November 29th, 1884, at the age of 69 years, 4 months and 25 days.

Sister Nall was the most positive and candid mother in her family I ever saw. Strictly devoted to her husband, kind to her neighbors, and affectionate to her children, faithful to her dear Lord in her profession; a woman of but few words, but they were well ordered, meaning exactly what she said both in her family, and with her neighbors. She was the mother of eight children, seven of whom survive her; five of them are now devoted followers of our blessed Lord, and they are all high-toned, bearing the marks of eminent Christian training in early youth. Her only daughter is one among the most devoted Christians I ever saw; having been an only daughter, she imitates the bright Christian examples of her parents. We truly sympathize with the bereaved family. Weep not for her; she is at rest; she cannot come to you, but you can go to her.

The unrelenting hand of death,
Can separate us while here below,
But there is a world beyond these depths
Where parting we shall never know.

Host, Ala.

J. D. HUDSON.

MRS. ELIZABETH THORNTON.

It becomes my painful duty to write the obituary of my beloved mother, ELIZABETH THORNTON, who departed this life July 1st, 1884. She was born in North Carolina May 8, 1801, and was a daughter of Joshua and Martha Lee. She was married to James Patten (my father) in about the year 1815, having twelve children born unto them, ten of whom lived to be grown and married. Our father died in the year 1845, and mother was married again to Mr. William Thornton (I don't know exactly the date), and he died July 4th, 1862. I am the seventh child, and do not know a true history of mother's life. She went on a visit to see her daughter, Mary Clements, and was taken sick there, but she got able to come home (my house was her home), and was doing very well for a few days, when she was taken again. She was sick near six months. All that children, grand-children, relatives and friends could do availed nothing. She bore her sufferings with Christian fortitude. My brother, James Patten, and I were by her bedside one night, when she remarked, "I have seen the time that I dreaded to die, but I am now willing to go." Often she would exclaim, "Oh, how much longer have I got to suffer?" Two or three weeks prior to her death, brother John Patten took her in his buggy and carried her to brother Mathew Patten's, near the dear old home where my father (James Patten) died. I went with her there, and stayed with her (except a day or two) until she died. Mother was a consistent member of the Primitive Baptist Church. I learn from brother William Patten that she was a member near 61 years. Her seat was seldom vacant in her church. But she is gone. May the God of all righteousness lead us through this sinful world to the high heavens above, where parting is no more. Mother leaves two aged sisters (wives of Elder I. D. Hutto and John Mathis, deceased), 9 children, 64 grandchildren and 45 great-grandchildren to mourn her death. Brothers Ansel Parrish and John Rowe visited her during her affliction. Your unworthy sister, SALLIE CROSBY.

JENNIE L. FIELD.

JENNIE L. FIELD, wife of William Field, and daughter of Peter and Mary Lawrence, was born May 13th, 1834, and died October 27th, 1884.

She was married to the writer of this sketch December 23d, 1869, and moved with him to Illinois in January, 1870, where we remained until the fall of 1877, when, on account of her feeble health, we again moved to Ohio, and her health became better. She was baptized and received into the fellowship of the Friendship Primitive Baptist Church, near Linnville, Ohio, while visiting her people there in the fall of 1875, her experience dating back to a much later date, where she remained a faithful, humble member up to the time of her death; always filling her place in the house of God when able to go, deeming it a duty and pleasure to spend as much of her time as possible with her brethren and sisters in praising Jesus' name, always saying that she knew she was not worthy of such a great privilege, but that Jesus was worthy for whom it was done. She was in feeble health from 1874 up to the time of her death, but was nearly always cheerful, but when weak and more feeble than at other times she would say, "If it is the Lord's will I will get well. His will, not mine, must be done, and whatever he does is just and right." And when on her death-bed she talked to us so calmly, and with such confidence in her Lord and Saviour, and in her sufferings sometimes would say, "Lord have mercy on me," and would then turn to us and say, "Whatever the Lord does is right. He came to save poor, lost sinners." The day before she died her sister was sitting by her bed, and thought her to be asleep, when she turned to her and said, "O, how beautiful! how beautiful! Can't you see it?" Her sister said that she did not see anything, when she answered, "I wish you could, but you cannot; your time is not yet come." And a few hours before she died she looked up and saw her sister weeping. She said, "Dear sister don't do that; the Lord has called me up to glory, and I must go;" and would often say, "Jesus, sweet Jesus!" and thus she passed away from us. Her eyes closed as if in sleep, without hardly a perceptible struggle, into the arms of her Saviour, whom she loved and humbly trusted. She was attended on in her last sickness by two of the most skillful physicians the country afforded, and a kind sister and brother and his excellent wife. But all our efforts were unavailing. O, how weak we were. The Lord had called her, and we had to give her up. She told us not to weep for her, for she must go and join her mother, father, brother and little niece, who had preceded her to glory, to join them in singing praises to God and the Lamb. But my pen cannot describe her Christian character, or her worth and merit as a companion, and tears of sorrow and grief dim my eyes and distract my thoughts so that I cannot tell what I wish to write of her. In her companionship she was without a fault. Her love unbounded, her words always truth, and to say that she was a good wife, a kind and loving sister to her brother and sisters left behind, and true friend, would be but a feeble representation of what she was. O, the good and gentle of this world have to go at their appointed time, as well as others, and we have to say, the Lord's will, not ours, be done.

Her funeral was preached by Elders John J. Vanhorn and Ephriam Barker.

from St. John xiv. chapter, latter clause of 2nd and all of 3rd verse: "I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, ye may be also." It was preached to a large number of sorrowing relatives and friends. She leaves one brother and one sister and other connection to mourn her loss, and the church a true and faithful member; but we mourn not as those that have no hope, knowing that she is not lost, but gone before; and O may the Lord prepare us all to meet her on heaven's peaceful shore, where Jesus forever reigns.

Her spirit has gone to her God who gave it,
Her body to dust must return,
Until her Redeemer shall raise it in glory
To dwell with her God and her Saviour above.

Linnville, Ohio, Dec. 30, 1884.

WILLIAM FIELD.

MARY ETTA.

MARY ETTA, only daughter of Joseph L. and Sarah F. Lawrence, was born September 23d, 1879, and died February 25th, 1884; age 4 years, 5 months and 2 days.

She was a loving and much loved child, and the pet of all the family and friends. She was kind to all, and especially so to her little playmates, always manifesting an obliging disposition towards them. Her friends were especially near and dear to her, and especially so were her aunts, Jennie Field and Ann E. Lawrence, to whom she would talk for hours, though she was so young. She possessed a knowledge much above her age. Her aunt Ann she looked upon almost as a mother, and was with her almost as much as she was with her parents. She was also much attached to her grandpa and grandma Orr, and to her brother. But she was stricken with scarlet fever in its worst form, and lingered but six short days. O how anxiously we watched around her little bed, looking with sad and anxious hearts for one ray of hope. How we tried, but in vain, to relieve her of her intense sufferings, and if we could have borne them for her how gladly we would have done it. But our darling had to go, for it is appointed unto man once to die. Her sufferings are over, and we can realize that Jesus died for her, and that she sleeps in Jesus and will be his when he comes to make up his jewels, whether her poor sinful mourning friends help to compose that assembly or not. O how we were all wrapped up in her and did not know it till she was taken from us. But God's ends must be accomplished, and his will done, and we must say, The Lord gives and the Lord takes away, blessed be the name of the Lord. And would say to her parents weep not as those that have no hope, our sweet darling is not lost, but gone before, and will meet you on the sunny banks of sweet deliverance, there with you to sing praises to God and the Lamb forever. Her funeral was preached to a small assembly of relatives and friends by Elders John J. Vanhorn and Ephraim Barker from Rom. v. 21: "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

O, our darling, dear sweet child,
 We tried to keep you, but could not,
 For God from us your spirit took,
 With bleeding, weeping hearts we bowed,
 His will, not ours, must be done,
 Your mortal part we laid away,
 To rest until that glorious day
 When Christ shall call his saints away.

Linnville, Ohio, December 24, 1884.

WM. FIELD.

JENNIE HALLMAN MASSEY,

The youngest daughter of James and Amanda Massey, was born January 26th, 1880, and died October 10th, 1884. Our little darling's mission on earth was short. She was sick only five days, when the Father called her up higher. Our home is very sad without our dear one, but our heavenly Father knew best, and we will have to try and be submissive to his holy will. May the Lord comfort her mourning parents, and guide them in the straight and narrow way that leads to heaven, where they will meet their little one.

There was a flower that bloomed on earth,
 That God to us had given;
 But 'ere we learned to know its worth,
 He took the gift to heaven.

No longer now that flower we see
 We once so fondly cherished,
 Yet, Lord, we feel it was plucked by thee—
 We know it has not perished,

And knowing that it was by thee given,
 We smile even through our tears;
 We know our flower now lives in heaven,
 To bloom through endless years.

And if thou'll help us live aright
 In this sad world of care,
 We'll soar to heaven, so fair and bright,
 And see our flower there.

HER SISTER.

MRS. MARY CORLEY

Died at the residence of her son-in-law, Philip Cokers, Clark county, Ark., on 22nd January, 1885; aged 88 years.

She was the daughter of Enoch and Elizabeth Owens, and was born in Edgefield district, S. C., July 5, 1797, and was married to R. W. Corley, in that State. She joined the Baptists in South Carolina, and was baptized by Elder Belcher. The name of the church is not known by her daughter, but thought to be Plumm Creek. They emigrated to Alabama about 1833, where she became a member of Mt. Pleasant Church, Tallapoosa county; thence they moved to Clark county, Ark., and joined the church at Mt. Zion, Pike county; at all of which places she lived an exemplary Christian life for 53 years. She leaves several children and grandchildren to mourn her death, together with the church. Not being well acquainted with all the family, the number of children we cannot give. We would say to them, "weep not; though mother be dead, yet she lives in the memory of the church; lives in the memory of all that knew her, and lives with Christ above." We had the pleasure of visiting her a short time before her decease. The weather was very cold, and on entering the house I found that she was quite feeble, and closely wrapped up in bed. I did not think it prudent to disturb her; so I

sat down and was conversing with her daughter, and she heard my voice, and called to her daughter to know if I was not there; and on being informed that I was she shed tears, saying that she "wanted to talk about the goodness of God." I endeavored to comfort her in the best manner I could. We might write much on the Christian virtues of Sister Corley, but suffice it to say, that we believe that Great Shepherd and Bishop of our souls suffered her to remain here until, as the sheaf of wheat fully ripe is gathered into the garner, he has transplanted her into the heavenly land, where sorrow cannot come. Yours in hope of heaven,

D. R. LEARD.

Leard, Ark., April, 1885.

LAURA P. THIGPEN.

LAURLA PENELOPE THIGPEN, youngest daughter of L. G. and E. M. Thigpen, who was born October 11th, 1870, and died February 15th, 1885; aged 14 years, 4 months and 4 days.

She was stricken with yellow disease, called by some malarial fever. She never murmured, but bore her sufferings, though intense, for nine days with the unusual patience for one of her years. She was manifestly of a sweet and amiable disposition, beloved by all who knew her. For some time before her death I noticed she had become a constant Bible reader, and we hope and believe that God has taken her home to rest. We trust that our loss is her eternal gain. Your brother in the bond of affliction.

Poetry by my little sister, Ella I. Thigpen:

How we miss you, darling sister,
Now the house seems, O, so sad,
And your voice now hushed forever
Never on earth will make us glad.

Busy hands are calmly folded,
Eyes are closed forever now,
And the dark brown curls lying
Round the cold and peaceful brow.

Gently slumber, darling sister,
Sweetly rest beneath the sod.
Death has snatched you from among us,
But we hope you are with God.

T. J. THIGPEN.

MRS. EMILY P. RAY.

My Beloved Brother Mitchell:—The MESSENGER for April was received, and glancing through it I saw that precious name, Mrs. EMILY RAY! dearer and sweeter than every name, save that of Jesus, that ever saluted my ears. But oh, my dear Brother, how can I write the sentence! She has left me, never to return. Yes; I shall never see that pleasant, smiling face, or hear that sweet voice again in this world; and I am a sad, sorrow-stricken old man. I have attempted several times to write her obituary for the MESSENGER but my aching heart and tears prevented my doing it. Your kind and brotherly mention of her death in the MESSENGER has stimulated me again to make the effort; but I know I shall fail to say what is justly due to be said in memory of that devoted companion, affectionate mother, and pious Christian. I was on the train, on my way from the Sulphur Fork

Association of Primitive Baptists, when I heard that our son, Dr. Ray, had received a telegram from his brother, E. C. Ray, that his mother could no live. I hastened to her side, and did all I could. I had the sympathy and kind assistance of all our dear children, a devoted sister-in-law, Mrs. Frank Gilbert, and two physicians, but her time had come, and we could no prolong her stay. She has many loving friends in Georgia, Alabama and Texas, who would like to know what I have written about her in this short letter. Will you, therefore, for their information and for an apology for my long silence, give publicity to these scattering thoughts, and oblige them and your unworthy brother?

S. Y. L. RAY.

Mt. Vernon, Texas, April, 1885.

MRS. EMILY P. RAY.

MRS. EMILY P. RAY was born in Newton county, Ga., June 11th, 1827 and died at the residence of her eldest son, E. C. Ray, in Weatherford, Parker county, Texas, October 18th, 1884.

She joined the Primitive Baptist Church at Hepzibah, Chambers county, Alabama, and was baptized by Elder Hiram Baron, July, 1844. She was strong believer in the Old Baptist doctrine, which she maintained by her pious walk and chaste conversation. She had been afflicted for twenty years with chronic affection of the stomach and liver; and had suffered long and very much, without a murmur. I had consulted some of the best physicians of Georgia, Alabama and Texas, with but little benefit. She heard of the curative waters of Mineral Wells, Pulo Pinto county, Texas, and visited them in 1883 and 1884, and was cured of her long-standing disease. On her return home she stopped with her son, E. C. Ray, and took slow fever, and died in twenty-one days. Brother Mitchell, you truly said in the MESSENGER of April, that "she died as she had lived, a devoted Christian." The last sentences she uttered were, "Sweet Jesus, sweet Jesus! Oh, how sweet it is to feel the comforting influence of his Spirit—He who has led me safely through all along." One morning, a few days before she died, she looked out through a window and saw the sun shining, and said, "Another beautiful day." Then calling her daughter, said, "Dear Nora, come help me to enjoy this beautiful day." Many times she said, "I do not want to get well; I want to go and be with Jesus; I want only long, sweet sleep and rest." She seemed very conscious that she would no recover; and told us to take her back to her church in Franklin county, Texas, where she had selected to be buried, many years previous to her death; and there she lies, as quietly as she lived.

This dear woman and the unworthy writer were married 11th December, 1851, and lived peaceably together for 33 years, 10 months and 7 days. Her children, six living, all witnessed her triumph; and with broken hearts and streaming tears, bade farewell to that dear, sweet, tender, precious, ever-loving mother. I, too, had to say farewell to my dear Emily! She smiled sweetly, closed her eyes, and breathed no more. We brought her back, as she had requested. Many friends met us at the graveyard; and after some appropriate remarks and prayer by Elder C. A. Parker, her precious body was deposited in its last resting place.

S. Y. L. RAY.

Orders and Remittances for the **Gospel Messenger**, with all written instructions, will receive my prompt attention if left at the Store of Messrs. CRAYTON & HARWELL, corner of Chambers and Jefferson streets, Opelika, Ala.

W. M. MITCHELL.

NOTICE.—ELDER J. T. SATTERWHITE, of Chambers County, Ala., desires us to say that he will act as Agent to obtain subscribers, collect dues and send remittances for the **GOSPEL MESSENGER**. We hope the brethren and sisters generally will aid us in these particulars.

M.

PLEASE NOTICE.—In ordering a change of offices, mention both; that to be changed to and that to be changed from. Also, in sending money, always give the office of those for whom it is sent. Those sending at different times for clubs, when money is sent to pay for the club, send all the names and offices again, so the proper credits can be made.—EDS.

ZION'S LANDMARK.—A semi-monthly periodical, devoted to the Primitive Baptist cause. Elders P. D. GOLD and P. G. LESTER, Editors. GOLD & CREWS, Publishers, Wilson, N. C., at \$2.00 per annum.

THE PRIMITIVE PATHWAY.—A semi-monthly periodical, devoted to the Primitive Baptist cause, by Eld. J. E. W. HENDERSON, Troy, Ala., at \$1.50 per annum.

—THOS. GILBERT,—

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Read this, Musicians and Music Lovers. Business has rushed us the past year so that we could not post you, as usual, through our advertisements, and to make amends, we here give a few solid facts well worth taking in.

Ludden & Bates' Southern Music House is a Household Word from the Potomac to the Rio Grande. Who has not heard of it? It is a Mammoth Music Emporium, from which a Solid Musical South draws its supplies. Eleven large Branch Houses and over 200 wide-awake Agents distribute its goods through every Southern State, and its yearly sales are nearly half a million dollars.

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LUDDEN & BATES' SOUTHERN MUSIC HOUSE,
SAVANNAH, GA.

[ap85]

Vol. 7.

No. 7

THE GOSPEL MESSENGER,

Butler, Georgia.

PUBLISHED MONTHLY.

Price—One Dollar a Year, in Advance. Single Copy 10 cents.

J. R. RESPESS and Wm. M. MITCHELL, Editors.

Brethren wishing to communicate with ELD. MITCHELL, in asking views on scripture, or in submitting articles written for the GOSPEL MESSENGER to his inspection, or in remitting money, will address him at Opelika, Ala.—R.

JULY, 1885.

All Letters, Remittances and Communications, should be addressed to J. R. RESPESS, Butler, Ga.

Money should be sent by Money Order or Registered Letter.

Be certain to write names and post-offices plainly.

Subscribers not receiving the Messenger should notify us.

Any one sending us Five Dollars for five new subscribers, shall have one copy of the Messenger for one year free.

APPOINTMENTS.

ELDER D. BARTLEY, if the Lord's will, will preach at following times and places: Nashville, Tenn., 13th and 14th June; West Station Camp, 15th; East Station Camp, 16th; Sulphur Springs, Ky., 17th and 18th; Nashville again, 19th; Murfreesboro, 20th and 21st; Beasley's, 22nd; Mt. Pleasant, 23rd; Enon, 24th; Stephen's Grove, 25th; Wilson's Creek, 26th; Big Harpeth, 27th and 28th.

J. BUNYAN STEPHENS.

Nashville, Tenn., May 21, 1885.

EEDERS A. W. PATTERSON and W. C. CLEVELAND, of Georgia, will preach, if the Lord's will, Tuesday after first Sunday in July next (7th), at Wagner's Creek, Franklin Co., Tenn., near Decherd, on Nashville & Chattanooga R.R.; 8th, at Bean's Creek; 9th, at Buckeye; 10th, at Concord; 11th and 12th, at Mt. Moriah; 13th, at Bethel; 14th, at Flat Creek; 15th, at Bethlehem; 16th, at New Hope; 17th, at Mt. Pisgah; 18th and 19th, at Enon; 20th, at Stephen's Grove; 21st, at Mt. Pleasant; 22nd, at Overalls; 23rd, at Wilson's Creek; 24th, at Big Harpeth; 25th and 26th, at Nashville. The brethren will be dependent for conveyance from place to place.

As ever, yours truly,

J. E. FROST.

BRO. W. T. JAMES, Manor, Ga., writes us 24th May: That he wrote us in regard to James M. Mullis, formerly an Elder, at the request of J. H. Miller, our Clerk, as he said you would not notice him: that he had written you three times, and intended to stop his paper (the G. M.) Also, Bro. B. Dryden had just told me that Bro. Newborn told him that he heard him preach. I heard at once of Elder Mullis' denying it, and called it a *speech*. Bro. Respass, please give this notice; the brethren abroad may think I wilfully lied.

Yours in hope,

W. T. JAMES.

Central and Southwestern Railroads.

[All trains of this system are run by Standard (90) Meridian time, which is 36 minutes slower than time kept by City.]

SAVANNAH, GA., JUNE 14, 1884.

ON and after SUNDAY, June 15, 1884, Passenger Trains on the Central and Southwestern Railroads and Branches will run as follows:

READ DOWN.			READ DOWN.		
No. 6.	From Columbus.	No. 20.	No. 51.	From Savannah.	No. 53.
1:00 p.m. Lv.....	Columbus	Lv.....	10:00 a.m. Lv.....	Savannah	Lv. 8:45 p.m.
3:30 p.m. Lv.....	Butler	Lv.....	4:30 p.m. Ar.....	Augusta	Ar. 5:45 a.m.
4:25 p.m. Lv.....	Fort Valley	Lv.....	6:20 p.m. Ar.....	Macon	Ar. 3:50 a.m.
5:42 p.m. Ar.....	Macon	Ar.....	.....Ar.....	Fort Valley	Ar. 9:31 a.m.
11:20 p.m. Ar.....	Atlanta	Ar.....	.....Ar.....	Butler	Ar. 10:23 a.m.
.....Ar.....	Eufaula	Ar.....	.....Ar.....	Columbus	Ar. 12:32 p.m.
11:30 p.m. Ar.....	Albany	Ar.....	11:20 p.m. Ar.....	Atlanta	Ar. 7:50 a.m.
.....Ar.....	Milledgeville	Ar.....	.....Ar.....	Eufaula	Ar. 4:09 p.m.
.....Ar.....	Eatonton	Ar.....	11:30 p.m. Ar.....	Albany	Ar. 4:05 p.m.
.....Ar.....	Augusta	Ar.....	.....Ar.....	Milledgeville ..	Ar. 10:29 a.m.
7:40 a.m. Ar.....	Savannah	Ar.....	.....Ar.....	Eatonton	Ar. 12:30 p.m.

Tickets for all points on sale at Ticket Offices C. R. R.

G. A. WHITEHEAD, Gen. Pass. Agt.

WILLIAM ROGERS, Gen. Supt., Savannah.

J. C. SHAW, Gen. Trav. Agt.

W. F. SHELLMAN, Traffic Manager, Savannah, Ga.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

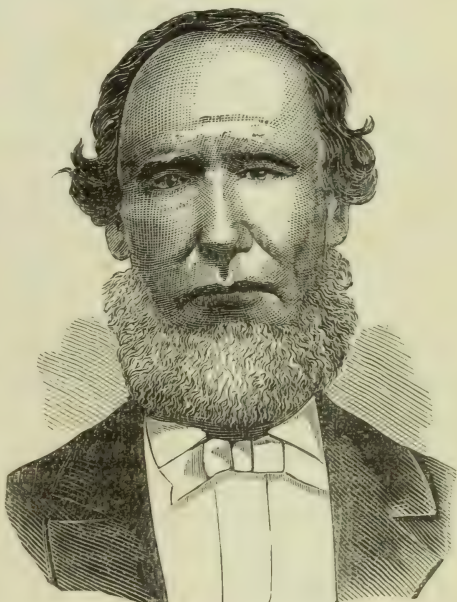
No. 7.

BUTLER, GA., JULY, 1885.

Vol. 7

BIOGRAPHICAL.

*Dear Bro. Respass:—*I feel to say of Elder McDonald, that he was truly a great man. I have been acquainted with him since 1871, and for two years of that time ('75 and '76) was a member of the same church, and constantly associated with him in the ministry; and I think I can say that I knew him well. I do not consider any man I have ever heard the equal of Elder McDonald as a doctrinal preacher; and I have heard many of the brethren so express themselves. I have ever felt thankful to God for that dispensation of his providence which put me under his ministry and in his confidence, so that I could receive instruction from his ministry, and share his fatherly attention.



Yet, with all I have said, and might yet say, in his behalf, I could not say that he was without foibles, or that in the course of his long and eventful life, he was without faults. But if he had faults, he also had the moral courage to confess them. At the Concord Association in July, 1880, he publicly confessed to an error of order of several years' standing, which himself and others had committed in transcending the bounds of their rights as an Association. And that was the last time he met with

us. At the close of the meeting he arose, and, in a solemn manner, bid his brethren, sisters and friends, an affectionate Farewell. I have no doubt but that he felt that he would meet with us no more on earth. He soon sold his place, and moved farther West; he also expressed his belief that his work here was at an end. And so it proved to be. May the blessings of Israel's covenant keeping God be upon his aged widow, and his children.

J. C. DENTON.

ELDER G. W. M'DONALD.

George Washington McDonald was born Sept. 8th, 1806, in Newberry District, S. C. His parents immigrated to Butler county, Ala., while he was yet a boy; and from Butler to Perry county when he was 18 or 19 years old; and at the age of 20 he went to Marengo county. His parents were Old Style Presbyterians, and exercised over him that strict religious discipline peculiar to that order of people. He received a good English education, and had taken up the study of law, but from circumstances of adversity, abandoned it. In February, 1827, he was married to Miss Lucinda Warren, by whom he had eleven children, of whom six survive him, two sons and four daughters. The dates of his uniting with the Baptist Church, and of his ordination to the ministry, I regret to say, have not been furnished me; but I think these events in his life occurred while he was living in Alabama. In 1834, he moved to Kemper county, Miss., where he resided nine years; thence to Leek county, and from there to Yazoo county. Of his career in Mississippi, I know only enough to authorize me to say that he was a successful teacher and farmer, and that he was quite eminent as a minister of the gospel. In 1851, he immigrated to Texas. But feeling that he had not finished his work in Mississippi, he returned there after only one year's sojourn here. In 1859 he returned to Bell county, Texas, where he lived fifteen years. Here he taught school seven years in succession in his own neighborhood, and at the same time successfully overseed his own farm. In 1874, he moved to Milam county where he improved one of the largest and best farms in the county. In 1881, he moved to Runnells county, where he

made another new, and I suppose, excellent improvement; and where, on the 11th day of July, 1883, while busily engaged at work near his house, he dropped dead—apoplexy supposed to be the cause.

Elder McDonald was a man of remarkable ability. He possessed a fine constitution, and enjoyed good health the most of his life. As a minister, it may be said of him that "gravity sat enthroned upon his brow with a natural air;" and that he was "eloquent and mighty in the scriptures." As an exponent of the great and fundamental principles of doctrine, as enounced in the atonement of Christ, the election and predestination of the people of God to grace and glory, he had no equal in this country. And, though possessed of such rare abilities, he seemed to be quite humble, and void of any disposition to use his great talents for other purposes than those of serving Christ, ministering to the saints, and providing a comfortable living for his family. He was in the ministry for more than forty years, and bore a conspicuous part in the division caused from the introduction of *Fullerism*. And so warm and important did that conflict become to him, that in his later years he seemed at times to be roused to the height and strength of a giant in his public references to it; and, especially was this the case when he chanced to see anything of a flaunting demonstration from the Missionary ranks. Indeed, it may be said of him, that he was "set for a defense of the gospel." And, so well did he understand it, and so ardently did he love it, that he could not hold his peace when he beheld in any a disposition to pervert or assail it. This peculiarity in his course and character, rendered him unpopular as a minister with such as would not endure sound doctrine, but after their own lusts, preferred to hear pleasure-seeking and man-fearing ministers. But no kind or degree of persecution to which he was exposed, or with which he met, seemed to move him from what he conceived to be "the truth of the gospel." And, realizing that he was "thought to be an object worthy of persecution," (to use his own expression), he would go to the

promises of the gospel for comfort, and by faith appropriate them to his sorrowing soul. He also seemed to have a special appreciation of certain hymns, one of which was No. 393, Loyed's selection. The grave and solemn manner, and tone with which he would line that hymn, made a lasting impression on my mind, especially the two last stanzas, which read as follows:

“ Yet with my God I leave my cause,
And trust his promised grace;
He rules me by his well known laws
Of love and righteousness.

Not all the pains that e'er I bore
Shall spoil my future peace;
For death and hell can do no more
Than what my Father please.”

Truly, “a great man in Israel has fallen.” And long will he live in the memory of the Primitive Baptists of Texas for whose good he labored under circumstances well calculated to test the character of his faith; and how appropriate were his words when he so nobly proclaimed the gospel under a cross-fire from the Two-Seed element on the one hand, and an Arminian element on the other, who decried the eternal covenant of grace—his words were: “Greater is he that is for me than he that is against me.” And he lived to see his labors blessed of God to the furtherance of true gospel principles, and the union of true Baptists. O, Lord, grant to continue thy blessings upon the labors of thy departed servant—“He being dead, yet speaketh.”

Sleep on father, brother, noble hero,
Soon we after thee must go;
And hope with thee to rise
Up, to glory above the skies.

By request of his aged widow, Elder Wm. Thomas, who had been long associated with him, preached his funeral to a large congregation at Little Flock Church, Bell county, Tenn., on first Sunday in December, 1884, from the text, “Let me die the death of the righteous,” and Num. xxiii.

Madisonville, Texas.

J. C. DENTON.

"FOR THE CHILDREN."

Dear Bro. Respass and Mitchell:—If you will permit me, I will in this, talk a little to the children. I am glad that you have a Children's Department in your paper. While I have no doubt that many children read all that is published in the MESSENGER with interest, yet I have no doubt that they are specially glad to find something in each number addressed to them. I have not forgotten my childish feelings and thoughts yet, and I know that a child likes to be noticed once in awhile personally.

I have been glad also to see in some numbers of the MESSENGER little letters from some children who love the Lord Jesus, speaking in his praise. They are like Timothy, of whom Paul said, that from a child he had known the holy scriptures, which were able to make him wise unto salvation. They are like Samuel, the prophet, whom God called while he was yet but a child, and those who have been baptized have followed the example of their Saviour, who, when he was twelve years of age, said, "Wist ye not that I must be about my Master's business!" I have good reason to be interested in the children and the young who love the truth. I was but a child when I first began to feel the weight of sin. I think as soon as I could read, I knew that I was a sinner. My bad heart, my evil thoughts often plagued me. I was very fearful of thunder storms, and used to make many vows to be a better boy if God would yet suffer me to live. And I would make similar promises when any of my young friends would die. But I would soon forget, to do as I had promised. I used to look with envy upon Christians, and hoped that when I was as old as they I should be as good. When I was fifteen years old I became finally convinced that I could do nothing to save myself, and that if Jesus did not save me I must be lost. But I could not yet trust in him. I could not feel that I had any right to claim him as my Saviour. I spent six months in the greatest unhappiness of my life. In September, just after I was sixteen, the Lord gave me a hope in Jesus.

I shall never forget the time or place. I was alone at work in the field, and for a long time I rejoiced more than I can tell. But I did not tell any one about it for some months though I felt free to converse with Christians upon Bible subjects. My own change of feeling I could not speak of then. I was eighteen when I was baptized by Elder Wm Quint, my uncle, pastor of the church at North Berwick Maine.

I was glad to see that some of you who are children have been added to the church. I can recollect that I used to think that none but old people belonged to the Primitive Baptists, and I feared that they would not receive a child like me. But the old people were the tenderest and most loving to me. Since then, I have known several who were born of God and baptized in their childhood. Elder Gilbert Beebe the former editor of the *Signs of the Times*, was baptized when he was ten years old. A few years ago he baptized two sisters, one eleven and the other nine years of age. It was my privilege a few years ago to baptize one young sister of fourteen years of age. The Bible does not fix any age when one shall be baptized. If any one is a believer in Jesus, whatever age they may be, whether five or ninety years old, that one ought to follow their Lord in baptism.

And to my young brothers and sisters, I would say, make the Bible your study, and Christians your company. May God bless you and guide you in the way of peace. And remember, that one obligation especially resting upon you is, to honor and obey your parents, and to do this cheerfully and uncomplainingly, as to the Lord himself. If Elders Resper and Mitchell publish this, you will learn by it that I am glad to see your names in the MESSENGER, which is to you, as well as to us larger folks, a family paper indeed.

I remain your true friend and well-wisher,

F. A. CHICK.

Reistertown, Baltimore Co., Md., May 8, 1885.

Dear Brethren:—While pressed with the many cares of earth, my mind has been caught away from mortal and vain things and made to soar far beyond, to realms of eternal joy. Dear brethren, if grace did not keep me from the paths of vice, where would I be to-day? Traveling in the broad way of sin and misery. Then, how can I glory? Surely not in flesh, for if left to make my own choice, I never, never would have known a Saviour's love. John says, "While we were yet sinners, Christ died for us." Paul adds, for our comfort, that it was "Not by works of righteousness which we have done (how such divine truths stop the mouths of gainsayers), but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." Oh, says every child of God, take away grace, and you take away my all. How miserable would life be were it not for the sure promises of David, shown unto the heaven-born soul as he journeys on through life. How, many times, when weighted down with a sense of our weakness and unworthiness, the words of the dear Lord are precious ointment to our bleeding hearts. He said to the eminent apostle, "My grace is sufficient for thee." And it has been sufficient for every tempest-tossed soul. Grace, how it has comforted me when creature comfort was a distress to me! Sometimes my enraptured soul is made to soar far, far from earth and drink in everlasting comfort from the depths of God's amazing love; and then I know what no mortal tongue can tell. The power of language can not portray the beauties of celestial bliss. Then, grace it was that changed my course, made me to love things which I once abhorred, and caused me to shun the things once so dearly loved. I cannot thank the Lord as one of old did—that he was not as this poor publican—but I can say that I thank him, that *he* has kept me from sin. All I am I must owe to my God, and say that without grace I am forever lost.

"Nothing in my hand I bring,
Simply to thy cross I cling."

Yours in hope of rest,

GEO. A. BRETZ.

Milton Center, O.

EXPERIENCE.

My Dear Brethren and Sisters in Christ—If one so weak as I feel myself to be, may claim relationship with the people of God:—I was born in Georgia, Monroe county, 18th of February, 1843, and was raised by Primitive Baptist parents. I had serious thoughts of death ever since I can remember. When sent upon an errand, I would often turn aside and ask God to have mercy upon me, a poor sinner. I often read the Bible and wept over my condition. This passage of scripture was continually upon my mind—"O, Lord, rebuke me not in thy wrath; neither chasten me in thy hot displeasure."—Ps. xxxviii. 1. I often tried to pray, but it looked like mockery. The mirth pleasures I once enjoyed with my playmates was turned to an aching heart. As I grew older, these thoughts left me until I was about grown. I often read of the happy changes of the people of God, and wished to be like them; but alas, there seemed to be no mercy for me.

My father moved to Magnolia, Ark., in 1859. Soon after our arrival, protracted meetings began. Urged by my friends I often went to the anxious seat to be prayed for, until I resolved to go no more. My prayer was, O, Lord, have mercy upon me, a poor sinner. It looked like if I was sent to torment, the breathings of my soul would still be, O, God, be merciful to me, a poor sinner. Long and weary years passed and I was too miserable to live, and not fit to die. I gave up all hopes, and thought I would never pray again. I cannot tell the awful state of mind I was in. We all went to church; invitation was given, and many went up to be prayed for, but I resolved to go no more. I thought I could live no longer; at this moment my burden left me, and the joy I felt "tongue cannot express the sweet comfort and peace of a soul in its earliest love." I felt "I could tell to sinners around what a dear Saviour I had found." I remained in this pleasant state of mind until next evening, when doubts and fear began to arise that I might be deceived. Weeks passed until one night after family prayer, my father sung, "Beside the

gospel pool," &c., and O, the unspeakable joy! I then felt that Christ was my Saviour, who had died that I might live. Baptism was upon my mind. This was a trial to me, for I felt too unfit to live with the people of God. I wished to tell some one my feelings, but was afraid. This verse came to my mind—

“Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.”

I felt he had been a great Saviour to me. When there was no eye to pity and no arm to save, He brought salvation to a poor sinner like me. I wished to live with the people of God. My mind was cast down with sad feeling. These lines came to my mind:

“Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness He requires
Is to feel your need of Him.”

I had truly felt him as my great Redeemer. The third Sabbath in November, 1863, my two brothers, and myself, united with the Primitive Baptist Church, and related what we hoped the Lord had done for us, and was buried with Christ in baptism by Bro. David Almond. When I came up out of the water, I felt a joy indescribable, a calm composure of mind that I had done my duty, and have never regretted that I renounced the world and obeyed my Saviour. Great has been my affliction of mind and body since, but God has been my sure support against despair, my very present help in time of trouble. I remain a poor, dependent child upon his mercies for natural and spiritual blessings. May the God of all grace be with all his dear lambs, is the prayer of one who feels little and humble at the feet of Jesus—but would not exchange my little hope for all the gold of Ophir.

“Amidst temptations sharp and long,
My soul to his dear refuge flies;
Hope is my anchor, firm and strong,
While tempest blows and billows rise.”

FANNIE JANE HARTSFIELD.

Magnolia, Ark., Oct. 11, 1884.

CRAWFORDSVILLE, IND., April 28, 1885.

Dear Brethren Editors:—This morning I feel like speaking to you and the household of faith of our pilgrim way, or sojourn, as the followers of Jesus.

As he was, so are we in this world. He was made of a woman, and made under the law; so are we. He suffered in the flesh, and suffered for sin; so do we.

He was a man of sorrows, and acquainted with grief; such are we. He was in the world, though not of the world, for he was the Son of God, and the world knew him not; so it is of us.

The world hated him, persecuted and rejected him; so it does us. He was a homeless pilgrim and a way-faring man on the earth, his home being in heaven; so it is with us. He became poor; so do we. His companions were but a little flock; so are ours.

His doctrine was hated by the world, and called hard; so is ours. He hoped in God, in whom he also trusted; so do we.

His mother was woman; so are we born of woman. His Father is God; so is he "Our Father."

He cried unto God, who was able to save him from death; so is it with us.

In the days of his flesh he went forth weeping; so do we sow in tears. His soul was exceeding sorrowful, even unto death; so were ours.

He died unto sin once, under the law; so did we.

He was put to death in the flesh, but quickened by the Spirit; so shall we die, and be quickened.

He was the Son of man according to the flesh; so are we the children of men.

He was also the Son of God according to the Spirit of holiness; so are we now the sons God in him.

He was our brother in the flesh; so are we his brother in the Spirit.

He was a joint heir with us in suffering and death; so shall we be joint-heirs with him in glory and immortality.

He was declared to be the Son of God with power by the

resurrection from the dead; so shall we be manifested as the sons of God.

He is the righteousness of God unto us; so shall we be made the righteousness of God in him.

He is the brightness of the Father's glory; so shall we be like him and behold his glory.

He is gone into heaven; so shall we be with him where he is.

But now, dear brethren, are we pilgrims and strangers on the earth; for Christ Jesus our Lord has not yet come the second time to raise us up from the dead, and we are not yet glorified. And, while here in the flesh, and in the world, we are *complex* beings, having two natures in our one person; for we are born of natural parentage, and also born of God. It was so with our precious Redeemer and highly exalted Head, Jesus the Son of God, and our Brother, the First Born from the dead among the many brethren. He not only suffered in the flesh, but through suffering he was made perfect, and became the author of eternal salvation unto all them that obey him. And in his being made perfect through the suffering of death, his body, the church, and all its many members, are embraced and have a part as joint-heirs with him. Therefore, his sufferings are manifested in us, and in all who are the members of Christ's body, according as it is given to each one to suffer for Jesus' sake; to the blessed end that we may also be made perfect through his sufferings—like the purified and shining gold that has passed through the fire—and that we may be found unto the praise and honor and glory of God, at the appearing of our Lord Jesus Christ with all his glorified saints. Therefore, not only the apostle, Peter, but each believer in Jesus, is "a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed." "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

Paul says also, "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that

the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Thus is shown the great necessity and preciousness of suffering with Christ in the flesh, and of dying with him unto sin, that we may live and reign with him forever in true holiness through the power of the quickening Spirit that raised him up from the dead. For, when the given measure of his sufferings have been filled up in us, then shall the cup of sorrow and the baptism of death pass away, and we shall know the power of his resurrection, and the glory of his ascension up into heaven; for his life and holiness, and glory, shall be fully revealed in us, and we shall see him as he is.

But for this assurance of hope, dear brethren, we should faint by the way, and sink in the depths of affliction and the darkness of despair; but we are saved by hope. And Christ is our hope; yea, and he is our salvation, our resurrection unto life, and our ascended fore-runner into heaven. And, as he came down to us, and was as we are; so shall we ascend up to him, and be as he is.

While he was on the earth, as our suffering High Priest, he, "for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

So, Moses esteemed "the reproach of Christ greater riches than the treasures in Epypt, for he had respect unto the recompense of the reward." And now we are called upon to "run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." "Cast not away, therefore, your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry."

"Even so, come, Lord Jesus."

D. BARTLEY.

Reader, if you turn not your back on Egypt, you may fall short of the land of Canaan.

“MY KINGDOM IS NOT OF THIS WORLD.”—JOHN
XVIII. 35.

This declaration was fully witnessed and made manifest by the prophets and apostles, from whose lives and teaching we are thoroughly informed as to the nature and peculiarities of Christ's Kingdom, as it does not come with observation. It is neither promoted nor preserved by such methods as human reason suggests; and as we, as a people, seem to have departed from our first love, and as a consequence, are realizing a great spiritual dearth, and as to the cause, or causes, of which, there is much caveling among brethren, I wish to call the attention of your readers to scripture teaching upon the subject; by doing so we can both learn the nature of the kingdom and our duty to our King; to which we should try to conform. And as our great King manifests his pleasure and dispenses his favors in a sovereign way, in his reign as King, the native enmity of the human mind is aroused, and thus a conflict ensues, arising from the disparity and opposition there is between divinity and humanity, light and darkness, truth and error, and so on—all of which is clearly taught in the scriptures—to which, I call your special attention. The conflict opened at an early period of the world's history, between Cain and Abel, then between Ishmael and Isaac, Esau and Jacob; the prophets, by their teaching, provoked the opposition and persecution of the people; John, the Baptist, was imprisoned and finally beheaded, for holding and preaching a doctrine at variance with that of the populace; when our Saviour sent his disciples to preach, he told them he sent them as sheep in the midst of wolves; to beware of men; that they should be hated of all men for my name's sake; and when they persecute you in one city, flee into another; fear them not; there is nothing covered that shall not be revealed, and hid that shall not be known; what I tell you in darkness speak you in light, and what you hear in the ear preach upon the house tops.—Matt. x. I have quoted passages somewhat abridged. The Son of God, in executing the will of the Father, exposed himself to the most virulent opposition and persecution, which issued in his arrest and execution, who, by conforming to divine law in his life of obedience to its precepts, attested his holy character; in his death in conformity to its penal sanctions, he ratified with blood and give virtue and efficacy to his every act, and demonstrated his true character, and brought to light the glorious perfections of the Godhead. By consulting the Acts of the Apostles, we see the same conflict continues as they are persecuted, driven from place to place, imprisoned, beaten with stripes, and in some instances put to death; notwithstanding the virulence of their opponents, and the shameful and trying persecution to which these heavenly ambassadors were exposed, they did not falter, or give way, but set their faces like a flint. To give way would have been to lightly esteem their King and his laws, invite further innovation, imperil the happiness of their fellow servants, and thereby bring the cause in which they were laboring into disrepute.

I will now notice some of the sayings of those inspired teachers in their epistolary writings. Paul's manner and design in preaching the gospel is clearly shown in 1 Cor. ii., in which he evinces those deep sensibilities of soul for the welfare of his brethren so characteristic of the man; for said he, "I determined not to know anything among you save Jesus Christ and him crucified, and my speech and preaching was not with enticing words of man's wisdom, but in demonstration of the spirit, and of power, that your faith should not stand in the wisdom of men, but in the power of God." How self-denying, how grand, how noble the sentiment! how worthy of emulation by all the followers of the Lord! Owing to the great disparity, or antagonism, between the wisdom of the world and the wisdom Paul preached, he and his brethren were made a spectacle unto the world and to angels and to men; "we hunger and thirst, are naked and buffeted, and have no certain dwelling place, and labor, working with our own hands; we are made the filth of the world, and are the off-scouring of all things unto this day; though, as we have received mercy, we faint not, but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God; and approve ourselves as the ministers of Christ in affliction, in necessities, in distresses, and so forth." Paul, in recounting the inhuman treatment to which his principles and preaching exposed him, uses the following strong and pointed language: Of the Jews: "five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned, thrice I suffered ship-wreck, a night and day I have been in the great deep: in journeyings often, in perils of waters, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness, in painfulness, in watchings, often in hunger and thirst, in cold and nakedness, beside those things which are without, that which cometh upon me daily, the care of all the churches." And, strange as it may seem to most professors, this wonderful man gloried in these things. Again, he says: "If I yet please men, I should not be the servant of Christ; but I certify you, brethren that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." See iii. Gal., where he reproves Peter for his dissimulation and his brethren at Galatia for being *bewitched* by a perverted gospel. Again, he says: "If I yet preach circumcision, or to please men, then the offence of the cross is ceased; such as desire to make a show in the flesh constrain you to be circumcised, for fear of suffering persecution for the cross of Christ." But, Paul says: "God forbid that I should glory save in the cross of Christ; unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; all that will live godly in Christ shall suffer persecution." James says: "The friendship of the world is enmity with God; whosoever, therefore, will be a

friend of the world, is the enemy of God." The foregoing are some of the passages of scripture bearing upon the subject under consideration, from a careful consideration of which, we infer the following conclusions: First, that the prophets, apostles, and our forefathers also, and prior to, and for some time since the reformation, fully recognized and conformed to the declaration, "My Kingdom is not of this world;" in doing so, they entailed persecution upon themselves, yet they preserved the good order, peace and prosperity of the church: secondly, that they were truly a self-denying, cross-bearing and suffering people for Christ's sake: thirdly, they deemed it a matter of the utmost importance to contend for the discriminating doctrine of sovereign grace, and oppose all its counterfeits: fourthly, that a faithful gospel ministry is the greatest blessing ever conferred upon mankind in general, and the Church of Christ in particular, as their teaching and conduct has been a greater check upon the immoralities and wickedness of men, than all things else; and, an unfaithful ministry is the greatest curse, especially to the church, as the tenor of their teaching and conduct is worldly conformity, and to gratify the vanity of men: fifthly, that the great contrast between us and our forefathers, both as to their faithfulness in teaching and suffering persecution, is marked and significant, and affords matter for serious and solemn thought for all the followers of the Lamb, as the antipathies of nature and grace, are what they have ever been, and as the gospel has nothing in it to foster pride or cherish self-esteem, its faithful dispensers are viewed as persons of contracted minds, the dupes of bigotry, and enemies of mankind in general. While some who profess to hold the doctrine of discriminating grace under the specious plea of uncommon concern for the interests of holiness, either oppose or treat with coolness and indifference, both the doctrine and its advocates, though such a course may be much applauded by men in general, under the false notion of Christian candor and catholic spirit, it is held in utter contempt by a holy God, so to speak. The professed preacher who seeks his own personal ease and interest at the expense of gospel truth, is an enemy to both God and man; yet, some brethren seem to pride themselves in the good opinion the world has of them, both the professing and non-professing, overlooking the language, "Wo unto you when all men speak well of you, for so did their fathers to the false prophets. I speak unto wise men, judge ye what I say."—1 Cor. x. 15. "Consider what I say, and the Lord give thee understanding in all things."—2 Tim. ii. 7.

Decherd, Tenn.

JAMES WAGNER.

Sin never ruins, but where it reigns. It is not destroying, where it is disturbing. The more evil it receives from us, the less evil it does to us. It is only a murderer, where it is a governor.

BLOOMINGDALE, ALA., March, 1885.

Elders Mitchell and Respass—Beloved Brethren:—In the MESSENGER for April, 1885, and page 188, is a brief comment upon an article of mine which was published December 15, '84, in another paper. Believing that some have not properly understood said article, I now wish, by your permission, to further explain. And without replying to what is said of a "modern Nichodemus" and of "false teachers," I now reiterate that "I have no idea that there is any such thing as *abstract* Holy Ghost teaching in the present day." If this is taken in connection with the drift of the article, I think it would be understood very differently from what appears in the comments, which have been made upon it.

In this connection, teaching is one thing, and the impressions of the Spirit upon the mind of the truth of what is taught, is another.

By denying the abstract teaching of the Holy Ghost, I mean to say, in substance, that the Scriptures of the Old and New Testaments are the revealed will of God to his people, and that no one is separately and distinctly from them inspired by the Holy Ghost to write or publish another Bible, and call it the word of God. Nor have any the right to set up another Church in pursuance of their professed Holy Ghost teaching other than that which the scriptures justify, and call it the church of God. I also mean that no one, whether claiming to be taught by the Holy Ghost abstractly from the Bible or not, should ever be countenanced in preaching any other plan of salvation, faith or practice, than that which is in that Bible known and loved by Primitive Baptists as the word of God. The Holy Ghost does not teach the people of God any abstract idea from that which is taught in the Bible, neither in the plan of salvation, nor anything in the economy of God in the development of his purposes in time or in eternity. All is testified of in the Bible.

The Bible contains a just and true account of a finished salvation for the people of God, wrought in Christ, through the abundant mercies of God, and also a finished and complete revelation of a finished and complete plan of salvation, by which God saves sinners from their sins. I also mean and teach that the Spirit of the Living God does enter the hearts and minds of sinners, and causes them to cry for mercy to that God who is brought to view in the Bible. I also teach that the truth of the Bible is impressed upon their minds by the Spirit, that they are sinners, guilty and condemned, just as described in the Bible; and that by the same heavenly process they are led to trust in Christ for salvation, and claim the promises set forth in the New Testament. And then in all the Christian warfare no new revelation is ever made, but that same heavenly Spirit continues to impress the truth upon their minds, and the scriptures tell them what to do.

In the construction which has been put upon the sentence quoted from my article, I think great injustice has been done me. It may not have been intentional, and my divine Master forbids that I say anything to offend, and, besides, I know it is but human to err.

Taking my former letter in its full connection, I do yet claim that the "apostles *alone* were taught by the Holy Ghost to expound the law of Christ and utilize the gospel system, adapting it to christian duty and to the service of God." If the apostles of Christ and they *alone* are not thus taught, who is? Whose words shall take precedence with us over the apostles of Christ? Surely none. Then they, and they only, are thus taught by the Holy Ghost, and this constitutes *their* word the *word* of God. And to claim that men in the present day are taught by the Holy Ghost, is understood by all who understand the word *teach*, to put them on equality with the apostles. This would at once establish the claims of Mahomet, John Wesley, Joe Smith, and all the false ways of religion known since the apostles' day. They all claim this very thing.

I will here again repeat what has been commented upon from my former article, that "The saints in the present day get all their knowledge of God, of Christ, and of the plan of salvation from the Bible." If there is any other book, men, people, nations, tongues or language, that gives any authentic account or knowledge of God, of Christ, or of the plan of salvation, than that which is derived from the Bible, please tell me where they are. The scriptures alone define what sin is, and describe the sinner, and I humbly hope that the Spirit of the God of the Bible did, many years ago, vitalize my poor, sinful and benighted heart, and impress upon my poor, weak mind, the truth of that definition and description. I did feel and believe that I was the sinner, and even while in hopeless despair, I was made to bow and acknowledge the divine authority of the sentence of condemnation as testified of in the scriptures.

But there are also exceeding great and precious promises in the scriptures, and I hope that the same blessed Spirit did apply one of them to my mind, as being suitable to my case and adapted to my wants. Was there any new revelation in all this? Not at all. It was the same revelation which God had long ago given to his prophets and apostles by the Holy Ghost, and then impressed upon my mind by the Spirit, for the "word of God is the sword of the Spirit."

I hope that I have now said enough to be understood. My nature prompts me to sting back with epithets and sarcasm, but my Bible says: The servant of the Lord must not strive, but be gentle unto all men, apt to teach; patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth, and they may recover themselves out of the snares of the devil, who are taken captive by him at his will."

In the strictures made upon my article it is said, "He had as well have denied the new birth." But how would any man ever have known anything about the nature and necessity of a new birth had it not been mentioned in the scriptures?

Again, it is said, "There is quite a difference between a letter, or traditional knowledge of God, of Christ, and of the plan of salvation, from an experimental knowledge of them received by the direct teaching of the

Holy Ghost shed abundantly upon one.” In my humble judgment, above sentence is a plain and positive denial of the utility of the scriptures and strengthens my former assertion that “Some have raised the standard of Holy Ghost teaching so high, that it amounts to ignoring the scriptures.” The legitimate construction of such a sentence is that men understand all the requirements of God that are recorded in the scriptures, the death and resurrection of Jesus, and everything necessary to develop an obedient believer in Christ and his ordinances without ever knowing there is any revelation from God, as set forth in the Bible.

In conclusion I will say, that if there is one sentence in this, or former article, that is construed to mean that sinners can come to Christ merely through a knowledge of the *letter* of the word, such is not meaning. And there are many who will testify that I believe that Spirit applies and enlightens the mind and impresses the truth of the Bible unto obedience.

Yours in hope of eternal life,

H. R. McCOY

REMARKS.

With regard to Elder McCoy's article, to which a passing notice was given in the letter, on page 188 of the MESSENGER, we have heard but one opinion expressed by brethren who have carefully read it; all have regarded it as ambiguous, if not contrary to the doctrine contended for by all consistent Primitive Baptists. For this reason, opportunity is more readily given for his explanation in the MESSENGER. If our brother has been so unfortunate as to be ambiguous, full credit should be given to the brethren for candor in the construction which they have so generally placed upon his letter.

We have no confidence whatever in any pretended new revelation whether by dreams, visions or “impressions,” if they go beyond or are short of that which is already testified of in the scriptures of the Old and New Testaments. If this is what Elder McCoy means (and we think it is) by denying “abstract Holy Ghost teaching” in the present day, there should be no dispute among Primitive Baptists upon that point. The Bible teaches that God will write his law in the hearts of his people, and put it in their mind, that he “will give them a new heart, and put a right spirit within them,” and that “If any man have not the Spirit of Christ, he is none of his.” If the Holy Ghost or Spirit of God does not teach the people in this day in conformity with that which is testified of in the scriptures, then Primitive Baptists may give up the cherished doctrine of christian experience, or any special gift of the Spirit, or Call to the Ministry.—M.

EXPERIENCE.

Dear Bro. Mitchell:—In the year 1872 I was in great distress about my condition before God. I cannot tell what first brought it about, but for three months I was in much distress. I did not want any one to know how miserable I did feel.

My parents were strict Methodists, and I had been raised morally, and taught to repeat prayers regularly, never once thinking that I was born in sin. But, after becoming so troubled about myself as a sinner, I once thought I would tell my husband about it, but he spoke about it so lightly that my distress was still greater than before. At times I read the Bible, but could understand nothing as comforting to me. We were then living in Lowndes county, Ga., and I went to hear Elders Tucker and Parish preach. Elder Tucker spoke of the dry bones as mentioned in Ezekiel, but I still could understand nothing, and when Elder Parish followed him and spoke of the "fear of the Lord being the beginning of wisdom," I still was blind, while the good old Christian members seemed to be feasting. I thought if they but knew how mean I felt they would not want me to even be there among them. The good old brother said we did not fear those we loved with a slavish fear.

I soon left the house, trying to pray at every breath, for I did not think I loved God nor feared him as I should. One after another of my children were taken sick, and I felt to go off to myself and pray God's mercy on me, a sinner. I had gone but a short distance from the house when a sweet calm came over me, and I went back, feeling perfectly resigned. My child soon got well, and I did feel that the Lord is good, and O, that I could show forth his praise.

In the month of July, the Missionary Baptists had a protracted meeting, and my husband joined them. The preacher asked me if I had a hope; I told him, No. He said if I waited to be struck down, like Paul, I never would have any. After he left, I felt badly about the answer I had made. I thought I might have said something about the goodness of

God. I felt so wretched and vile that I did not know what to do, but soon another one asked the same question. I told him I did not know whether I had been born again or not, but I knew the Lord had blessed me greatly, though I still felt that I was a great sinner. He said he was confident I had been changed, and advised that I join the church. In 1874, we moved to Milner, and I often went to meetings and tried to learn, but could not join them. I became cold and barren in mind, and often thought I was the vilest sinner on earth, and what to do, I did not know. My husband seemed to enjoy his religious profession, and I thought he was a Christian. My lifeless condition caused me to weep and thank God's mercy upon me, to show me my duty, and cause me to be willing to keep his commandments. While in this agony of mind and longing desire, one night in August, I fell asleep and had such a wonderful manifestation in my sleep of being with the happy throng, praising God before his throne, which greatly comforted me. When I awoke it vanished, and I was left to wonder what it all could mean. It is true it was only a dream, but I never could erase it from my mind, and ever any more could I have any desire to be with the denominations I was then living among. My husband would tell me I ought to join the church. I could not tell why he thought so, for I never could tell him anything of my feelings. I told him I never expected to join the church.

My husband was in the mercantile business; and one day as I went up to town, he told me there were some Primitive Baptist preachers on their way to an Association, who would have to be cared for, and as I was the only "hard-shell," he called them, in town, I would have to take care of them. I told him, all right, I would do the best I could. Elder Beebe and J. L. Purington were along, and it does my soul good till now, to think of their singing and prayer that night. I desired greatly to hear Elder Purington preach, and so, in the evening, when we went to the Association at Harmon Church, he read his text, "If then ye be risen with Christ, seek those things which are above."—Col. iii. I do believe

at the Lord opened my heart to understand the preaching, and I thought I never before in all my life had heard such wonderful good preaching, and told my husband that I could fast on it for five years. The 4th of July next year, my husband died, leaving me with eight small children. I felt that I was ruined, and what to do, I did not know. I tried to pray God's mercy upon me, but somehow I could not help murmuring. It seemed that it would have been so much better for me to have been taken. The Lord only knows my agony at that time; I cannot describe it. I moved here in January, 1876, and one day it came to my mind as if one had spoken, "You have plenty, why complain." In a moment, I could see that the goodness of God had followed me all the days of my life, and just then and there I was made willing to pay my vows and offer myself to the church.

I first thought as I had been sprinkled in infancy, I would join the Methodists—I would have nothing to do but give them my hand. But I was naturally timid, and thinking of these things, I got sick over my trouble. I read the scriptures and the mode of baptism was presented. I read where Christ asked whether the "Baptism of John was from heaven or of men." I could say it was from heaven, and never had another thought of joining the Methodists.

I had a neighbor that I thought was a Christian woman, and, though she was not a church member, she encouraged me to go to the church, and told me that her mother was a member of the Primitive Baptists at Harmony.

The first Saturday of May I felt so much better that I determined to go there to meeting, but it seemed that every hindrance got in my way, but still I went somehow. But on that day there was no preacher present. I thought I would see how they done, but began to think I had got all this up myself, or I would not have been so much disappointed.

But the meeting opened, and the old brother deacon read some in the scriptures, and then talked so much to my comfort that I felt like I could not go away from there without requesting that I might live with them. I talked to the

church, and they received me, but my baptism had to be delayed till they could write for the pastor. I began to fear that it was not right for me to be there, and felt greatly cast down, and desired, if it was not my duty, that something might occur to prevent my baptism. But the elder came, and after he had read a portion of scripture, my misgivings and excuses were all gone, knowing that "He that putteth his hand to the plow and looketh back is not fit for the kingdom." When I was baptized and coming up out of the water, I felt calm and happy, so that I could not help speaking aloud. But afterwards, I began to think about what I had done, and became so distressed in spirit that I was really sick about it. A good old brother came to see me, and I told him I feared I had deceived the church, and wanted my name erased. But he said they did not get rid of members in that way. Soon again, I was much tried in mind about communion and feet washing, and thought, without brighter manifestations, I never could participate in these sacred things. I went to a meeting near by, thinking perhaps there might be one word for my comfort, but not so. The scripture, "Awake thou that sleepest, and arise from the dead," was read, but still I felt awfully bad, and from some cause, a feeling came over me that, when the dead should be resurrected, I would be forgotten in the grave. Retiring to a room, I tried to pray, but could not, and after walking out and sitting down, I felt so dejected and gloomy that I could not for a time raise my head. But even while in this sad state of gloomy distress the Lord, as I trust, manifested glorious things to my view. There appeared, as it were, the whole family of God in that glorious brightness of the pure resurrected state, more glorious than I had ever before seen, and it seemed to me that the whole house where we were was lightened with the glowing brightness of that heavenly light. My heart was full of praise to God for his goodness. I started to get pen and ink to write at once to my mother, and tell her I had seen the "heavenly Jerusalem," and that God is faithful, but as I could not find anything to write with, I never did say anything

about it, nor write anything until now, and I am not satisfied with the imperfect manner I have now written, but have done the best I could.

Dear Bro. Mitchell, my mind has been directed to send this to you; do with it as you think best, and all will be right with me. Forgive me, if I have troubled you unnecessarily; my education is limited; I married when fourteen years old, and had poor opportunities of learning since. I hope you feel charitably toward my weakness.

Your sister in Christ,

MARY I. MARTIN.

Milner, Ga., May 1, 1885.

No apology needed, my sister—write again.—M.

Much Esteemed Brethren in Christ:—Having to remit for the brethren for your precious MESSENGER, by your permission, I will give your many readers my views on Gal. iv. 4, —“But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law”—a particular law referred to. I understand Paul to refer to the law that was added because of transgression, and not the law of sin and death. I understand all Adam’s posterity was under the law of sin and death, but I do not understand they are all redeemed from that law. I do not think Paul to the Galatians goes any further back than Abraham; and, whilst God’s promise to Abraham reaches all nations (Gal. iii. 8), there was but one nation under this Sinai law, and Christ had now redeemed that nation from the curse of the law that was added, &c., which was temporal, and typical of the redemption of all God’s elect (Jude i.) in every nation from the law of sin and death.—(Rom. viii. 2.) 5. “To redeem them that were under the law, that we might receive the adoption of sons;” and, because ye are sons—that is, were sons in God’s eternal purpose, (and all God purposeth shall be accomplished—hence, they were just as secure before time as they will be in eternity; consequently, God speaks those things which be not as though they were), but now made manifest to you. Dear brethren (2 Tim. ix. 10), then let us beware,

lest we be led away with error (2 Deut. iii. 17), as the brethren at Galatia were, and fell from grace, or the great favor of being redeemed from the curse of the Sinai law (Gal. iii. 10). That no man is justified by law, it is evident; for, the just shall live by faith (Heb. xi). But it appears these brethren at Galatia were seeking to live by works, though they were adopted heirs; for circumcision is nothing but the keeping of the law. So it was not to make them heirs; but because they were sons (in a national view), it was their duty to walk in the precepts of their Father—hence, was our school-master to bring us to Christ; not by its deeds, but the fulfilling of prophecy therein. But, after that faith is come (Eph. i. 19), which is the fruit of the Spirit of Christ (Gal. v. 22), then we receive the adoption of sons in the spirit of the mind, but our bodies are not adopted till they die and are quickened and conformed to the image of God's Son (Rom. viii. 29). Being now freed from the law of sin and death, dead to the law by the body of Christ (Heb. x. 10), so as Christ redeemed Israel from the curse of the Sinai law, that the blessing of Abraham might come on the Gentiles, Christ having abolished in his flesh the enmity, &c., (Eph. ii. 15) between them, even so Christ hath redeemed all the Father gave him (Isaiah liii.) from the law of sin and death, and he manifests it unto the heirs of promise according to his own time and purpose; and they cannot fall from that grace, for it is reserved in heaven for them; but, being dead to the law wherein we were held, we should be married to Christ; and hear him in all things, sit at his feet and hear his word, that we may be clean through the word (John xv. 3), as Paul was, and able to know the false teachers by their fruits (Mat. vii. 16). For men do not gather grapes of thorns, nor figs of thistles, for these are the product of the curse; though false teachers are trying to get corrupt trees to produce good fruit in order to make the tree good, this proves to those clean through the word, that they are corrupt, perverted, or bewitched, as the brethren at Galatia.

Yours in hope, JACOB CLOUD.

Webb City, Mo., April 15, 1885.

TAYLOR'S CREEK, LIBERTY CO., GA., Feb. 14, 1885.

Editors Respass and Mitchell—Dear and much Esteemed Brethren:—I have for some time had a desire to write to you, and all the dear brethren and sisters who read the MESSENGER, but knowing my unworthiness and inability to write to the edification of the dear children of God, has caused delay until to-day. Dear and much loved brethren and sisters, who are united, as I hope, in love to our dear Redeemer, I have been much encouraged of late, by reading your kind and loving letters in the MESSENGER; and, if one so unworthy as I feel myself to be, can address you as brethren and sisters, I will say that I know that I love you—nothwithstanding, many of you I have never seen with these mortal eyes, and perhaps, with many of you, I may never meet here in this time world—yet I love you, and to-day, I am constrained to thank our kind Father in heaven, for enabling you to write, and I try to pray for you, and my humble prayer now is, that the good Lord will continue to bless you, that you may still write to the comfort of “God’s humble poor.” And, dear loved ones, I think we should all be thankful—not to the editors and contributors only—but we also be thankful to the good Lord for the ability given them (the editors and contributors), and for the blessing we have in the MESSENGER—a medium by which meek and lowly Christians can learn of each other, though they be far apart—some North, some far South, some East, and some West—yet, when the welcome MESSENGER arrives, we are (as it were) conversing together about the great trials, and conflicts, and temptations, we have to contend with; and we can tell to one another the love and mercies of our Father towards us, and are thus enabled to be in the “unity of the Spirit and bonds of peace,” and to love, as children of a kind, heavenly Father, although we may never see each other in this unfriendly world.

I do really believe that the MESSENGER is a blessing to the church. This morning I was reading dear Bro. Bartley’s letter, in the January number of the MESSENGER, and, my precious brother, I feel in my poor heart, that I can witness with you in all your “soul trials and troubles.” I feel like I know from my own sad experience, somewhat of your feelings, and, my dear brother, it was so encouraging, that in the conclusion of your letter, you expressed yourself as knowing whom you believed. Yes, this is the consolation, we are in his hands; he has all the power, and we should ascribe to him all the glory. What if we are at times, down in the deep, dark waters of tribulation—our “God is love.” What if we are borne down under the terrible weight of a body of sin and death, and if we have to grope in the valley of the shadow of death—“God is love.” None of these things can separate us from his love, but instead, we are assured that, in regard to all the trials and conflicts that we have here, that we will be, not only conquerors, but more than conquerors, through him who loved us and died for us. “Behold, the Lord’s hand is not shortened, that it cannot save, neither his ear heavy that it cannot hear.”—Isaiah lix. 1. God is the same in all his divine attributes

to-day, that he was in the prophet's day, but O, sad thought, my dear brethren and sisters, that we, like Israel of old, so often go astray, allow the flesh to predominate, or get into snares, or pits, not being humble, watchful, and prayerful, as our blessed Saviour has told us we should be, and then, I think, for our negligence and disobedience, we are tried, and chastened, and then being truly humble and penitent children of a kind Father, who hath chastened us for our good, we experience the truth of the scripture saying, "And a man shall be as a hiding place from the wind and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land."—Isaiah xxxii. 2. Is not our elder brother the man spoken of here? I think so; it is the man Christ Jesus, the Saviour of his people. He is the Christian's "all and in all." No matter how the world frowns, or how the trials, troubles, afflictions, persecutions, temptations, all come; yet the promise is sure—"My grace is sufficient for thee." Dear precious brethren and sisters, are you not truly glad that it is all of grace, free grace alone?

We have hope beyond the grave, and inasmuch as it is all of grace, we are enabled to overcome the world, and now "He hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts xvii. 36. We know that when the appointed day comes, his people will be able to stand—they have no righteousness of their own to plead; no, no, brethren and sisters, we feel that our righteousness is as "filthy rags;" sin is mixed with all we do, our very thoughts, oftentimes, being sin, and hence the righteousness of the sinless Jesus, as a lamb slain from before the foundation of the world imputed unto us, and here "we have assurance, in that he hath raised him from the dead." It was through death that he was to deliver his people (see Heb. ii. 15), and we know that he did arise the third day, and at the time of his ascension, his sorrowing disciples heard a communication from heaven; that "he should come again the second time, without sin unto salvation." And when the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.—Mat. xxv. 31. Our infirmities, trials, troubles, temptations, and sins, which we have to contend with here, will then beset us no more, for "they (his people) shall be gathered before him from all nations, and placed upon his right hand; then the King will say unto them, Come ye blessed of my Father, inherit the kingdom prepared for you, from before the foundation of the world."—Mat. xxv. 32, 33, 34. Then this world is not our home, it is a "waste, howling wilderness," a "desert land," in which there are so many dangers, how important then, that we hear the King, and be on our guard, watchful unto prayer.

Yes, heaven is the Christian's home. I feel like my dear companion, who was taken away last July, is not lost, but gone home; and my little children who died a few years ago, are gone home. "In my Father's house are many mansions; if it were not so, I would have told you; I go

to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John xiv. 2, 3.

Is not this encouraging, to think that the kingdom was prepared so long ago, and that the mansions were there, and now what loving kindness, the propitious Saviour, bearing all of our sins, even until he said, "It is finished." Now let us be submissive and bear the cross, and the trials too, and resist temptations too; we can in the strength of grace. Sometimes I feel like it is a great cross to leave my little, motherless children, and go to try to preach to dear brethren and sisters at a distance, but when our elder brother is in the midst, I feel like it is not a heavy cross at all. Jesus makes the yoke easy and the burden light. (See Mat. xi. 30.) In conclusion, I will say, "Contend earnestly for the faith once delivered to the saints," and we have no little to contend with, (Read Eph. vi. 12), but thanks be to God, an armour is prepared. Wherefore take unto you the whole armour of God,—Verse 13—And face the foe (no armour for the back), and Jesus being our captain, we will, with the "shield of faith" and the sword of the Spirit conquer, though we die; yes, "God will give us the victory through our Lord Jesus Christ."

Dear, precious brethren and sisters, one and all, I ask you to try to pray for me, and may God bless and keep you is, I hope, my humble prayer.

M. M. MATTOX.

"For we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Rom. viii. 28.

All things that God has done and is doing, is right; to the natural mind many things he does seems hard, and the world finds much objection to the doctrine of grace; but through, or by faith only, we acknowledge the great truth of the scripture heading this article: that the great governor of all worlds is working all things for their good—that is, to those that love God. This moves me to a close examination this night to find out if I can, if I was ever favored with this love. O, do I love God; am I the called according to his purpose? This is, no doubt, the solemn inquiry of every heaven-born soul.

'Tis a point I long to know;
Oft it causes anxious thought;
Do I love the Lord or no—
Am I his or am I not?

The head and representative of the church that loved his people with an everlasting love, has done all things well for the called. There is nothing more certain than God's purpose was from all eternity, that his people should receive every blessing that they enjoy in this world, ever had, or will enjoy. Every trial, my brother and sister, that you meet with in this life, is for your good, however hard it may seem: if you love God, the evidence is, he first loved you; he foreknew you, and that before

the world was. Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessing in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us to the adoption of children by Jesus Christ unto himself according to the good pleasure of his will.—Eph. iii. From this we learn that not only he foreknew his people, but chose them in Christ before the foundation of the world; not for any foreseen good either, or holiness, but that they should be holy; not that they would make choice of Christ when they had actual existence in this life, for he says to his disciples, “That you have not chosen me, but I have chosen you.”—John xv. 16. Then, with this solid foundation, we feel safe to say it is all of grace. The apostle continues Rom. viii. 29—“For whom he did foreknow he also did predestinate to be conformed to the image of his Son.” God foreknew and foreordained that his people should bear the image of Jesus, that humble Jesus, that lamb-like Jesus, who endured the contradiction of sinners. Go to the Bible, anxious soul, and trace his foot-steps; see what he suffered for you; learn that all things are working together for your good; he suffered for the unjust; that spiritual blessing, repentance, was in Jesus for you, or you would have never repented; you repented then, not through a choice of your own, but because you could not help it; you know that is so; for no one would have trouble if they could help it. This is the evidence we have, that we are the called of God, is that we have repented for sin, and called upon his name with a contrite heart. Do you have hope that he has heard your cries and feel that the burden of guilt is gone? if so, think upon this great Bible truth that God has brought you along according to his own purpose and grace. Moreover, whom he did predestinate he also called; don’t you see it is according to his purpose that you ever sorrowed over sin? Blessed are they that mourn, for they shall be comforted. Not only called by his Spirit, but justified; the evidences are given us in this life that when we leave this world that we will not be condemned in eternity, but freely justified by his grace. Your guilt is removed; he died for your offences and rose for your justification; he is the first born among many brethren. Just as sure as Christ arose from the grave, just that sure his people will rise in that great day when the trumpet shall sound; for they also shall be glorified. Well might the Master say to those he called, “Follow me!” O, that I could follow Jesus, for my only hope is in him, and we learn that he is at the right hand of the Father, where he intercedes for his people. Our hope, then, is in heaven, and to that time of glorification that we only have a fore-taste of here in this life. When these vile bodies shall be changed in the resurrection and made like unto the glorious body of the Son of God, then we will fully enjoy that glory, and in that glorified state they shall ever be with the Lord to praise him through the bounds of eternity.

S. M. ANDERSON.

Garfield, Ga.

EDITORIAL.

J. R. RESPESS and Wm. M. MITCHELL,.....Editors.

GUIDING HIS HANDS WITTINGLY.

And Israel stretched out his right hand and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly, for Manasseh was the first born. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him, and he held up his father's hand to remove it from Ephraim's head to Manasseh's, and said, Not so my father; for this is the first born; put thy right hand upon his head; and his father refused and said, I know it my son, I know it; he also shall become a people and be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.—Gen. xlviii.

It will be noticed that Jacob, or Israel, in putting his right hand upon Ephraim's head, and his left upon Manasseh's, crosses his hands, which seems to signify that it was a cross or contrary to his natural inclinations; or in other words, it was of the Spirit. In fact, it is said he guided his hands wittingly, or wisely, that is, by the teaching and direction of the Spirit. But it displeased Joseph, for Manasseh was the first born, and was, on that account, entitled to the pre-eminence in the family. But though he was qualified by natural gifts for the high position, he was not qualified in spirit. As if a church should call a member to the ministry, because of mental and moral training only, without regard to his spiritual qualifications; it would be a fleshly work and unacceptable to God. It would be an injury to both the church and the member; for it would be calling him to a work he had no capacity to do, and imposing obligations upon him he could not fulfill; and causing the church to confide in him as a leader with no fitness to lead them, and hence all would be involved in more or less confusion. This sort of a call Israel made in Saul as her king; he was called on account of his natural qualifications, without regard to his spiritual fitness; he could do some things, but the things most essential to be done he was insufficient for. God had not qualified him for the work, and if unqualified of God the call of Israel could not do it; and hence he was a scourge instead of a blessing to Israel. And

this will more or less be true of all called by the church to a work for which God has not qualified them; and hence the great importance of guiding her hands wittingly in this solemn business. If it be to receive and baptize a member into the fellowship of the church, whom God has not given the spiritual qualification for the work, it will not be a blessing to either the church or the member, but an injury. The social position, and the moral and mental culture of the person might be of the highest order; and his or her relation to the church as a friend or benefactor of such a character as to make it a cross of the sorest kind to guide the hands wittingly, and refuse the "Not so" of the flesh, yet it should be done for the good of all concerned, as well as for the glory of God. Jacob would have gone great lengths to gratify Joseph, but his fidelity to God was stronger than his love for Joseph; and it was after all true love for Joseph and Manasseh that Ephraim should have the call, because it was God's call, and would be a blessing to all, whilst the other call would have been a scourge to all. There is a thing which we may be pardoned for mentioning in this connection; it is a fear we have had at times, during our whole ministerial life, and that is, that we have been given as a scourge to Israel. God help us! for it has often filled us with horror. And why should any one wish to be a member of the church whom God has not qualified for the place? or why should any member seek a position to which God has not called him? If he does, it is not of the Spirit, for the Spirit's call is contrary to the flesh; the hands wittingly guided are crossed. And why should ministers, those whom God has called and qualified for a certain work, seek to do a work God has not called them to, but has called some other minister to? We don't say that any do; but we have feared that some of us may have assumed responsibilities beyond our calling; at least we will speak for ourselves in this matter. We have feared that our motives in the GOSPEL MESSENGER were not cross handed true, it is a private business, and unconnected with the church as much as our farm; but still it is a religious paper; but

though religious, we would by no means have it believed that it is a church paper, or published by authority of the church. We make this remark to check a growing opinion, that our papers are commanded of God, and are of God, as the ordinances of the church, preaching, baptism and communion are of God. This is a mistake. They are mediums of correspondence and interchange of views amongst brethren; and if used to sow discord, the publisher should be called to an account by his church, as a disturber of the public peace of Zion.

We asked, just above, why should one minister seek to do a work that he was not called to, though another one may be called to it. All ministers have by no means the same gifts. Paul preached more than all the apostles, "yet not I but the grace of God that is with me;" that is he was qualified or made able to do it, and hence it was required of him; and he did no more than his duty; and the others, who preached all they were able to, or was required of them, did their duty, and were as acceptable to God as Paul. He preached more, and he suffered more. The pre-eminence is of suffering, trials, cares and responsibilities; such as the flesh will shrink and turn back from, if not irresistibly impelled by the Spirit. So that those who go in the Spirit, go more or less as Esther went in before the king, "If I perish, I perish!" This spirit is very different from that impelling college-bred youngsters who "rush presumptuously where angels fear to tread;" and assume the calling of a minister in a boastful spirit, as if they were conferring a favor on high heaven by their condescension, and doing a work for which they should be applauded by the world. We have been called to these reflections, whether of the flesh or spirit, we can't say, by the great exodus, if we might use the word, of traveling ministers in these latter years. Far be it from us to judge or condemn, for we know not the spirit impelling them; but we would suggest that it is a solemn thing, and a great responsibility, such as would suggest the question to the church, "Have our hands been guided wittingly in these things?" That God calls some of his ministers, at times, to travel forth amongst

the churches out of their own bounds, we have no doubt; but are any of us called to devote ourselves to that special work exclusively; to travel amongst churches with regular pastors. As we said, we condemn none, but would only call attention to it as perhaps a sign of these times. Does God design by these things to bless us or scourge us; and if to scourge, it would be well to find out the reason of the scourge. If Jacob to please Joseph, had lain his right hand upon Manasseh's head, it would have injured both Ephraim and Manasseh; it would have been requiring too little of Ephraim, and too much of Manasseh; and thus Ephraim would have been dwarfed and Manasseh puffed up. To see a man vain and proud of being a preacher, is a worse symptom than to see him ashamed of it. If one goes in a spirit of fleshly gratification, God will take for him no venison with which to make savory meat for the hungry soul; the truth may be even preached with ability and eloquence, but still the mess be an unsavory one. It must not be a fleshly pleasure, but a spiritual necessity, and thus the minister comes in the same spirit of necessity of Rebecca to Jacob's well, and both are refreshed as our blessed Lord came, faint and weary with his journey to the same well, and refreshed the woman of Samaria. To go otherwise, is to be a burden to the church, and not a comfort; and to dwarf or injure those whom God requires to do this thing. Not that we say that God has called any one to the exclusive work of traveling and preaching from church to church, and nothing else. We don't know; it may be that God has called men to that work for a few years at a time. We dare not judge.

But should not churches guide their hands wittingly in calling ministers to serve them; because it is certainly of the highest importance that the right man should be called. It should not be done in a fleshly spirit; the fleshly "not so," should not be unheeded; and in laying her hand upon the head of the right man, she is calling him to the work to which God, in her, calls him, and she will feel her responsibility also. She will not call him to some

thing he will be unable to do. She will help, and help by her prayers also. How sincerely we should act in these solemn things! And even in inviting a minister to come to see us on a visit; and not be as one brother was who urged a minister to visit his church, and forgot all about it when he came. Never do it out of formality to please the flesh, or because one may hint it to you to invite him; guide your hand wittingly in it, and let it be of the Lord; and when he comes you will meet him, and both will be blessed. An idle word may be spoken, or idle invitation given, that will burden a true servant of God, and cause him to make a great sacrifice to go, and merely to find out that idle words may be spoken. Because, if we invite a man to visit us, we assume, of course, his charges; if he comes of himself, there is no responsibility; no hand has been laid in that sense upon him. We should be sincere in all we do and say, and faithful to God. We should be sincere in what we write, and not write for vain glory and strife. But, lest our advice should seem impertinent, we desist.—R.

PRIMITIVE BAPTIST ASSOCIATION.

Under the above heading a Methodist gentleman, and a lawyer (now no more), of affable manners, good conversational powers, and somewhat distinguished as a writer, has an article in the *Opelika Era* of Sept. 22nd, 1871, from which we give a brief extract.

After a few preliminary remarks, in which the position is assumed that the various religious creeds are "signalized in a great degree by brain organization," he says:

"The Primitives have just closed an Association at Mount Olive. There were many distinguished preachers present. And we doubt whether there were ever assembled in Alabama so many 'old landmark' men—men who stand at the same point of commencement, neither going forward nor backward. Everything else in the world that has life in it, has

grown into different shape from its original, except the Primitive Baptists. John Wesley would not recognize a modern Methodist,—*—but there is no displanting nor transplanting of Primitive Baptists. They are to-day, yesterday, and forever the same, and take no new forms or ceremonies. These commendable and most consistent Christians repudiate all 'New Departures,' and stick close to the old platforms of their fathers—even the 'Revolutionary fathers.'

"To stand in the whirl of business speculation, and the aggressive ever-changing movements of the times, driven like chaff by the wind, seeing everything taking new shapes in style, form, and substance, except this ancient and honorable sect of Christians, fills the mind with enquiry and almost astonishment. As a body, these people on the principle of faith and practice, are the most conservative, reliable and consistent citizens in the country. They are not blown about 'hither and thither' by every 'wind of doctrine,' and in the midst of popular excitement, when the multitude is furious and passionate, they move on as steadily as the needle to the North pole.

"One can count on a genuine Primitive. His word is his bond, and he always means what he says. There is neither trickery nor cunning in him. His heart is in his face, and one may implicitly give confidence to his speech.

"As a church, Primitive Baptists are unostentatious, and are not at all in sympathy with the times and spirit of the age. They dress simply and economically. There were more 'home-made jeans' suits at Mount Olive last Sabbath than we have seen since the war—a just rebuke to our people's extravagance. The people who make clothes at home have money in the pocket, meal in the tub, and a good credit among their neighbors.

"If every man and woman in Alabama were a Primitive Baptist, there would be fewer railroads, colleges, Sabbath-schools, tract societies, and bankrupts—and more money—more bread and meat. There would be fewer free-loveites and free-public-school men. We earnestly wish that there

were many such men in Alabama as W. M. Mitchell, W. Collins, and J. Taylor. The world is moving too fast, and the country needs just such men as ballast to hold the ship steady.

“Beulah Association has thirty-four churches within its bounds. Elder W. M. Mitchell is its Moderator, and has been for many years.”

If Primitive Baptists are indeed as Gentile sinners, “fellow-citizens with the saints, and built upon the same foundation” on which the apostles and prophets of God are built, having Jesus Christ for the chief corner stone, we can see no necessity for their taking on new doctrines, forms, or ceremonies, nor is it so exceedingly strange if they should remain in doctrine and practice the same yesterday, to-day, and forever. None can improve upon God’s work, and “this is the work of God that ye believe on him whom he hath sent.”—M.

BRETHREN will please make obituaries as short as possible, as space will not admit of lengthy ones, except in unusual cases of ministers, or others of great interest. Avoid unnecessary praise and too much poetry. We are glad to get them, and publish them from all quarters, but they must be brief.—ED.

SOMETIMES an entire short letter is put under the head of “Extracts,” but the rule is merely extracts from letters. This we refer to lest we should be misunderstood. As we said before, all mistakes are corrected upon notice given. With our late new mailing arrangement, some mistakes are unavoidable at first, but will soon get all right. Please aid us in circulating the MESSENGER.

EXTRACTS FROM LETTERS.

HANNIBAL, Mo., April 22, 1885.—*Dear Brother Respass*:—In the MESSENGER of May, I notice your short response to Brother Stowers on Eph. i. 12, and by your permission, I will suggest a difficulty in the way of your construction of the passage. First, the scriptures being “given by inspiration of God,” I conclude are in the best possible form as they are written. The passage in question, in its grammatical construction, will not, I think, admit of your view of it. The scriptures are all written in strict grammatical language, which means, simply the true meaning of words formed into sentences, their bearing and connection one with another, to convey the ideas intended. In the passage referred to, the personal pronoun *his*, which is in the singular number, refers to God, its antecedent, and is mentioned in the 11th verse as he “who worketh all things after the counsel of his own will.” Now the apostle says “that we,” the saints at Jerusalem, or elsewhere, “should be to the praise of *his* (God’s) glory who first trusted in Christ.” The pronoun *who* refers to the same as the *his* in the sentence, and stands exactly in the same relation with “trusted” as it does with “worketh” in the 11th verse; in both sentences it refers to God, and would read, “God worketh all things,” &c., in the first, and “God first trusted in Christ,” in the latter. Your conclusion, that because there was unity in the Godhead, it cannot mean God trusted, or “first trusted in Christ,” I think is untenable, because Christ was also the Son of God, and was “sent into the world” and entrusted with judgment, and he himself says, “For the Father judgeth no man, but hath committed all judgment unto the Son.” This looks like trusting in him to do righteous judgment. With the construction you put upon the passage, I submit that it should read, “that we should be to the praise of *their* glory, if the saints at Jerusalem, and the apostles were intended as the “first who trusted in Christ.” But, my dear brother, the saints, ages and generations before these were born, looked forward to his coming, and trusted in his precious blood, and the sacrifice made upon Calvary, which was typified by the sacrifices upon Jewish altars, and the blood of the victims. The prophets “testified beforehand of his sufferings, and of the glory that should follow.” Job certainly trusted in him, for he said, “I know that my redeemer liveth, and that he shall stand in the latter days upon the earth.” Jesus says of Abraham: “He rejoiced to see my day—he saw it and was glad.” Think we the Old Testament saints did not rejoice and trust in the blessed name of the coming Lord and redeemer, when they heard the soul-inspiring words of the prophet, Isaiah, recorded in the xl. chapter: “O, Zion, that bringest good tidings, get thee up into the high mountain; O, Jerusalem, that bringest good tidings, lift up thy voice with strength, lift it up, be not afraid; say unto the cities of Judah, Behold your God; Behold the Lord God will come with strong hand, and his arm shall rule for him; behold his reward is with him and his work before him; he shall feed his

flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and gently lead those with young."

Again, in the xlii. chapter: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth. I have put my Spirit upon him; he shall bring forth judgment to the Gentiles. Thus saith God the Lord, he that created the heavens and stretched them out; he that spread forth the earth and that which cometh out of it; he that giveth breath to the people upon it, and spirit to them that walk therein. I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light to the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the Lord, that is my name; and my glory will I not give to another, neither my praise to graven images." The apostle to the Hebrews, in the xi. chapter, speaking of these ancient saints, says, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Thus it is seen the saints at Jerusalem were not the "*first* who trusted in Christ," even if it were not God who first trusted in him; but I conclude it was he, and that all saints, in all ages, "also trusted, when they heard the word of truth, the gospel of their salvation."

These thoughts, which I hope have been written in the Spirit and love of the truth, though very imperfect, I submit for your consideration, and if published, to the consideration of the readers of the GOSPEL MESSENGER, and desire to be corrected wherein I may be in error. It is the pure, unadulterated truth we desire to know, and shall esteem him our brother who will show us the "word of the Lord more perfectly." May the Lord lead us all into his truth, and bless his word to our comfort and the praise and glory of his great name, for Jesus' sake. Yours, I trust, in the love and fellowship of the truth, W. F. KERCHEVAL.

[We thank our brother for his letter, but we are still of opinion that our interpretation is the correct one, but have neither time nor space now to discuss it. Besides, it is not a vital matter.—ED.]

My Dear Brother :—I get so low down at times that I feel that I am no account, and that everybody has found it out. But it is great encouragement to know that the children of God can cry unto the Lord even "out of the belly of hell." The precious promises of God are the only source of my consolations in this life. Christ Jesus "came not to send peace, but a sword."—Mat. x. 34. He came not to reconcile the lusts of the flesh with the Spirit. A soldier's life is one of great hardship and sufferings. The longer I live the more tired I get of the world—that is, I become the more sensible of its vanities. I often try to pray that I may pass the time allotted me here in godly fear, without murmuring and without being over careful for matters of this world. True, I would gladly see

our brethren more united in love, and more of a coming together in unity of Spirit, but trustingly, I try to suffer on, and "wait in hope." The ways of God to us are often in the deep, and he teaches some of the most important things of our life in our darkest seasons. Oh! glorious thought! his care is over Israel, and the power of the destructive waters are stayed by his gracious hand, though his children be in the very depths of the sea.—*May, 1885.* T.

Dear Bro. Mitchell:—I have often thought I would not write for any of our papers, but it seems I cannot well help it. I am behind* from last November to the present with my subscription to the MESSENGER, but hope you will bear with me, if you can, and I will come up all right in a month or two. I have seen a Minute of an Association here in Texas, the Constitution of which, is taken from yours in Alabama. I am well pleased with it, and wish it could be published in the MESSENGER. Our church is in peace, and we hope we love the people of God, but do not approve of associational discipline over churches, nor of Dr. Carlton's book, either.—*May, 1885.* H.

*Glad our brother remembers his delinquency; some have forgotten.—M

MILLTOWN, GA., February, 1885.—*Dear Elder Mitchell:*—My father and mother are consistent members of the Primitive Baptist. They take the MESSENGER, which I like very much to read—specially those Biographical sketches and letters to children. Elder J. Rowe preached at our house last March for the comfort of my aged grand-mother, who now sleeps in death. I am a young and miserable girl, loving to hear preaching, but my understanding is blind, but hope I may see. I regret I am far behind many in reading the Bible. Have never written for publication before. A little stranger. MALINDA C. CROSBY.

MONTICELLO, ARK., January, 1885.—*Beloved Editors and Brethren:*—I received not long since a copy of the GOSPEL MESSENGER, and being pleased with its style and contents, and having to order a copy for my brother, I propose to extend my letter a little.

I had a personal acquaintance many years ago, with Bro. Mitchell, and was present when he was baptized, near forty-three years ago.

For many years I have labored here in the bounds of the South Arkansas, Washitaw and New Hope Associations. But my lameness and decrepitude, which Bro. Mitchell remembers, increases with my age, so that the burden of traveling is much greater than formerly. But this is not the worst. Brotherly love and concord that seemed once to prevail is not so much so now. I fear we have retrograded so far, both in doctrine and practice, that the chastening of God must necessarily come upon us before we can stop to examine the ground we occupy.

We are living in an improved and advancing age, full of inventions in arts and sciences, and they say, "Why not in morals and religion?" The

current is sweeping along, and infidelity gaining ground every day. But amidst it all, I remember that the arm of the Lord is strong, and he is not slack concerning his promise, as some men count slackness. It is cause of grief, however, if our own people should give occasion for these wanderings. Absolute Predestination of all things is the favorite theme of many, and some are construing it into absolute fatality. These are sad things. Are they confined alone to my own observation, or do they prevail elsewhere? Please pardon the unpleasant reference.

C. B. LANDERS.

We are glad to hear from Elder Landers, but regret his letter being written with pencil; it is so dim that we cannot decipher some parts of it. Will our correspondents please write with ink, as penciling is so liable to be rubbed out, or defaced, before it reaches us.—M.

GATESVILLE, TEXAS, April, 1885.—*Dear Bro. Mitchell*:—There has come a feeling upon me to drop you a few lines, and if I could speak of the goodness and mercy of God to me, a poor sinner, I would have this for my theme. Indeed, my brother, I was found in the waste howling wilderness of sin—dead in sins—and he quickened me into life, then led me about and instructed me so that I have been made to shout from the top of the mountains. While I cannot speak of these things as I desire, yet there is a spirit that prompts me to love and serve God because he first loved me. God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, so that it is by grace, and grace alone, we are saved. This is a wonderful mercy bestowed upon a poor worm like I am. Truly, those who have tasted the riches of God's grace, have much to cause them to rejoice and be exceeding glad, but not in and of themselves. The kindness and love of God toward man hath appeared, but not by works of righteousness which man hath done, but according to God's mercy he saved us by the washing of regeneration and renewing of the Holy Ghost. Bless and adore the name of God, all ye saints, for he hath done all things well. I have been trying to serve the Lord the best I know how ever since 1881. I desire to fill my place, but have ever felt when I go into the pulpit that I am not in the right place for me. I trust I have a will to do that which is right, but how to perform that which is good I find not. The responsibility of the pastoral charge of four churches rests upon me, besides an aged mother, a wife and six children; though I wish not to murmur, but say the Lord's will be done. Dear brother, remember one who feels to need the Lord's help. Should you be inclined to publish this, please correct errors and mistakes.

J. B. DOWNING.

WEST POINT, GA.—*Dear Bro. Respass*:—I reckon the preacher sees and feels the declension of Zion more plainly and keenly than others. While it is thus with Zion, few caring to come to the solemn feasts—

Babylon is rearing her lofty palaces, paving her streets, and flaunting her gay colors in the breeze, as she marshals her forces, and makes her loud music be heard all over the earth. Surely Zion should look to God for protection, preservation and enlargement. It is vain for her to look elsewhere. If we did not have a hope that the Lord is on our side, and is looking on at these things, what would we do? Such things empty us from vessel to vessel, show us our weakness and vileness, and cause us to cry, Lord save us, or we perish! It is at such times that we are well shaken up and made to settle down on first principles—principles, perhaps, that we had for the time lost sight of, or lightly esteemed. When we do well, we do not seem to know it at the time, being lofty in our thoughts. But let us be let down low, and we are made to cry, Oh, that it was with me as in days past, when the candle of the Lord shone upon me! If it were not for a renewal of strength from Him who is our strength first and last, and all the time, we would pine away and die religiously. He who speaks the life-giving and sin-pardoning word in the beginning of days with us, must speak again and again, that we may live—and thus, man lives not by bread alone, but by every word that proceedeth out of the mouth of the Lord. The Lord who hath taken us up and kept us hitherto, will keep us to the end. How sweet the sentiment of these lines!

“ ‘Tis grace has brought me safe thus far,
And grace will lead me home.”

As ever,

T. J. BAZEMORE.

SARDIS CHURCH, TARRANT CO., TEXAS.—On the 18th day of August, 1877, this church was regularly constituted by the writer, with ten members, who had letters of recommendation, as follows: W. J. Collins, R. W. Collins, M. R. Collins, T. B. Collins, Martha H. Collins and Hannah J. Collins, from Sardis Church, Jackson Co., Ala.; M. E. Collins, from Point Rock Church, Jackson Co., Ala.; W. B. Johnson, Mountain Fork Church, Madison Co., Ala.; Mourin Arnold and Ann Pulliam, Bean's Creek Church, Franklin Co., Tenn. The Abstract of Principles and Rules of Decorum correspond to those of the churches from which they obtained letters of recommendation. The example of feet-washing is practiced at communion seasons. The day after constitution, Sister Sophia Johnson, wife of Bro. W. B. Johnson, was baptized, having been received, by experience, on the night of the 18th. Bro. J. M. Morgan, licentiate, of Walnut Creek Church, was chosen temporary Moderator, until 2nd Saturday in May, 1878, at which time, Elder J. M. Morgan, (having been ordained,) was called to the pastoral care of the church, under whose godly labors the church prospered. Also, at May meeting, in 1878, Bro. W. B. Johnson was ordained deacon.

In September, 1878, the church united with the churches composing the Trinity River Association. Elder J. M. Morgan having removed “West,” Elder T. G. Miller, formerly of Mt. Moriah Church, Lincoln Co., Tenn., but at that time, Mt. Moriah Church, Ellis Co., Texas, was chosen pastor

at the October meeting, 1879, under whose labors, also, the church continued to increase in godly prosperity. In April, 1880, Elder W. B. Mothershead, formerly of Mississippi, cast his lot within her border, and became her Elder, and in May, 1881, (owing to other calls and some inconvenience,) Elder T. G. Miller asked to be relieved, and his request being granted, Elder W. P. Mothershead was chosen and acknowledged permanent pastor. In November, of same year, Bro. W. J. Collins was ordained deacon. The church continued to prosper, the Lord adding to her border. As a matter of course, there was a little sifting and shaking up along the line of march, but under the scrutinizing watchfulness of God-given pastors, the church's health has been preserved to a good degree. In October, 1883, Bro. W. B. Johnson was ordained to the work of the ministry. In October, 1884, Bro. D. D. Holt was ordained deacon. Also, in the year 1884, Bro. A. P. Collins, a very promising gift, was "set at liberty;" "And last of all as one out of due time," the unworthy writer was admitted to membership, on Saturday before the 3rd Sunday in April, 1885.

The church numbers fifty, several have been dismissed by letter. But two have been excluded, and one of them restored. Surely the Lord has been with this church. And we rejoice to state that it is truly a Primitive Baptist Church, chosen of God and precious. O, Lord! reign gloriously within her to the destruction of sin and error. J. S. COLLINS.

NEAR SEWARD, NEB., May 13, 1885.—*Elder Respass, Dear Brother:*—I have just returned home from a ten days' tour among the scattered brethren and sisters in Richardson, Pawnee and Jefferson counties, of this State. While among them, I procured three more new subscribers for the GOSPEL MESSENGER. I will continue to send in names as I can procure them, as I endorse the MESSENGER as a sound and safe publication to be circulated among the people of God. I write hastily, and close by subscribing myself,

Your brother in hope.

JAMES M. TRUE.

CRESWELL, OREGON.—*Dear Bro. Respass:*—Having to write on business, I wish to say a few words to some of the readers of the GOSPEL MESSENGER, and I will introduce myself by saying I am the son of Walter Bridges, a Primitive Baptist minister, who married Arpee Garrett, in Tennessee, and moved to Stoddard county, Mo., where I married Eusebia M. Owen, daughter of Wm. Owen. In 1859, we crossed the plains to California, and during the war I lost track of nearly all my relations, and have been a stranger in a strange land, and now have no certain dwelling place. But there are some few here in Oregon to whom I am, as I hope, related in the Spirit, and with whom I am permitted to meet occasionally and talk to of the wonderful works of God to the children of men. David said, "O, that men would praise the Lord for his goodness and for his wonderful works to the children of men!" The Lord showed kind-

ness, and did many wonderful works for national Israel in the days of Moses and Joshua, and in fact, all through their history. I maintain that these wonderful works were typical of the wonderful works among spiritual Israel. It was a wonderful work in bringing them out of Egyptian bondage, which so beautifully typifies the bringing of the spiritual Israelites out of nature's darkness and transplanting them into the glorious light and liberty of the gospel of the Son of righteousness. O, what a wonderful work! to bring the dead to life; "for you hath quickened who were dead in trespasses and sins;" and, "but God who is rich in mercy for his great love wherewith he loved us even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved), and hath raised us up together." What a wonderful work! These wonderful works were seen and prophesied of by the prophets hundreds of years before the gospel day. Isaiah said when speaking of the gospel day, Behold, the Lord God will come and save you; "then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as the hart, and the tongue of the dumb sing; and in the wilderness shall waters break out, and streams in the desert; the parched ground shall become a pool, and the thirsty land springs of water; and in the habitations of dragons, where each lay, shall be reeds and rushes." How beautifully this sets forth the condition of God's chosen people while in a state of nature; the wilderness, the parched ground, the thirsty land, and the habitations of dragons! But see what a change, the wilderness and the solitary place, are made glad; the desert is made to rejoice and blossom as the rose, and springs of water break out from that fountain that was opened in the house of David for sin and for uncleanness. These are the waters whereof, if a man drink, he shall never thirst again. The Saviour said, "Except a man eat of my flesh and drink of my blood, he has no life in him." This was pronounced a hard saying, and they said, "Who can hear it?" And truly it is a wonderful work, that he should give his flesh to his followers to eat, and his blood to drink; the natural man cannot discern these things; neither can he know them, because they are spiritually discerned. And the saints shall be arrayed in robes clean and white, having been washed in the blood of the Lamb. Join in the song of Moses, the servant of God and of the Lamb, saying, "Great and marvelous (wonderful) are thy works, Lord God Almighty; Just and true are thy ways thou King of saints," and so they shall ever be with the Lord.

DANIEL BRIDGES.

Dear Brother:—Please send the MESSENGER to me at Valley Centre, Sedgwick Co., Kan., instead of Franklin, O., and give notice of my change of address. I shall continue to recommend the MESSENGER as the true exponent of Baptist faith and practice, as long as it continues as in the past.

Yours in gospel bonds to serve,

JOHN M. THOMPSON.

COMMISSIONER, GA., May 11, 1885.—*Beloved Elder and Brother (Respass) in the Bonds of the Gospel*:—Yours of the 2d instant was received yesterday, and it was very comforting to me. I was reminded of your brotherly kindness to unworthy me, lo, these many days, months and years. Dear brother, how pleasant it is to realize the brotherhood and fellowship of those we believe have, and are yet, passing through the same ordeal that we do! It strengthens my hope, and encourages me in my pilgrimage, and it evidently proves that our God is the Lord, and that he teaches his children the same lesson in spirit; and as you said to me once, we get our experience all along as we travel here below. Thank God the Lord is for his poor few, and hath devised means whereby his banished shall not be expelled from him, and though our flesh is but dust, and sinful, his loving kindness changes not. Our Captain has gone out before us, and hath made our salvation perfect through suffering; and as it is the will of the Father that the head should suffer, the members of the body must suffer also. The head suffered as the just for the unjust, but the members of his body suffer in passing through the bitter waters of repentance. In this, they realize the goodness of God, and their union with Christ, the head. Sometimes I feel that all my troubles, and darkness, and down sittings, are evidences that I am a christian and a minister; this is when I feel bright and hopeful; but when I am cast down, I fear, and tremble, and doubt. Recently, I've had some very pleasant feelings, and some very unpleasant ones, as it were, sometimes in the light, sometimes in the dark. I am so glad, dear brother, that you desire that I should have wisdom, that I may understand the word, and be able to minister to the saints in righteousness. I hope the Lord has given it to you for me. I feel of late more impressed with the weight of the ministry than usual; but, Oh, my weakness and ignorance! Though I think I know by experience, and his word, that my sufficiency is not of myself, but of the Lord. I do desire, and try to pray to him, that I may be wise unto salvation, and be an example to his loved ones, with whom I am permitted to dwell, in doctrine, in faith and practice. Such is to live in the kingdom of righteousness; and I feel that if I can thus abide in Christ, it is far better for me than the treasures of earth, with all of its goods, &c. Brother Respass, I used to have a great desire to be a noted preacher, for great ability in preaching; but I am now satisfied, and have been a good while, that such a desire was fleshly. I now feel like, if I can be humble, and live the life of an humble child, it is all I want, with ability to preach the word in humility, in soberness and simplicity. I am devoting my time, recently, mainly to the work; as stated above, I've felt impressed with the weight of it. My physical health has improved much of late, for which I hope I thank the good Lord, and my family's health is good. I've just returned from a short visit to Bulloch and Emanuel counties, Ga.; had some pleasant meetings, and spent some time with Elders Donaldson, Smith, Lamb and Stubbs. Elder Smith is suffering much from an attack of Lumbago, and is not able to attend his meetings. There is no ingath-

ering in our churches, of persons, but I hope there is some of peace and love, notwithstanding there is some confusion in some of the churches. I used to be much discouraged by confusion and trouble in churches, and no ingathering, but it does not have so much of that effect on me now, although it is deplorable to see and hear of such. Our Lord says that "Offences must needs come, but woe to the man by whom they come!" O, that I may live so that I may not be thus chargeable! I think Elder Patterson is giving himself chiefly to the work of the ministry; I've heard of some accessions to one of the churches that he serves. My wife joins me in love and sympathy to and for you and Sister Respass. May the good Lord bless you both with his holy Spirit, and give you strength to bear your afflictions with patience; and I try to pray that your bodily health may become better, and that you may live long on the earth. Remember us as to your children, and the brethren around you.

I purpose, if the Lord will, to make a three weeks tour in the bounds of the Yellow River and Oconee Associations, in July next, by request of some of the brethren; and I've felt several years, like I would be glad to visit the Baptists up there. I hope you will have me in memory in your devotions before the Lord.

Your brother in hope.

H. I. TEMPLES.

CAT CREEK, GA., May 17, 1885.—*Dear Brother Respass:*—By request of Bethany Church, Clinch Co., Ga., for ministerial aid to ordain Brother Wm. H. Tomlinson to the gospel ministry, Elders T. W. Stallings, Anse Parrish and myself, met on the 18th of April, as a presbytery, for the purpose, Elder A. Parrish being chosen Moderator. After due and satisfactory examination, a very feeling and appropriate prayer was made by Elder Stallings, and the laying on of hands by the presbytery. The writer presented the Bible and gave the charge. The Moderator making an additional charge.

On Sunday, the next day, Elder Parrish baptized Sister Tomlinson, who had related her experience to the church two months previously, after which, Elders Stallings and Parrish, by divine aid, preached to a large congregation, much to the comfort of God's humble poor, praise be unto the Lord. The churches composing the Union Association are in a lively and prosperous condition, with additions almost monthly to most of the churches. The brethren and sisters would be pleased for you and Elder Mitchell to visit us at our next Association.

Your brother in great affliction,

W. L. BATTLE.

SOCIAL CIRCLE, GA., May 14, 1885.—*Dear Brother Respass:*—My health is quite feeble, not so well off now as I have been, much reduced in flesh, and great loss of vital energy; the drain on my system from diabetes still continues, and my nervous system is terribly shattered. Thank God I am alive at all. Am up, and attend my regular appointments in great physical and mental weakness; want to be faithful unto death, let it con-

when and how my blessed Father directs. Strong ties bind me here, but more lasting ones are in reserve. Elder Eubanks has been gone a week to Virginia; expects to visit N. Y., maybe Canada. The churches here in peace, but few additions. God bless you for Jesus' sake.

Your brother, W. S. MONTGOMERY.

NEWPORT, N. C., May 19, 1885.—*Dear Bro. Respass:*—The MESSENGER for June is really worth much to me. While reading the sketch of Elder Vanmeter I was filled with joy, and felt in my heart, "O, glorious Lord so thus remember thy servants!" If Bro. Vanmeter had been present, I surely would have had to put my arms around his neck and embraced him. Elder M.'s editorial on "Fiction," is exactly my feelings. I am surprised to think that Primitive Baptists will allow their children to read such things, and visit such Sunday-schools, which are truly idols worshiped by the professing world. I am also surprised to think that any true Primitive Baptist should want to set up a publishing house, or establish Sunday-schools of their own. Such things can mean no good for the cause of Christ. I think that we can afford to trust our Jesus yet awhile for the increase and upholding of his kingdom, without our trying to help him. We can see that such things have always led to corruption, and we have reason to believe that the same will be repeated if established among us. I say that we do not need any such institutions, and God forbid that I should partake of them, or aid them in any way.

Yours in hope,

L. H. HARDY.

PARRISH, GA., May 21, 1885.—*Dear Bro. Respass:*—In compliance with request of many dear brethren and sisters with whom I met on a tour in Florida, I will say that I left home on the second Sunday in April, 1885, and spent the night with Brother and Sister Byrd in Savannah, Ga., which is a good home for the Baptists, should any ever have a cause to stop in that city. On Monday morning boarded the fast mail train for Jacksonville, Fla., arriving there at twelve. Leaving the train, I went immediately on board the steamer, and out upon the beautiful waters of the St. Johns. While sitting on deck beholding the beautiful scenery, the thought often rushed into my mind, "Has the Lord required me to visit his people here?" I arrived at Volusia at 1:30 o'clock Tuesday morning, and was met by Elder Z. H. Bennett and conveyed to his house, where I spent a day and night pleasantly with him and family. On Wednesday he accompanied me to his church, where we had a pleasant meeting. This dear elder went with me on the entire tour. I deem it unnecessary to name all of the churches I visited, and the names of the brethren with whom I stopped; suffice it to say that I was gladly received

and cared for by the Baptists; and can truthfully say that it was one among the most pleasant tours of my ministry. Bro. Respass, should any brethren have impression to visit that country, I hope that they will do so, as the brethren are very willing to help their brethren on after a godly sort. The Baptists there are sound in the faith; I found no discord among them; they seem to be pressing forward to the mark for the prize of the high calling as it is in Christ Jesus. I feel interested for the churches in Florida, and hope that our traveling elders will not forget to make appointments in the Mount Enon Association of South Florida. The elders I met were Z. H. Bennett, U. M. Bennett, Evers, Fortner, licentiates McMullen, Register and Futch. In conclusion, I will say, dear brethren, if the Lord will, I expect to visit you again. May God bless you in all of your afflictions, and clothe you with the garment of humility which will enable you to live at each other's feet, and esteem one another far better than yourselves. I reached home on Saturday evening before the first Sunday in May; found all well, for which I desire to be thankful.

As ever, your brother in the gospel,

M. F. STUBBS.

POWERSVILLE, GA., May 25, 1885.—*Dear Bro. Respass*:—I was very sorry to hear of your sickness, but hope you are much better by this time. The church at Fellowship missed you very much (of which we have the care, and were prevented by sickness from attending fourth Saturday and Sunday in May; and of which we wrote them). Our precious Bro. Collier read a chapter and commented on it, giving us a good talk. The church made him moderator, and the door of the church being opened R. M. English joined, and nothing hindering, will be baptized fourth Sunday morning in June. Elder Story and Bro. Reynolds came to hear you on Sunday; and Bro. Story preached us a good sermon. We are looking for others to join at our next meeting.

Your brother, I trust,

J. H. M. CLIETT.

LOUISVILLE, KY., May 22, 1885.—*Bro. Respass*:—I would be delighted to become acquainted with the Georgia Baptists. There are none of our Baptists in this part of our State, and I have no church privileges, which is a great loss to me. I feel anxious to sell out here, and locate where there are churches of our order. I think I would like the Baptists in your State; but feel that I am in the hands of the Lord, and trust that He will direct my steps in all things, as I am sure I do not know what is best for me. There are three young men attending medical school here (Louisville) from Georgia. They seem to be nice and well behaved young men. One of them is a Bro. Nichols, with whom I am well pleased as a Baptist. Yours in Christian love,

STEPHEN G. GAINES.

OBITUARIES.

MRS. CYNTHA MURDOCK.

SISTER CYNTHA MURDOCK was born Nov. 25th, 1798, and died at her home in Macon county, Ala., April 15th, 1885, in the 87th year of her age. She was a native of Virginia, but moved to Morgan county, Ga., where she was married in 1821, to Mr. Milas Murdock—after which they went to Jasper county, where she united with the Baptist Church at Muddy Creek, in 1828, before the division of the Baptists. Subsequently they moved to Alabama, and were in the constitution of the little church at Ft. Bainbridge, in Macon county. Bro. Murdock died in 1855, and the church at Bainbridge eventually went down so, that the few members who were left, united with the church at Mount Olive, Lee county, Ala. But the infirmities of age, and the distance to the church meetings, were such that she was never able to attend; yet the Lord had blessed her with a sound mind, sight and hearing to a remarkable degree for one of her age; and though poor in the world, she was rich in faith and hope in Jesus. Only three of her eight children now survive her. She rests in peace. M.

JOHN A. WICKER.

Our dear, aged brother, JOHN A. WICKER, a member of the same church with our dear, aged Sister Murdock (a notice of whose death is given above), was born precisely the same day and year (Nov. 25th, 1798) that Sister Murdock was, and died in March, 1885, in his 87th year also. He died at his home in Hurtsboro, Russell county, Ala. He united with the church at Mt. Olive in 1852. His aged widow, with an impaired mind, still survives him. They never had any children. Thus, these two aged pilgrims, having lived in part of two centuries, served their generation in peace and quiet to a good old age, and, as a shock of ripe corn, have come to the grave in "fulness of days," to quietly wait the summons of God to come forth incorruptible and immortal. Blessed hope! M.

WM. ALONZO CALDWELL

Departed this life Dec. 26th, 1884, after suffering three days with congestion of the brain. He was born July 26th, 1884, making his stay with us only five months. Oh, it is hard to part with one so dear to us; but the Lord knows best; and the Lord giveth and the Lord taketh away, and blessed be the name of the Lord! Death has touched the tender flower, but we must say, 'tis right. Its little tongue will always praise a Saviour's love. We ask the prayers of God's children, that we may be resigned.

Floyd Co., Ga.

J. H. CALDWELL.

R. B. STARTZMAN,

Son of Wm. M. and C. M. Startzman, was born Aug. 28th, 1876, and died Feb. 17th, 1885. Though young, he was rather a peculiar boy. He was very affectionate, kind and pleasant with all his associates, so that we all looked forward to the time when he would be useful in society. But, alas! how soon our hopes are blighted, and we are plainly taught the short-sighted-

ness of man. But let us rejoice rather than mourn, remembering the words of Jesus, "Suffer little children to come unto me, for of such is the kingdom of heaven;" therefore, we may all say, 'Thy will be done! Especially those who saw his composure and patience during his sickness. When he would ask if anything could be done for him, and was told that they were doing all they could, he would say, "It is all right;" and turning to his weeping parents, asked them to sing, "My heavenly home is bright and fair," and "Come, my soul, to Calvary." O, what pleasant emotions arise when such bright evidences are given in the last moments of the presence of Jesus, and that to comfort. Again, when the lamp was flickering, he said to his weeping father, "O, papa, papa, don't cry, all is right;" and to his mother, who only could manifest a mother's care and love for her tender boy, "Mother, don't cry, all is right." Then, let me say to the bereaved parents, Be of good cheer; Rossey is not dead; he is only sleeping. Asleep in Jesus! blessed sleep! The unworthy writer tried to speak to a number of sorrowing relatives and friends on the occasion, from Isaiah lvii. 1. May all be submissive to his will, remembering that our loss is little Rossey's eternal gain.

Weep not for Rossey, tho' he's no more;
We hope he's on that happy shore
Where saints and angels join in one,
To sing a sweet, celestial song.

Wild Cat, Ind.

H. P. HAYS.

ELDER JAMES MARTINDALE.

Died, in the village of Hagerstown, Wayne county, Ind., Feb. 21st, 1885. Elder JAMES MARTINDALE. He was born near Washington, Wayne county Ind., Oct. 25th, 1822, and was, at the time of his death, aged 62 years; 11 months and 26 days.

Going to the post-office in the afternoon of the 20th, he was summoned to serve as a juryman. The court adjourned for supper, at which time, Elder Martindale appeared as well as usual. He expressed himself much disappointed that the trial was not over, as he wished to spend the evening with Elder John Weaver, who had come to attend with him the Salem Church on the 22nd and 23rd. The trial closed about midnight, when, after a few minutes of pleasant conversation with other members of the jury, he started for his home, apparently in his usual health. About one-half hour afterwards he was found by a young man not more than 150 feet from his door, lying extended on his back, arms thrown out, and hat but slightly moved forward on his head. The alarm was soon given, and he was carried into his house; but O! what a shock to his family and friends; for the Spirit had departed and his lifeless form was already cold in death. Thus passed from labor to reward, a kind and loving husband and father, a worthy and useful citizen, an exemplary Christian, loved and respected by all who knew him. His physicians attribute his death to heart disease, or apoplexy, and have no doubt he fell unconscious and passed away without a struggle or pang.

He was buried at the Salem Church grave-yard, Feb. 24th, to await the final resurrection.

Elder Harvey Wright preached the funeral discourse from 2 Tim. iv. 6, 7, 8, to a large number of his friends and neighbors. Like many others of his age, he spent the early part of his life amid the privations incident to the settlement of a new country, with his father on a farm, and with only the advantages of a common school education, such as is afforded in going from a few weeks to two or three months each year. He was married to Mary Jane Bradbury, Sept. 27th, 1842; united with the regular Baptist Church called Salem, April, 1855; licensed to preach April, 1859, and ordained by the same church June, 1866. He served the Salem Church, with others, as pastor, until 1871, which time till his death, he was the only minister in charge. At the time of his death, he was moderator of the White Water Association. He had promised, if it was the Lord's will, to serve three churches every month, and two every other month during the year. His friends are scattered over a large extent of territory, as he had traveled and preached in nine different states. He was among the church's ablest and most valuable gifts; always prompt in filling his appointments, mild and sympathetic in delivery, forcible in argument, and firm and unwavering in his conclusions. For a few years he had given his entire time to the preaching of the gospel he so dearly loved.

The churches to which he gave his time are now without a pastor, and the question forcibly presents itself—Who shall take up the mantle he dropped and go on preaching the same glorious news? May it please the good Lord to send some one this way to comfort the little band that is left without an under shepherd; and may his blessing rest upon the bereaved family, is the prayer of the unworthy writer. Elder Martindale seemed for some time previous to his death, impressed with a feeling that his ministerial labor would soon close, with that of his life, and repeatedly so expressed himself to his family.

He leaves his widow, an aged mother, who is blind, two sons, one daughter, and several grand-children, besides many friends, to mourn his death.

Hagerstown, Ind., 1885.

L. C. ALLEN.

DEACON JAMES JOHNSON AND WIFE.

BRO. JOHNSON was born in North Carolina, near Goldsboro, September 30th, 1810. While he was young, his father moved to Crawford Co., Ga., where he was married to Sarah Ogburn, December 13th, 1838. He afterward moved to Macon Co., Ga., and joined the church at Ebenezer, and was baptized by Elder John Dickey, on the 5th Sabbath in September, 1852. He was soon afterward ordained a deacon, and served that church in that capacity for several years. He then moved to Taylor Co., Ga., and served the church at Bethel as deacon for about sixteen or seventeen years, and then moved to the city of Columbus, Ga., where he died May 27th, 1884. He was, at this time, a member of the church at Bethel, Ala.

BRO. JOHNSON was truly a good and useful man in the community in which he lived; a kind and obliging neighbor, of social and amiable manners, and was very fond of company, therefore, he filled the office well, in that particular, for his house was the seat of hospitality. He loved the church, and the

brethren, and was true to the Baptist cause, and would contend earnestly for the faith, to the best of his ability and understanding. He was never forgetful or unmindful of his preacher himself, and was prompt and faithful to remind the church that the laborer was worthy of his hire, and to see that each member responded according to his ability. But his work is done below and his Master has called him home to enjoy, as we trust and believe, that rest that remaineth to the people of God. He suffered intensely with Dropsy for several months. It was my privilege to visit him about one month previous to his death. He talked freely of his departure, and when I bade him good-bye, he said that he had no hope of meeting me again on earth, but he hoped that we would meet in heaven, where we would part no more.

His body was returned to Butler, and buried in the cemetery at Bethel, in the presence of his children, grand-children, brethren, old neighbors and friends, all of whom esteemed him highly. Also, his dear, aged companion who was not long to survive him; no, the stroke was too heavy for her already shattered and debilitated body. She had suffered for years from a severe cough, but she now fell a victim to the same disease that removed her husband, and after much suffering, she too fell asleep in Jesus, April 2d, 1885. She joined the church at Mount Carmel, Crawford Co., Ga., and was baptized by Elder James Matthews, 3d Sabbath in October, 1842. I feel that I can say she wore that apparel which becometh women professing godliness. In fact, any eulogy that I might attempt would be less than is due her as a wife, mother, sister, neighbor, or professor. She did indeed live like one who was enabled to watch and pray, and who had, by labor, brought her mortal body to subjection. It was my fortunate lot to live near them for several years. I could not, with the short space allowed me, tell even of their acts of kindness to me, and also, what a comfort and blessing they were to me and my family. For my family was not neglected by them during my absence for they always came to see if all were well, or if anything was needed that they could do, or supply. Most commonly they would both be at my house awaiting my arrival, to hear from me and the meeting. Surely I would be ungrateful, indeed, if I should not hold their memory sacred. During Sister Johnson's last sickness, she sent for me to come to see her, as she desired to hear preaching once more. She was at this time at her daughter's, in Taylor county, on a visit, but afterward got able to return to Columbus. I went in compliance with her request, and was also met by Elder B. Stewart. She set up, contrary to the expectation of her kind children, until after service by each of us. And then when asked to lie down, exclaimed: "I am not tired at all;" but said she felt happy, therefore she felt strong, and she could hardly forbear shouting aloud.

The deceased were the parents of ten children; eight still survive them four are members of the church, all at Bethel except one. W. L. is supplying the place of his father as deacon. Their deaths occurred about eleven months apart. The body of Sister Johnson was also sent to Butler, and after the usual services by the writer, was laid by the side of her husband, at Bethel, to await the morning of the resurrection. May God comfort the bereaved children and church.

JOHN G. MURRAY.

WILLIAM GOIN

Was born April 12th, 18—, and died of paralysis, Aug. 6th, 1884, leaving several children to mourn his death; and I can say for myself, that I have parted with a kind husband, one never to be forgotten. He was a firm believer in the doctrine of salvation by grace alone. He said to me, that he was tired of living in this wicked world, and he dreaded nothing but the sting of death. Pray for me in my lonely condition. I know the Lord will comfort those that mourn in truth; he is my only trust and guide through life. Also,

G. WASHINGTON GOIN,

Our son, was born Aug. 9th, 1870, and, after three weeks suffering with rheumatism—oh, no language can tell how much he suffered—he died Jan. 19th, 1884. It was the saddest thing I ever had to undergo. He craved to live longer. He asked me if I loved my Saviour, and said, “Oh, mother, what a good and glorious Saviour he is,” and sung one verse of “Amazing Grace.”

Farewell, dear Washington! to mortal sight
Thy lovely cheek no more may bloom,
No more thy smile inspire delight,
For thou art garnered in the tomb

Arkada, Texas.

MARY A. GOIN.

ELDER M. H. DENMAN.

MOSES H. DENMAN was born May 8th, 1803, in Franklin county, Ga. Of his ancestry, early life, &c., I cannot speak for lack of information. But in early manhood he was converted, and begun to preach before joining the church. He was one of the preachers at the 22-days' meeting at Carnesville, Ga., in progress at the time “the stars fell,” in 1833. He was ordained by order of the church at Marietta, Ga., in 1836—Elders Josiah Gresham and Thornton Burk, acting presbytery. He continued his ministerial course in that county till 1849, when he emigrated to Houston county, Texas. In 1868, he moved to Bell county, and settled on the beautiful Cow House river, where he improved a rich and beautiful farm; and where, under his ministry, was brought up the Primitive Baptist Church called Cedar Grove, with which has been held three associations, and several union meetings, in all of which our venerable brother and father in Israel took part. And it was his lot and pleasure to entertain much company on such occasions; also, to have preaching at his house. Thinking it pertinent, I will here reproduce an account, in part, of one of those meetings, which was on Sunday night after the close of our Association in 1882. “On Sunday evening, about one hundred of us stopped for the night with ‘old Bro. Denman,’ and, of course, there must be preaching.” * * * After three of us had preached short discourses, Elder Denman was pressingly called upon, he being now quite old, and it evidently the last opportunity we would have of all hearing him preach. Leaning upon his stick, he spoke from the text: “Unto me, who am less than the least of all saints, is this grace given,” &c.—Eph. iii. 8. The venerable brother preached with deliberation, warmth and ability. While he stood before us upon the confines of two worlds, my mind was retrospecting the past, draw-

ing the contrast between the speaker now, and as he should have appeared on the stand forty-odd years ago, the circumstances, &c. Then, he appeared in the prime of manhood, with great strength of body and mind, strong zeal, flashing and expressive black eyes, quick and energetic speech, &c., those being the days of earnest controversy with Fullerism, and back in the now "red old hills of Georgia," where, amongst his auditors, were my father, mother, and others of precious memory, who are now slumbering in the silent tomb. Now, he stands before us delivering to most of the congregation, doubtless, his farewell sermon. I could not refrain from shedding tears. Good order, with strict and solemn attention, was observed during the services; no one complained of "too much preaching," and several said it was the best part of the associational meeting. To me, it was a meeting long to be remembered.

Elder Denman was married three times, and was the father of a large family of children. He possessed considerable wealth previous to the late civil war, when he was measurably broken up. The manner of his death was as follows: "After an illness of seven days, pronounced by his physician bronchitis, he expired calmly, as if falling asleep, at 3 A. M., Feb. 24th, 1885. He suffered no pain in his last sickness, or death, neither murmured nor complained, but was submissive and resigned to God's will. Shortly before his death he observed that he wanted to preach some more, adding: We have all been too cold! too cold! His hope of glory was firm and unshaken to the end. He requested his son Frank, a youth of fifteen years, to try to *meet him in heaven*, and repeated to his wife these words: "Ashamed of Jesus sooner far—" when unable to proceed, she finished the couplet—"Let evening blush to own a star"—he bowed his head in approval, and requested her to be reconciled to the Lord's will. Thus, after eighty-one years in life, over fifty of which was spent in the ministry, our venerable brother and father in Israel, fell asleep in Jesus.

"What is it for a saint to die,
That we the thought should fear;
'Tis but to pass the heavenly sky,
And leave pollution here.

True, death's cold stream is wonderous deep,
And heaven's walls are high,
But he that guards us while we sleep
Can guide us when we die.

A parting world, a gaping tomb,
Corruption and disease;
Are thorny paths to heaven, our home,
The place of endless bliss.

Eternal glory just before,
And Jesus waiting there;
A heavenly gale to waft us o'er—
What have the saints to fear?"

J. C. DENTON.

Messenger of Peace, please copy.

NANCY REBECCA HUBBARD

Was born November 14th, 1883, and departed this life April 11th, 1885, aged one year, four months and twenty-eight days, of a painful illness of five days. God, in his great wisdom, saw fit to take this sweet child home to himself from the bosom of its fond parents, to that heavenly world where it can welcome its loved ones on the other shore. "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven"

The little babe has gone to rest,
To reign with God forever blest;
Its little tongue will always praise
A Saviour's love and redeeming grace.

Could we but hear its little tongue
So sweetly sing the heavenly song;
Could we but see its smiling face,
Delighted with the happy place.

Reynolds, Ga.

W. A. HUBBARD.

WILLIAM C. WILLIAMS,

Son of E. J. Williams, Jr., and Flora Williams, was born March 29th, 1873, and departed this life January 10th, 1885, of typhoid pneumonia, with which he suffered intensely ten days, when he was relieved by death; and although his suffering was so intense, yet he bore it with seeming christian fortitude and forbearance. All was done that parents, relatives and friends could do for his recovery, but seemingly to no use; he must go. Oh, what a trying scene! How hard it was to part with him; to see his lovely face, and hear his lovely voice no more. But he must go! Yes, he is gone! Oh, for grace to sustain us whom he has left. A short time before his spirit took its departure, he called his ma; she asked him what he wanted? he said, "Ma, did you know I was going to heaven;" her answer was, "Ma believes you are going there." And although it was so heart-rending to part, we were willing to give him up, believing his spirit is at rest with Christ, while his remains lies silent in death, waiting the morning of the resurrection, when we hope to meet him in that blissful world, where death, sorrow, nor parting will never come.

O, Lord, we humbly would resign
Ourselves into thy care,
O, give us grace to worship thee
In faith with Godly fear;
O, may we meet our son above,
In heaven among the blessed,
With him unite to praise the name
Who saved his soul from death.

Afton, Ga, April 30, 1885.

E. J. WILLIAMS.

MRS. CATHERINE SATTERWHITE.

Our mother-in-law, Mrs. Catherine Satterwhite, departed this life in the 78th year of her age, at home, on the evening of the 21st day of December, 1884. Mother Satterwhite was stricken down with Bronchitis, October 13th, 1884, and was confined to her bed ten weeks. She was born in Burke Co., Ga., and when quite small, her parents moved to Dallas Co., Ala. She

professed a hope, and joined the Baptist Church in 1826 or 1827, which was before the division among the Baptists; and was baptized by Elder Wiley Sorrells, and was married to Mr. Dempsey P. Satterwhite in 1838. In the winter of 1845, they left Alabama, and on the 15th, landed at Camden, Ark. (She was the daughter of Jacob and Lydia Hollingworth.) In 1848, they moved to Hemstead county, but now Nevada county, and in 1849, she was in the constitution of Mt. Olive Missionary Baptist Church. The writer got acquainted with her in the fall of 1858. She had been entirely blind for six years before her death. She was fond of singing, and would often have her children to sing some of the sweet songs of Zion. I believe she came as near being in the way that Jesus laid down for his children to walk, as any person I was ever acquainted with. She had been craving to die for years, though she bore her afflictions with Christ-like fortitude. She never was heard to complain about them, but would say, I wish I could die, often begging her husband and children not to grieve after her, for she would be better off; and that it would be the best for them also. Without a struggle, her spirit took its flight, but we sorrow not as those that have no hope, believing that our loss is her eternal gain. May the Lord bless and sanctify this sore bereavement to the good of her aged husband, and to the glory of God. Dear brethren, pray for us—their children—that we may ever imitate her example, for though she be dead she yet speaketh. We think as a wife and mother, she has fulfilled the language of Solomon—Proverbs, xxxi. 12.

On the 23d, after singing and prayer by Mr. W. R. Baisden, her remains were interred at the Mt. Olive grave yard, there to await the great resurrection morn. May the Lord bless us all, and at last save us in his kingdom, so far as consistent with his will, is the prayer of a poor old sinner.

L. M. COOK.

MRS. MARY M. BOND.

My dear wife, MARY M. BOND, died at the residence of Dr. J. L. Brockman, Collin Co., Texas, Nov. 6th. 1884, of inflammatory fever, coupled with pneumonia. She was confined to her bed for 10 weeks and suffered much. A few days before she died she told those around her bedside not to grieve for her as she hoped to meet them in a better world. God grant we may. My wife was one of the very best of women and made me a faithful and kind companion, ready at all times to administer to my necessities which were many, for I have been sick for three years, and the most of the time helpless; we lived agreeably, and I often thought if I had the pick of the world I could not have been suited better. We were married the 1st Tuesday in Jan. 1840. I believe she was born the 9th of Feb. 1814; she was a member of the Missionary Church. My wife believed the Primitive Church to be the true Church, that is why I want her obituary put in the MESSENGER. I enclose to you \$1.00 in currency, 25cts. in Stamps. I want one Copy sent to her sister Mrs. Lucy Page at Oak-bowery Chambers Co., Ala., and oblige.

Truly and Resp'lly.

M. A. BOND.

MRS. REBECCA MURRAY

Was the daughter of Jacob and Catharine Famuliner; and was born near Medford, N. J., Oct. 24. 1799. While quite young she moved with her parents to Ohio; settled in Ross County near the line of Pickaway and Ross. They being among the early settlers of the county, entered a large tract of land which they improved, enduring many privations and hardships during the time. About the year 1817, Rebecca formed the acquaintance and was married to George Murray; as the fruits of this marriage thirteen children were born, five of whom were called away while in infancy; the remaining eight children are still living, married and scattered in several states. May 22, 1837, her husband departed this life, leaving her a widow with eight children to take care of. By proper management she was enabled to keep them all together until they were grown and married, after which she lived alone several years until she felt unable to take care of the place, when she moved to Anna Maxwell's (her daughter), where she made her home. She experienced a hope in Christ and was baptized into the fellowship of the Primitive Baptist Church called Union, by Elder Caves, about the year 1834. She remained a consistent and worthy member of that church until the Lord called her home to rest. Few persons, if any, ever excelled in Christian walk or character; ever willing to attend her meetings when it was possible for her to get there. Rejoicing in God her Saviour, and having no confidence in the flesh; Esteeming the reproaches of Christ greater riches than the treasures of this world; for she endured seeing Him who is invisible, looking for a city that hath foundations whose builder and maker is God. Last September while I was filling my appointment in Ross county she came home with me to spend the winter with William and Dorcas Waddle (her daughter). Enjoyed very good health most all the time until about four weeks before her death; when she had a paralytic stroke; she partially recovered from it, but about two weeks after she had the second one, which caused her throat to become so paralyzed that she was unable to swallow any thing for over a week; suffered a great deal at times but seemed to bear all of her afflictions with patience and christian fortitude, remarking that it was good as she deserved. About two weeks after she had the second, she took the third stroke and only lived a few minutes; passed away very calmly and quietly with a smile upon her face, as one going to sleep, and no doubt she fell asleep in the arms of her dear Saviour, whom she had so long trusted, where none ever wake to weep. Thus passed away our dear grandmother March 12, 1885, Aged 85 years, 4 months, and 16 days. Her remains were placed in a beautiful casket and taken near her home, where a funeral discourse was delivered by Elder J. C. Reed, to a very large concourse of people, from first Cor. xv. 51; after which were interred in the Salem Cemetery there to rest until the great resurrection morning when her body shall be raised, changed and fashioned like unto Christ's glorious body. Soul and body reunited and enter in the full presence of our Lord, there to sing redeeming grace throughout the ceaseless ages of eternity. Her children have lost a kind and affectionate mother; the church a faithful and devoted member; the friends a good neighbor, ever

willing to contribute to the wants of God's humble poor. But we mourn not as those that have no hope, for we have sufficient evidence to believe that she was enabled, by Divine Grace, to drink of that fountain the streams whereof make glad the city of our God. Yea, blessed are the dead that die in the Lord; from henceforth they are at rest from all their labors, and their works do follow them. May God in his infinite mercy bless this dispensation of his providence to the good of us all, and may we be prepared by His grace to meet her in that heaven above where there will be no more sickness, sorrow, pain or death, is the prayer of the unworthy writer.

Sabina, O.

GEORGE WADDLE.

Messenger of Peace, please copy.

FREDERICK SHIELDS

Was born July 25th, 1813, and died at his home in Cades Cove, Blount Co. Tenn., Jan. 21st 1885: Aged 71 years, 5 months, and 26 days. He was the son of Robert and Margaret Shields, who lived in Sevier county Tenn., at the time of his birth, but in 1830, they moved to Cades Cove, Blount county, Tenn., where Frederick was married to Mary Oliver in Oct. 1838, and still remained till his death. They had sixteen children—nine sons and seven daughters; 13 are living yet, eleven of whom are members of the Primitive Baptist Church, and one is an ordained minister; the other two are professors but not joined yet. His dear wife joined the church several years before they were married, and is a faithful old soldier yet. Although Frederick never joined the Church, he had been a professor of religion many years. His disease was of a chronic character, from which he suffered excruciatingly, though he was never heard to murmur a word, but seemed entirely resigned and willing to go. He told his family if he died, for them not to grieve after him, for he was going to rest. I was permitted to visit him only a few times during his sickness. One time I asked him how he was getting along religiously, and he said "all right." The day before he died I was there, though he could not speak only in a whisper; he said he wanted to tell them all farewell, and when his loved wife gave him her hand he laid his arm around her neck and kissed her; his children also kissed him. He was a kind father and loving husband, and a good and obliging neighbor. The night he lay a corpse I was requested to hold services in his own house, and during services the Lord gave us a good meeting; his youngest son professed a hope in Christ and the whole congregation seemed to be shouting the praise of God. The next day his remains was conveyed to the Old Baptist graveyard where we had services again, using the hymn, "My head and stay is taken away," &c. Thus his body was laid away to rest till the resurrection morning, when the Lord himself shall descend from Heaven with a shout. May the Lord bless and comfort his dear wife and children, is the prayer of one who loved him.

Miller's Cove, Tenn.

WM. H. OLIVER.

☞ Orders and Remittances for the **Gospel Messenger**, with full written instructions, will receive my prompt attention if left at the Store of Messrs. CRAYTON & HARWELL, corner of Chambers and Jefferson streets, Opelika, Ala.

W. M. MITCHELL.

NOTICE.—ELDER J. T. SATTERWHITE, of Chambers County, Ala., desires us to say that he will act as Agent to obtain subscribers, collect dues and send remittances for the GOSPEL MESSENGER. We hope the brethren and sisters generally will aid us in these particulars.

M.

PLEASE NOTICE.—In ordering a change of offices, mention both; that to be changed to and that to be changed from. Also, in sending money, always give the office of those for whom it is sent. Those sending at different times for clubs, when money is sent to pay for the club, send all the names and offices again, so the proper credits can be made.—EDS.

ZION'S LANDMARK.—A semi-monthly periodical, devoted to the Primitive Baptist cause. Elders P. D. GOLD and P. G. LESTER, Editors. GOLD & CREWS, Publishers, Wilson, N. C., at \$2.00 per annum.

THE PRIMITIVE PATHWAY.—A semi-monthly periodical, devoted to the Primitive Baptist cause, by Eld. J. E. W. HENDERSON, Troy, Ala., at \$1.50 per annum.

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ployees. The Officers are: W. Ludden, President; J. A. Bates, Treasurer and Manager, and J. D.
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LUDDEN & BATES' SOUTHERN MUSIC HOUSE,
SAVANNAH, GA.

[ap85]

Vol. 7.

No. 8

THE GOSPEL MESSENGER,

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Apr 85

BUTLER, GEORGIA.

PUBLISHED MONTHLY.

Price—One Dollar a Year, in Advance. Single Copy 10 cents.

J. R. RESPESS and Wm. M. MITCHELL, Editors.

Brethren wishing to communicate with ELD. MITCHELL, in asking views on scripture, or in submitting articles written for the GOSPEL MESSENGER to his inspection, or in remitting money, will address him at Opelika, Ala.—R.

AUGUST, 1885.

All Letters, Remittances and Communications, should be addressed to J. R. RESPESS, Butler, Ga.

Money should be sent by Money Order or Registered Letter.

Be certain to write names and post-offices plainly.

Subscribers not receiving the Messenger should notify us.

Any one sending us Five Dollars for five new subscribers, shall have one copy of the Messenger for one year free.

APPOINTMENTS.

ELD. B. GREENWOOD, of N. C., if the Lord's will, will preach 22d and 23d August, at Beulah, (Troy,) Ala.; 24th, at Elim; 25th, at Darien, (Crenshaw Co., Ala.); 26th, at Sweetwater; 27th, at Coos Spring; 28th, 29th and 30th, at Harmony; 31st, at Pisgah; Sept 1st, at Union; 2d, at Brownville, at night; 3d, Mt. Gilead; 4th, Mt Olive, and 5th and 6th, at Canaan, Ala.

Fraternally, J. E. W. HENDERSON.

I expect to be at Elder Wm. M. Mitchell's, on a preaching tour August 1st, 1885; at the church at Notasulga, on August 5th; at Sharon, 8th and 9th; at Tallassee, 11th, at night, and 12th; at Chaney Creek, 13th; at Mt. Gilead, 15th and 16th; Bethel, Brooksville, 20th at Fish Pond, 22d and 23d, and at Bro. Lambert's Church, 29th.

J. C. DUNN.

Central and Southwestern Railroads.

[All trains of this system are run by Standard (90) Meridian time, which is 36 minutes slower than time kept by City.]

SAVANNAH, GA., JUNE 14, 1884.

ON and after SUNDAY, June 15, 1884, Passenger Trains on the Central and Southwestern Railroads and Branches will run as follows:

READ DOWN.		READ DOWN.		READ DOWN.		READ DOWN.	
No. 6.	From Columbus.	No. 20.		No. 51.	From Savannah.	No. 53.	
1:00 p.m. Lv.....	Columbus	Lv.....		10:00 a.m. Lv.....	Savannah	Lv. 8:45 p.m.	
3:30 p.m. Lv.....	Butler.....	Lv.....		4:30 p.m. Ar.....	Augusta.....	Ar. 5:45 a.m.	
4:25 p.m. Lv.....	Fort Valley.....	Lv.....		6:20 p.m. Ar.....	Macon	Ar. 3:50 a.m.	
5:42 p.m. Ar.....	Macon	Ar.....		.....Ar.....	Fort Valley.....	Ar. 9:31 a.m.	
11:20 p.m. Ar.....	Atlanta.....	Ar.....		.....Ar.....	Butler	Ar. 10:23 a.m.	
.....Ar.....	Eufaula	Ar.....		.....Ar.....	Columbus	Ar. 12:32 p.m.	
11:30 p.m. Ar.....	Albany	Ar.....		11:20 p.m. Ar.....	Atlanta	Ar. 7:50 a.m.	
.....Ar.....	Milledgeville ..	Ar.....		.....Ar.....	Eufaula	Ar. 4:09 p.m.	
.....Ar.....	Eatonton	Ar.....		11:30 p.m. Ar.....	Albany.....	Ar. 4:05 p.m.	
.....Ar.....	Augusta	Ar.....		.....Ar.....	Milledgeville ..	Ar. 10:29 a.m.	
7:40 a.m. Ar.....	Savannah	Ar.....		.....Ar.....	Eatonton.....	Ar. 12:30 p.m.	

Tickets for all points on sale at Ticket Offices C. R. R.

G. A. WHITEHEAD, Gen. Pass. Agt.

WILLIAM ROGERS, Gen. Supt., Savannah.

J. C. SHAW, Gen. Trav. Agt.

W. F. SHELLMAN, Traffic Manager, Savannah, Ga.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 8. BUTLER, GA., AUGUST, 1885.

Vol. 7

BIOGRAPHICAL.

ELDER JACOB CLOUD.

I was born in Claiborne county, Tenn., July 16, 1833. My father and mother's names were Abner Cloud and Polly (Davis) Cloud. They had six sons and two daughters, of whom I was the fifth son. My father and mother both experienced a hope in Christ before I could remember. My father joined the Baptist Church, and stood firm in the Primitive faith through the split. My mother never joined the church. My father never failed, without good cause, to attend his church meetings, and was taken sick there, and died October, 1876, saying the change would be a happy one for him. His family are all dead, but myself and I. S. Cloud. My father and family moved to South-west Missouri in 1852—except two of my brothers, who came in 1850. I was nineteen years old when I came West. I was very moral, and said to be an honor to the



community, and often thought that after a while I would prepare for death and eternity. I suppose my thoughts were from a historical knowledge by human means, agencies and abilities—that knowledge that puffeth up to big I and little you. But, when the commandments came to me in the light of the knowledge of the glory and perfection of God, this knowledge showed me my corrupt, deceitful heart, and I felt I was the worse sinner on earth. I thought the profane man meant no wrong, and that it was not such sin that my deceitful heart was guilty of. I now felt the day of grace for me was past, and I was afraid to ask for mercy, for I thought I could not pray in deep contrition of spirit. I would seek secret places to try to pray, but find my eyes fixed on some object that I was not interested in; my comrades had all forsaken me, (I don't remember of ever speaking to any one unless they spoke to me), all nature appeared to be in gloom, witnessing my doom; for I had that light that manifested my true condition. Justly condemned, I felt I must suffer the demands of justice. I thought prayer was a form of words, and could only think, "Lord, have mercy on me!" though I felt that everybody had a better chance than I. I was in this condition for a few weeks. While lying on my bed, far from sleep, in deep thought of my lost condition, in the darkness of night, my head lying eastward, Jesus came in on a level with me, and I knew it was Jesus; he stopped, his head was opposite my feet, shrouded in white and encompassed with bright light about three feet in diameter. He did not speak to me, but by his peaceful presence my troubles were covered and I was full of joy. This was a great contrast, and too precious to be forgotten. This was November, 1858, and every thought of a reason of a hope in me since that time flies to that old bed room with a view of Jesus; but not often with that absorbing and encircling presence which lifted me above all my troubles and gave me peace and reconciliation. The world cannot give us this desire for mercy; nor can human means stop one quickened soul from praying, nor prevent one from praising God when Jesus appears in the pardon

of his sins. I verily thought I could tell and show this, my Saviour, to some profane young men, and I wanted them to see and feel as I did; I felt that I should never see or feel trouble again; yet no man knoweth the Father but the Son and he to whom the Son reveals him. But I soon found I was a sinner yet; but trust I am free from the law of sin, which gives sin strength.

I would now say to the saints who read this to compare it with their own; to remember, as there are different gifts of the same Spirit, so there are different operations of the same Spirit; but we think all that are born again feel to know the things they once loved they now hate, and the brethren they once shunned they now love to be with. I know I was blind, but now I see. In these thirty years I have had many temptations, losses, crosses, trials, privations, and many momentary seasons of the royal presence of Jesus, which has lifted me above the thought of trouble.

December 31, 1853, I went to the church for membership, but could not tell much, and that night I was in great trouble because I was in the church, and was to be baptized New Year's morning, and I felt unworthy. I was baptized by Elder Wm. H. Mahuron, January 1st, 1854. That night found me fifteen miles away, at my room, with the glorious presence of Christ Jesus and reconciliation to my acts. Dec. 3rd, 1854, I was married to E. C. Bullard, and settling in the forest, we made a good living; but war times destroyed it; we had five children—two sons and three daughters. My wife died December 27th, 1864.

In May 31st, 1866, I was married to M. J. Bullard (formerly M. J. Gambol), and we made a living on the same land, after rebuilding, for it was laid waste in the war.

I was not impressed to speak publicly in the church, till our licentiate, and then our pastor, got into the Universalian doctrine. They were both members of our church, and it gave me much trouble. It was two or three years that but few understood them to preach Universal doctrine. I had been reading the New Testament through once, and some-

times twice a month, for three or four years, with earnest desire to God to grant me the right division and application of the scriptures. The church all this time had been listening to that doctrine step by step, until about half the body believed it; and thus it is too often. Ministering brethren did not visit us so much as they did before; we got in trouble; we were to have the Association that year—1874; and how I hoped the brethren would be made to see their error, and get out of it. But not so; I asked the church to meet at 10 o'clock; I wanted to talk to them till preaching time, (but I did not think of ever trying to preach), which they did. This was my first effort to speak publicly, and it was not such a trial as it often is now, as I did not think of preaching. I had become so interested in the scriptures, as in almost every chapter I could see light and comfort new to me; and I was as much established in the division and applications of the Word of Truth (whereunto I trust I have attained through the gift of Christ) at my plow handles as while reading it. Then there was a great weight on my mind to speak my view, especially when I heard the word of truth misapplied. Our church split; we declared non-fellowship with that doctrine; the church proposed to license me; I opposed it for want of authority. I began to visit other churches, yet done most of my talking privately, and then making some appointments, and wishing it to rain so I would have an excuse to stay at home. At other times I would have ridden through rain, heat, or cold, if I could meet the brethren.

In September, 1877, I was ordained to the work of the ministry, and called to the care of our church; not long after my time was filled every Saturday and Sunday with the care of the churches, yet most of my attempts to preach have been unto regret and shame on my part. Yet, many times I have felt the ease and freedom of mind that the world can't give. Since 1881, I have traveled among the churches much of my time, trying to preach the word of God, whose work is before him and that he will do all his pleasure; and that he has ordained a rule of action on the part of his called and quick-

ened ones, which they ought to walk in, and be saved from every false way while in the flesh.

For the eternal salvation of all the Father gave his Son, is sealed by the blood of Christ, who is head over all things to the church.

JACOB CLOUD.

Webb City, Mo.

EXPERIENCE.

*Editors of Messenger—Dear Brethren in Christ:—*I hardly feel worthy to claim such a sacred and near relationship as brother or sister in Christ, though at times I hope that I am called by grace to be a follower of Jesus Christ in some of his sufferings, sorrows and temptations, as well as in the joys and comforts of his ordinances. It is written, "Blessed are they that mourn, for they shall be comforted." And I do know that I have been made to mourn on account of my sins, and often, even since I obtained a hope of forgiveness of sins and united with the Church of Christ I feel to fall short of what I desire to be, and think others do not have as many hindrances and trials of faith as I do. At times when I read the Bible, its all dark and mysterious, and then again I am comforted with the precious promises to the children of God. I desire to worship the true and living God for what he is and for what he has done for me; for I cannot claim to have done anything good to merit his favor. And I greatly desire, with strong assurance, to know more of God's goodness, and to know that I am his child. But my hope at times is so little, yet I trust it is "a good hope through grace," well anchored in Christ, "both sure and steadfast." O, I would not take worlds for this little hope of salvation which, I trust, God has so freely given me for Christ's sake.

When I first offered myself to the church and was so heartily received into gospel fellowship, I did feel then that the good Lord had been merciful to me above all others, and so little did I know of the conflicts of faith in the Christian life, that I thought surely I will never have another doubt;

but I did not continue in this happy frame of mind. The day before I was to be baptized, my hope seemed gone, and that night I did not sleep, for I feared I had committed an unpardonable sin and had deceived those good people, and ever I did pray earnestly and fervently for anything, I then prayed to be shown my duty. I thought it would be right and a pleasant duty, for Elder Spinks to baptize the other three who were to be baptized at the same time, but to baptize me would be a burden. But, thank the Lord, while thus tried and tossed in spirit, I do believe he showed me my duty, and gave me comfort in the discharge of it, for just as I was being led down into the water the dark cloud that had shrouded my mind passed suddenly away, and in a moment I felt happier than I have any language to describe. I saw baptism in a new and different light to what I ever had before, and regarded it as a holy and sacred ordinance of God's house. O, that all who were born of the Spirit would follow their Saviour into the liquid grave, and thus show forth their death to sin and resurrection to walk in newness of life! But even Christian people and church members are often too remiss in their duty. They should be prompt to attend their meetings to comfort, strengthen, and encourage one another. It is not only a duty to do this, but also a delightful privilege, if we are in the true Spirit of worship. How delightful to assemble to worship with those whom we love in the truth! When we are thus "gathered together" in the name of Jesus, there is then no "foolish talking and jesting, but rather giving of thanks." This is a blessed privilege which we should esteem above all others. Jesus says "Where two or three are gathered together in my name there am I in the midst of them."—Mat. xviii. 20. Is not this a precious promise? And should it not be sufficient inducement to draw us all together in worship? If Christ is there, his word and Spirit are there; his love is there seen and felt in the brotherhood. It is manifested in the preaching of the gospel, and we will show our appreciation of the gift of a pastor by something more than a mere wordy cal

for him to serve us; for we should be willing to divide our small bounties of temporal things with him also. If it is his duty to see us monthly, and we are so glad to see our beloved pastor and hear him preach the blessed gospel of Christ to our comfort, then let us all be in our place and discharge our duty to our God, our pastor, and to each other. It does seem to me that every true child of God, unless very carnally minded indeed, will have a heart-felt desire to go to the place of worship, where he can, in peace and love, meet with those of the same faith and order.

A very dear friend of mine told me that, had I united with any other denomination I might have been just as well satisfied as I am with the Primitive Baptists. But I cannot think so. There would be no happiness to me to be with a people whom I cannot understand. Those who have been led in the same way and taught by the same teacher, can understand one another and walk together in love and fellowship.

I have precious relatives and friends who oppose my course religiously, and think strange that I cannot go with them or with some other people than the Primitive Baptists, yet I still find consolation in the words of Jesus to his disciples, that "Ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved."—Mat. x. 22. O, what a glorious promise to those who have to meet the opposition for Jesus' sake, that I do? But, if "God be for us, who can be against us?" Fiery darts, temptations, or opposition from others, does not weaken the power nor lessen the love of God through Christ to his chosen people. He loves them all the same. Our Saviour suffered here in the flesh, and we should "consider him who endured such contradiction of sinners against himself, lest we be weary and faint in our minds." We should be of good cheer, for our God is not slack concerning his promises. And all gospel promises are to his church and people, and though they are but a little flock in comparison with others, yet their Good Shepherd says, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."—Luke xii. 32. It is my great desire to

walk in the foot-steps of the flock of God, to walk uprightly and rest with them. As we have received Christ Jesus the Lord in humility, faith and love, so should we “walk in him.”—Col. ii. 6.

Your sister, in hope of life eternal,
Beulah, La.

MRS. M. O. BRYAN.

WILL THE BODIES OF THE SAINTS BE RESURRECTED?

If a man die, shall he live again.”—Job xiv. 14.

Dear Bro. Respass:—When on my late tour in Mississippi, I visited a church in Monroe county, which had been in trouble through the preaching of one who denies the resurrection of the natural or earthly body; and, as I promised some brethren to give my views of the subject through your paper, you will please allow this space. This heresy, like all the tracks of the poisonous old serpent, is very crooked, but it has been said of poisonous serpents if they were kept straight long at the time they would die; ask a modern Hymeneus, or Philetus, if he believes the saints will rise from the dead, he will answer, Yes, as strongly as you do, but if you urge him to explain himself, his views will be about this: The soul, or spirit, rises up from the dead body when the body dies. But, let it be remembered that, while it is called a resurrection from the dead, it is also called a resurrection of the dead (see 1 Cor. 15.) Paul said, Acts xxiv. 15—“He had hope toward God, which they themselves also allowed, there would be a resurrection both of the just and of the unjust”—that is, he hoped it, and the Pharisees admitted it would come to pass. Who gave Paul this hope, if the Holy Ghost did not? But some say, the *JUST*, means Christ, and the *unjust* refers to us; but this can’t be true, because Christ had risen in the past, while Paul has this in the future; he did not say there *HAS* been, but there *WILL* be a resurrection, &c. I will here state that some brethren deny the resurrection of the non-elect; but does not the above text prove it. (See also

Dan. xii. 2; Jno. v. 28, 29; 1 Thes. iv. 16.) Some have thought the word unjust applies to the saints, and have quoted this text: "There is not a just man on the earth that doeth good and sinneth not"—hence, say they, we are the unjust who rise; but that text does not say we are unjust, but that there is not one of the just who don't sin. Paul, in 1 Cor. xv., writes lengthily in defence of the resurrection of the bodies of the saints, for it is not reasonable to suppose that the saints at Corinth, or any where else, doubted the resurrection of Christ's body; to have denied that would have been a denial of the Christian religion; for if he had not risen, he was an imposter; for there were at that time the greater part of the five hundred eye witnesses of his resurrection living (1 Cor. xv. 6); therefore, when he said, "If there be no resurrection, then Christ is not risen," he did not mean to prove Christ's, but our resurrection; he being the head, we the body; he being the first fruits, we the crop; he the root, we the branches—how could Christ be the first to rise from the dead if there were not a second order; the word first is without meaning unless there is another, or others, to follow it. Paul says, Thes. iv. 14: "That the saints who are alive on the earth at Christ's coming, shall not prevent those that are asleep," which means not rise before those dead; for that is the meaning of the word prevent, as in Psa. cixi. 144: "I prevented the dawning of the morning," which means he arose before dawn; of course he did not mean he hindered the day from breaking. The body when dead is said in scripture to be asleep, which means to be at rest, or released for a time, and is never applied to dead animals, because they will not rise or awake, for it always carries the idea of awaking with it. Cor. xv. 51—"We shall not all sleep, but we shall all be changed." What all? Why those who are dead and those who are not dead at his coming. Next verse—"For the trump shall sound and the dead shall be raised incorruptible;" the word incorruptible proves it applies to the body, for this corruptible must put on incorruption. What is it that goes to corruption? It is the body; then the

body will put on incorruption. Some have thought because Christ said, "I am the resurrection," he meant none should rise but he. Well, the Father says in Isaiah xlii. 1, "Christ is his elect." Does he mean none are his elect but Christ? Enoch and Elijah as certainly went to heaven in the body as Christ did. When they went up their mantles fell from them, for that was not changed; but their bodies were changed to spiritual bodies. Will they be in heaven with spiritual bodies and we without them? I know it is said in Job xiv. 12, the "dead shall not awake till the heavens be no more," but the heavens are the natural heavens; see Heb. i. 10, 11—'tis said they shall perish also; ii. Peter ii. 7, 10—"The heavens and the earth shall be dissolved and pass away," which means the created heavens, not God's throne. Then the sleeping bodies will awake. Rom. 8—"We are joint heirs with Christ;" then will we not have bodies made spiritual like his? 1 Cor. xv.—"If there be no resurrection, they who are fallen asleep in Christ are perished;" now what is fallen sleep but the natural body, and if it is not raised from the dead surely it has perished. Paul's argument, then, is this: the body, though asleep, is not perished. John v.—"The hour is coming in the which all that are in their graves shall hear his voice and come forth: they that have done good to the resurrection of life, they who have done evil to the resurrection of damnation." Some think the body that is buried will not be raised up, but there will be a germination, and a new body, leaving the old one behind; they try to prove it by 1 Cor. xv. 37, 38—"And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain, but God giveth it a body as it hath pleased him;" but when we sow wheat or corn it is alive when planted; if it were dead it would not germinate. The body is dead, and cannot germinate in the resurrection; it will not be the dead body in the resurrection, but the dead one changed and made a living one; not the natural one, but the natural made a spiritual one; and as the acorn germinates and makes a tree, and is a

thousand times more glorious both in size and appearance, so we will be changed, and be infinitely more glorious. To doubt the resurrection is to doubt God's power. Amen.

Yours in hope and love,

I. J. TAYLOR.

Kinston, N. C.

"Oh, how love I thy law; it is my meditation all the day."—Psalms cxix. 97.

The above language is worthy of note to every child of God. For every servant who feels he has a lovely and merciful master, realizes the beauty and necessity of his laws; and desires also at all times to be a subject of the same, knowing that he has no right, neither any wisdom by which he can add unto this perfect law—"For the law of the Lord is perfect, converting the soul." We, as men, may be under law and yet not love that law, but do not transgress it for fear of punishment, and therefore are held as bondmen, rather than as free men; and as such, would be seeking to add to or diminish from and amend such a law. But not so with the true servants of God; for whilst they feel themselves bound, they also realize that they are the Lord's free men; "for this law makes them free from the law of sin and death." Here is the great contrast between the servants of mammon and the servants of God. The servants of mammon serve through fear of torment, or punishment; the servants of God serve through perfect love, and perfect love casteth out all fear of torment. They fear and tremble much, but it is a filial and lovely fear. "Oh, how love I thy law," because I feel the good and glorious effects of it. It has made me free! Oh, how heavy laden and burdened was I when the law was my school-master; how tenacious was I to keep all its jots and tittles! But still it held me as its lawful captive. "But thus saith the Lord, Even the captives of the mighty shall be taken away;" and how must, or can this be done? By labor, works, good resolutions or sacrifices, or vows of our own, can we free ourselves? Oh, no. Well, then, why labor so hard and earnest? Oh, my master, the law of sin,

holds me as its servant ; its burdens are grievous to be borne I am a subject of its domain. But, say some, the Lord will teach and help you to pay the debt, or to make satisfaction, to free yourself from this law of sin and death. But not so ; sin and death must be destroyed, abolished, taken out of the way ; “I will contend with him that contendeth with thee.” Again, “For this purpose the Son of God was manifested, that he might destroy him that had the power of death.” Thus when we are taught by this school-master that we are carnal, sold under sin, and that nothing but the law of the Spirit of life can make us free from the law of sin and death, then we can say of a truth, “Oh, how love I thy law ; it is my meditation all the day.” We meditate and rejoice in this work of the Spirit, and even glory in our infirmities ; for if we could have satisfied the claims of this law by any work of righteousness that we could have wrought ; we never could have rejoiced in the sacrifice of Jesus ; but being taught that the law worketh wrath, that is, it sheweth us that all sin and unrighteousness is under God’s wrath, and that Jesus came not to destroy but to fulfill the law and the prophets, and that the law is not made void in our salvation, “but established,” then in our meditation we can see that when we are weak then are we strong ; and as we have no confidence in the flesh, all our confidence and hope is in Jesus. Oh, what a desire we have for holiness, and to “love him who first loved us and gave himself for us.” But everything that we can do in and of ourselves, is sinful and hateful ; yea, as David said, “I hate vain thoughts, but thy law do I love.” Oh, how consoling are the words of the apostle when he said, “With the mind I myself serve the law of God, but with the flesh the law of sin.” The service of the mind is lovely, yea, it is sweet to meditate and to think on the name of the Lord ; and it is only as we grow destitute and weak in ourselves, that we find a fulness and all strength in Jesus.

Yours in hope of the glory of God,

F. M. CASEY.

Adairsville, Ga.

BIG SANDY, TEXAS, June 12, 1885.

Elder W. M. Mitchell.—*Beloved Brother in Christ:*—Please allow me space in the GOSPEL MESSENGER to express my hearty endorsement of the communication, in May number, of Elder E. Rittenhouse, on church discipline. He expressed fully on that subject the same that I have contended for, for many years. I desire to call the attention of the readers of the MESSENGER to the same, especially those who may differ with Brother Rittenhouse, that they read carefully and compare it with the word of God, with no other view but to understand and know the truth, and I sincerely hope they may profit by so doing, for I am confident of the fact that a correct understanding of the scriptures on the subject of discipline, and a strict execution of the same, is the health of every church.

Please indulge me a little further, to say to the many readers of the MESSENGER that I am in the 75th year of my age since the 23rd of March last, and have been a Baptist over 50 years, and trying, to the best ability afforded, to preach the gospel of the Son of God our Saviour 36 years. And now, dear brethren, if I use *scriptural language*, I hope you will not think it too harsh. I will say to you that I am confident there have been more *lies* told on me the last four years of my life than for the preceding 70, and I am sure it has been done by none other than a wicked and malicious spirit. One of the false rumors is that I am what is termed a *Non-Resurrectionist*, which charge I again *emphatically deny*; for I am anticipating in the near future (with delight) a glorious change from mortal to immortal, from corruptible to that of incorruptible, from natural to spiritual; having borne the image of my earthly head, Adam, I ere long anticipate with joy bearing the image of my spiritual head, Christ Jesus, and being conformed to his image, and see him as he is, and be like him, and one with him, and know even as I am known. And that will be all-sufficient when I awake with his likeness, from which consideration I am made daily to rejoice. When I consider my blessed Saviour suffered such things, and more too, I feel to bear reproach with patience until my change come, which will not be long.

JEFF STRINGER.

NEW MEETING HOUSE, NEAR TOWNS, GA., April 25, 1885.

According to previous arrangements, the people assembled at 12 o'clock to-day in the new meeting house; preaching by Elder J. W. Loard, followed by Elder E. W. Dilbon. After intermission they reassembled for the purpose of constituting a church. The presbytery was Elders J. W. Loard, E. W. Dilbon and M. Sikes. Elder Loard acted as chairman and M. Sikes secretary. The chairman called for the church letters of those desiring to be constituted, and received eight, which were read, and pronounced good letters. They were then constituted upon the 12 articles of Primitive Baptist faith, "to live together according to the teaching of the scriptures." They received the right hand of church

fellowship from the presbytery and from each other, and were pronounced by the chairman a Primitive Baptist church in gospel order. The church was named Bethany, and the presbytery was discharged after making a certificate of their doings.

The church then went into conference, and appointed Elder J. W. Loard, Moderator, and M. Sikes, Clerk pro tem. Invited visiting brethren to seats. Opened the door of the church and received one by letter, the humble writer. Brother J. C. Towns, was elected deacon, and ordained; Brother S. R. Sikes clerk, and Elder E. W. Dilbon called to the pastoral care of the church. The time of meeting was fixed on the fourth Sunday and Saturday before in each month, and the yearly meeting in July.

Bless the Lord, O my soul; let the heavens rejoice and the earth be glad; there is a Primitive Baptist church in Montgomery county. The desert shall blossom as the rose, and living fountains spring up in dry places. This is the fourth church constituted in the last ten years, numbering about 100 members, in this fifty miles belt, where nothing of that kind was known. Our new church is half a mile north of No. 10, M. & B. railroad, and is eighteen miles from any other church. Brethren, pray for us, that no evil come upon us, and that we may be reconciled to be *little* children. Visit us, brethren, and make our hearts glad. No divisions and contentions among us about doctrine; all believe the same things. Praise the Lord for His wonderful goodness. Farewell.

M. SIKES.

“DIVERSITIES OF OPERATIONS.”

ALBANY, Mo., April 23, 1885.

Dear Brethren Editors:—In 1 Cor. xiii. 6, the apostle Paul says, “And there are diversities of operations, but it is the same God which worketh all in all.” These words have often been of peculiar interest to me, and aside from their connection with the subject of spiritual gifts and appointments of God in the church in an operative sense, I think they contain an experimental sweetness to the poor tempest-tossed and often-tried subjects of grace. So great a mystery seems to cluster around the child of hope [that often they can say no more than the poor Samaritan woman after conversing with her Saviour, who exclaimed, “Come, see a man which told me all things that ever I did; is not this the Christ?”] With an anxiety deeper than that which wells up out of the natural heart were those words spoken, reaching out in faith, hoping, trusting Him that hath wrought so wonderful a work, in the promised Messiah. To those weak ones like the poor writer the promises of the gospel are full, complete and abundant in the provision of mercy; but as regards the evidences of a gracious state and the witness of the Holy Spirit to our understanding to the exclusion of all doubts and fears, cause many

despairing thoughts to arise in the mind, and despondingly to say, "Lord, help thou mine unbelief." It may be true that the sweet exercises of the Spirit in an almost unconscious moment lead on, and beyond the bounds of dull mortality, and in ecstasy of soul has exclaimed, "The Lord is my shepherd, I shall not want;" yet soon the vision of joy is gone, and the painful remembrance of all things that ever we did plague and mortify beyond description. Here, in this great diversity of the dealings of the Lord with his people, is manifested that peculiar work of which I thought to speak. Let us remember that the apostle says it is of God. To the best of my recollection I cannot recall a single instance in reading or hearing brethren and sisters relate their soul exercises, or of the dealings of the Lord with them in bringing them to know and love the truth, that there was not diversities of operations expressed. This, formerly, caused me much pain of mind and examination of heart; yet from the minister in the pulpit to the weakest and feeblest of the fold, there was that similarity and diversity gloriously harmonized in the salvation of the sinner that often cheered my fainting soul. To know and love the truth, to love the brethren, those begotten of God, the doctrine of sovereign grace—these are evidences that those exercised thereby are living epistles of Christ, and may I not say ought to be known and read of all men. Many poor, doubting souls that attend the churches' public ministry and feeds on that bread that comes down from heaven, *i. e.* Jesus Christ in the gospel, returns home sad and pained often because of the strange and peculiar way that they have been fed. The minister, perhaps, spoke from his own exercises, in which was displayed that marvelous grace and light of the gospel, delivering the sin-burdened soul into the kingdom of God's dear Son; all of which is true, and more. He that leadeth his own sheep into pastures leads with a gentle hand, administering the gospel, which is meat indeed and drink indeed. Love to the great Shepherd and Bishop of our souls, a meek and submissive spirit, a hungering and thirsting mind after that which is spiritual and not natural, are among some of the evidences of a gracious state. Indeed; dear Brother Respass, the unity and diversity of the hopes of God's dear children are so gloriously harmonized in the working of the whole body of Christ that there is nothing lacking, and in the exhibition of the grace of God each subject or member of this body is made to feel its need of the other members. All (each individuality) makes up the whole, so much so that all realize that they are "less than the least of all saints." In the hope that this weak effort may be of a little use and comfort to some poor, doubting one to whom I can say no more, I submit it to you, dear brother, for disposal. That point in my experience that I have been led to love (though I fear not as I ought) the brethren and sisters, and to pray for the peace of Jerusalem, often comforts me most of all.

ISAIAH J. CLABAUGH.

ASHLEY, OHIO, April 20, 1885.

Dear Brother Respass:—It is with much diffidence that I try to offer a few thoughts for your most worthy paper; but in reading the many precious truths in the last number of the GOSPEL MESSENGER I felt like I must cast in my little mite, although I feel unworthy and to shrink into nothingness, yet I know God is worthy of more praise than we poor mortals are ever capable of giving. I have never yet been able to tell how great is the goodness and mercy of our Lord to me, a poor sinner, but this I can tell, that “whereas I was blind I now see;” and thanks be to God for bringing me to the knowledge of the truth as it is in Jesus. Christ says, “Ye are my friends if ye do whatsoever I have commanded you,” and I often wonder if I do what he has commanded me; do I love the brethren in the full sense of the word; do I help to bear their burdens? It is a subject of great importance, and I am afraid we don’t study one another’s interests as we should. Jesus often admonished his disciples to love one another. He says, “Little children, yet a little while I am with you, ye shall seek me, and as I said unto the Jews, whither I go ye cannot come; so now I say to you, a new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another; by this shall all men know that ye are my disciples, if ye have love one to another.” But we have the world, the flesh and the devil to contend with against the Spirit, and I often find myself with wicked thoughts, and in a cold, careless frame. Oh, its no wonder there is contention and strife among the dear saints of God. Christ says, “*Watch and pray* lest ye enter into temptation.” When we forget to watch and pray trouble comes on us unaware. Me thinks sometimes it is for the showing forth of his mercy in humbling of these proud spirits and the exaltation of his great and wonderful name. Afflictions do not come to us alone; the voice of the Lord attends the rod of chastisement with a kind rebuke; “I am still thy Father, thy friend, and thy God;” therefore it needs must be for our comfort and edification. O that I could walk worthy of the high vocation wherewith I hope I have been called, but like Paul, I find I cannot accomplish that which I would, “For when I would do good evil is always present.” O that we all, like Mary, could be at the feet of Jesus, to show forth the praises of him that has called us out of darkness into his marvelous light, that others seeing our good works may praise him in their bodies and spirits, which are his; to sing the song of amazing grace. My prayer is for Zion’s welfare; O that the Lord might be around her like a wall of fire, and make bare his mighty arm in lifting her above the fiery darts of the enemy, making her to lie down in green pastures and leading her beside still waters. I feel sure, I know he will protect us by the breastplate of righteousness. Sometimes when I lay down on my bed at night in such a sweet confidence in the Lord that he will care for me, and some how I have no fears when I can feel that way, and I can say with the poet—

"How oft, alas! this wretched heart
Has wandered from the Lord;
How oft my roving thoughts depart,
Forgetful of his word."

I can realize the truth of these words. It has been two years this month since I was led down into the watery grave, and since then I have been trying to live in honor to his name, but I fall far short of living as I should, and often wonder how the saints can have any fellowship for one so unworthy as I. If I could have the assurance for myself that I have for them, and they could just see into the depth of my sinful heart, and could fellowship me then, I would not feel like I had deceived them, as I feel now.

Dear Lord, accept a sinful heart
Which of itself complains,
And mourns with much and frequent smart
The evil it contains.

May grace, mercy and peace be with us all, is my prayer. Yours in
hope of a better world, ELLA SHERWOOD.

FOUNTAIN HEAD, TENN., June 18, 1885.

Dear Brother Respass :—Just received and read the 7th number of the 7th volume of the GOSPEL MESSENGER; as usual it abounds with good things. I see you and Brother Kercheval entertain different views as to the true meaning of Eph. i. 12. I have three translations of the New Testament, and no two translates that verse alike, which, if you would publish, I think would throw some light on what is the true meaning of the text. First Geneva, "That we which first trusted in Christ should unto the praise of his glory." The late revision, "To the end that we should be unto the praise of his glory who had before hoped in Christ." English, or King James, "That we should be to the praise of his glory who first trusted in Christ." Brother Respass, if you will publish the above I think it will cast some light on the true meaning of that verse. I think the Geneva the plainest and easiest understood of the three versions. We which first trusted in Christ, the Jews, I think. Paul uses the word "we" to the 12th verse; then changes it to "you," the Gentiles. You will oblige an old man if you will publish the within.

M. HODGES.

WILSON, N. C., June 19, 1885.

Dear Brother Respass :—In the May number of the GOSPEL MESSENGER, page 257, and in the July number, pages 364 and 365, there is an allusion to the meaning of Eph. i. 12. The *exact* translation of Paul's words in the 12th and 13th verses of the 1st chapter of Ephesians is as follows: "For us to be to the praise of the glory of him, those having before hoped in Christ, in whom also ye (hoped), having heard the word of truth, the

gospel of your salvation; in whom also having believed ye were sealed with the Holy Spirit of promise." The old and admirable Geneva version of A. D. 1557, made 54 years before the King James or authorized version of A. D. 1611, entirely avoids the ambiguity as to the antecedent of the relative pronoun by rendering the 12th verse thus: "That we, which first trusted in Christ, should be unto the praise of his glory." The Victorian revision of 1881 has thousands of conjectural and unnecessary changes, not only in the translation but also in the Greek text itself; but, like the Geneva version, it avoids the grammatical ambiguity in the present instance by the rendering, "To the end that we should be unto the praise of his glory, we who had before hoped in Christ." A Greek Testament, Grammar and Lexicon will satisfy any one in a very few minutes that what Paul says here is (not that *God*) but that *we* hoped before in Christ. *Emas*, the word rendered *we*, is in the accusative case and plural number, as I have shown by the literal translation; *autou*, the word rendered *his*, is in the genitive case and singular number; while *tous*, the word rendered *who* or *which*, and *proelpikotas*, the word rendered *first trusted*, are both of them in the accusative case and plural number, and therefore certainly refer to *emas*, *we*, and cannot possibly refer to *autou*, *his*. *Pro*, the first part of *proelpikotas*, rendered *first*, is a preposition, and primarily means, and is almost invariably rendered, *before*. The Jews hoped in Christ before the Gentiles; this fact is made prominent by the apostle in the 2nd chapter of Ephesians.

I remember that, 16 years ago, Elder Gilbert Beebe, in an argument with a brother, took the same correct view of Eph. i. 12 as you take; and I then wrote him as I have now written you, that there is not the slightest ambiguity or uncertainty in the original text.

Yours in love,

SYLVESTER HASSELL.

Editors Gospel Messenger:—A short letter in the MESSENGER of May over the signature of "A Friend" has arrested my attention, and I wish to write to this much-distressed friend, through the MESSENGER. He says he has been trying to ask the Lord to forgive his sins for thirty years, and that still his cry is, "Lord, forgive my sins;" and that he is so bowed down he cannot enjoy his own family. This poor brother needs to be instructed as the poor eunuch was taught by Philip. He seems to be mourning because of his sins, which is a certain evidence of his being one of the blessed. "Blessed are they that mourn, for they shall be comforted."—Matt. v. 4. Now, my dear friend, my understanding of your sad state is that you are laboring under a mistake, which is the cause of your sadness. As you state, according to the time (30 years) you have been praying the good Lord to forgive your sins, shows that 30 years have passed since you viewed yourself a sinner before God. Then, 30 years ago, God called you by his Spirit, and certainly he has not kept you bowed down all this time, provided you have been obeying

him. What were your impressions soon after you felt you were a sinner in God's sight? Have you not had a very heavy weight of trouble in reference to the discharge of your duty? Your calling is similar to that of the fishermen; and you have read how Christ called the two fishermen, and they immediately left their nets and followed him. You, my friend, have not done this, or I understand from your letter in the MESSENGER that you have never gone to the church and told your feelings. There is a people who can tell you by their own experience how you are and have been led all along your journey. I will tell you a little of my troubles, which may prove of benefit in your sad condition. As far back as I can remember I had serious impressions at times, and would pray God to have mercy upon me, feeling myself a sinner before him. And these serious impressions would often overtake me, causing me to cry again to the Lord for mercy. I did not know, then, that this was the way the Lord led his people; but now I look back and see how the Lord showed me my vileness, and killed me to the love of sin, and made me alive to the love of holiness. But I went bowed down (like you are) until about the year '78, when I united with the people that could understand my condition, and comfort me in my distress. If ever quickened by the Spirit at all, it was when a little boy of only a few years; and if called by God the Father to preach the gospel, it has been impressed upon my mind in the same way. I have had a desire to preach the truth of our God all along through life, and still have the same impressions since I have been preaching that I had before I began. I do not wish to draw too high a picture in relating my calling to duty, but I wish to make things appear just as they have occurred. I am convinced, my friend, from what little you said in your letter, that you are waiting for a brighter evidence; you should wait no longer, but be content with such as you have, and relate your experience to any and all who can understand you. Your being so cast down, is the result of disobedience to the Lord. If you will write to me through the MESSENGER, or privately, and give your name, it will no doubt be a benefit to you. I cannot write more in this article because of taking too much space in the MESSENGER.

Brother Editor, if this meets with your approval, I hope you will give it room in the GOSPEL MESSENGER, for the benefit of the friend who writes from Bell county, Texas, March 5th, 1885.

Ripley, Miss.

T. L. MORTON.

EXPERIENCE.

Dear Bro. Respass:—I have been a reader of your paper (the MESSENGER) for now about two years, and must say that I do not want to be without it. I have received great comfort at times in reading the experience of other brothers and sisters throughout the country; for my greatest trouble is a fear that I am not a child of God; and reading the experience,

trials and troubles of others, leads me to believe that, indeed, I may be one of the same fold, for it corresponds with my feelings, and causes me to rejoice in the thought that, I too, have the same trials and doubts, and as I truly believe they are the called or chosen of God, and he is only trying their faith and showing to them (his children) how corrupt and sinful man is by nature, that they may not trust in themselves, humbly fall at the feet of Jesus, and being everything to him, and ask for grace to bear them up in times of trial and trouble, for he has said that his grace is sufficient. What more do we want? What more can we ask? I read some of the communications in your MESSENGER, and my heart goes out in love to the brethren, so much does the spirit, as expressed in the writer's language, accord with my feelings; and I am sometimes in tears—other times sad over the thought that they are good, and I am vile and unworthy the name of brother. The unworthy writer had, while in his youth, serious thoughts as to death and the condition of the sinner after death; was rather temperate in my habits through early life, and tried at times to think that I was just as good as anybody, but could get no satisfaction out of the thought; something would whisper to me that I was a sinner. Sometimes I would try to pray, but my words seemed to mock me, and to say that “you are now showing the deceitfulness of your heart;” and I would cease to pray. Thus it went on until in January 1870. I was teaching school four miles from home; it pleased the good Lord to appear unto me in a dream; the day of judgment appeared a hand, and multitudes of people were assembled together, and Jesus appeared in the assemblage to judge each according to the deeds done in the body. The wicked were sent off to a certain place (to which place many seemed to go), while the accepted of the Lord were sent in another direction, up an incline that seemed to continually ascend higher and higher toward heaven; finally it came my turn for examination, and it seemed to me all hope was lost; I surely would be condemned; and how well I remember, though in a dream, how just I thought the Lord could be and condemn me to everlasting punishment; my case seemed to be a doubtful one for a long time, but finally I was led out and started up the inclined plane with some others of the little band of redeemed saints—some being of my nearest and dearest friends. But there was one friend that walked by my side and seemed to draw near unto me, and that was Jesus; the judgment was ended and he was by my side; although I knew some very dear friends that had been left behind, yet my cup of joy was full and overflowing, for Jesus was with me. I was weeping when I awoke, and I don't think I ever experienced such perfect peace of mind before or since that I experienced for a few days after that; then it came into my mind that it was just a dream, was not a reality, and I lived under such doubts until the third Sunday in March, 1883, when it seemed to me that I ought to go to the church and relate to them my feelings and vision, which I tried to do on the day above mentioned, and was taken in full fellowship, and one month later, was baptized by Elder Hays, o

Carroll county, Ind. It has often seemed to me that I am unworthy a place in the church and the name of brother. But I will cut short by saying that I am still in warfare with the natural man, and that I do often sin and violate my heavenly Master's commands, and that if I am saved at all, it will not be of any works of my own, but through the atoning blood of a crucified and risen Saviour.

Yours in hope of eternal life,
Rensselaer, Ind.

C. D. NOWELS.

EXPERIENCE.

I was blessed, in early life, with good influences, my parents having united with the Baptists when I was four years old. My mother, especially, took great pains to instruct me, often telling me of the good Being who rules over all, and of the love and sufferings of Jesus. She would require me to pay strict attention to preaching, and would almost invariably ask me to tell her the text on returning home. I still remember a great many texts which I heard used when only 9 or 10 years of age. I read the Testament a great deal, and memorized many old hymns. I determined in my mind that I would make my way to heaven, and therefore resorted to evening and morning prayer. I was getting along real well, I thought, and only had to be "faithful" to insure success in the noble enterprise. True, I had done wrong many times, but I concluded that I had only to do a sufficiency of good to offset the bad, and all would be well. But after a time I became neglectful of prayer, and found myself doing things that were wrong. Finally, I became very indifferent. At times I would resolve to do better, but as often as I resolved my resolution was broken. One day, when I was about 14, I was meditating about the uncertainty of life and about the necessity of a preparation for death, when I was caused to shudder under the impression that I was a sinner. I once more resolved to do right and gain heaven, fully believing that right conduct in future would make amends for the errors of the past. But I soon realized that I was a poor, lost and helpless sinner. While trying to find my way out of my perplexities I seemed to wander in a circle, and would often find myself where I had been before. One day while riding along the road in company with Elder J. T. Oliphant, who was both member and pastor of Little Flock Church, situated in Clinton county, Indiana, of which my parents were members, he asked me what I thought of a baptizing which I had witnessed a few days before. I told him that I thought it quite a nice scene, and remarked that it was *their* duty. Elder Oliphant then asked *whose* duty it was. I replied that it was the duty of those who were born again. He wished to know if I knew anything about that birth. I said I thought I did, and began to quote scripture to explain it. "Very well," said he, "but do you know anything about it experimentally." Here

was an unlooked-for question, which very much confused me. Did I know anything about it experimentally—for myself! Surely not. I had heard it preached all my life, had read about it often, had heard it told over and over, and yet knew nothing about it—totally destitute of any knowledge of it. Brother Oliphant tried to explain it to me, but it was like trying to explain light to a man who had been born blind. When alone, my troubles came with greater weight. I had been told to go to Jesus. I tried repeatedly to pray to him, but my efforts to get relief proved vain. In the silent haymow, in the leafy grove, by the quiet streamlet, through the lonely fields, during the busy daytime and within the sombre night, I sought an antidote for sin.

One night, in my troubled sleep, I had a dream. I dreamed that the last day had come. The heavens were covered with black clouds, the deep thunders roared, the earth shook violently, and all nature seemed convulsed. Oh, the terror of that dream! I shudder at the remembrance of the scene. I started to run, I thought, and soon came to a company of people who were bowed in prayer, and who seemed happy. I thought I joined the band, but a voice said, "You are not fit to be there," and awoke to find it a dream, but felt that it would be fulfilled. In the afternoon of the following day I was alone at home, and my sins arose before me with appalling magnitude. I left the house and went to cut some wood. I could not chop. I paused, leaned upon my axe-handle in silent meditation for a few moments, and then sank down upon a log, buried my face in my hands and cried in despair, "Lord, have mercy, if thou canst." Light burst in upon my soul, and I was enabled to see that my dear Saviour—yes, *my* Saviour—had died for me, and that through his death my sins were forgiven. I arose, shouting praises to Him. As I write I seem to pass through the glorious scene afresh, and feel like saying, "Bless the Lord!" I thought my trials were all over, and should never see any more trouble. My parents came home in the evening, but I did not tell them, as I had thought I would. Doubt began to annoy me, so that I feared to tell any one I had found relief lest I might deceive. This was February 30th, 1870. I was then nearly 16 years old. In about one month I was again in company with Elder Oliphant, when he asked me if I had yet obtained a hope. I told him I feared I had not. He desired to know if I had, at any time, felt any better about my condition. I told him that I had, and related my travel to him. To my surprise, he clapped his hands and shouted, "Bless the Lord; that is what I have been wanting to hear." He then urged me to join the church. I staid away from the people of my choice for nearly one year. In January, 1871, Elders L. T. Buchanan, John Joseph and J. T. Oliphant were conducting a meeting at Little Flock Church. During this meeting an interesting conversation transpired with Brother William Oliphant, father of the pastor and deacon of the church, whose works will long survive him. He asked me why I did not do my duty. I told him I had so many doubts and fears. He said, "You remind me of a

child going to its mother and asking for a piece of bread. On receiving the piece it goes away, for the time, satisfied. Soon, however, it becomes dissatisfied, thinking the piece is too small, and goes to her for another. Failing to get a larger piece it goes and picks up the first, which it had thrown down. So," said he, "it will be with you, if you remain out of the church, and look for a brighter evidence." So, on the 23rd day of January, 1871, I offered myself to the church and was received. I was baptized February 5th, 1871, by Elder J. T. Oliphant. I have met with many losses, and many difficulties have embarrassed me since then, but I have never regretted that step. I often regret that I have not lived more faithful in the cause of my Master. I married into a family which was much opposed to Baptist doctrine, and was, therefore, compelled to hear much preaching which I did not believe. Often did I wish I could tell the people what was the truth. One morning as I was on my way to a school which I was teaching, I was meditating over what I had heard the night before, when I prayed, with earnest desire, "Lord, send true laborers into thy vineyard, who will preach the truth." Like a flash the thought came forcibly, "Would you be willing to go if you should be called?" I was startled at the idea, and tried to banish it from me as a thing impossible. From time to time the question troubled me, until I finally consented that if I could *know* it to be my *duty* to preach, I would be willing to do so. About one year after my first impression to preach I resolved, God being my help, to confer no longer with flesh and blood. I thought, however, that if I could only be enabled to tell the people at a certain place what I believed, that I could then be at rest. I was made to rejoice in speaking, and afterward, for a short time, I rested in peace; but renewed impressions soon came, and it seemed that my mind could only be relieved by yielding. This was in the spring of 1876. The church gave me license, and in September, 1881, I was ordained. My wife became a member with me soon after I commenced trying to preach, and has since given me all the encouragement in the work it was in her power to do. I am now attending Little Flock, Bethel, Thorntown and Friendship churches, of Danville Association. Three of these churches have recently erected good brick houses to worship in. Within the past year Little Flock has received, by experience and baptism, six members, and Thorntown about ten or twelve.

Brethren, I have drawn this out to a much greater length than was at first intended. I have some fears in sending it to you that I am intruding, but do not wish you to give it room by crowding out better matter. I am pleased with the GOSPEL MESSENGER. May God continue to bless its editors, and impress its readers with the necessity of giving it their encouragement and support. God be praised now and evermore. Amen.

Groomsville, Ind.

JOHN R. DAILY.

NEW MARKET, ALA., May, 1885.

Dear Editors :—Having been requested by so many brethren and sisters, I give a brief account of my recent tour in Georgia.

I left home the 15th of February, arriving the 17th at Ogeechee, Ga., our stopping point—451 miles from home. Here I was met by my Elder M. Donaldson and conveyed to his residence. The next day I preached at Nevil's Creek, my first appointment, to a small but attentive congregation. The 19th of February I met the church at Upper Mill creek; the congregation was orderly and much interest felt in the meeting; 20th, at Bethlehem Church, and I trust the Lord was with us, as we had a refreshing from the Lord; 21st and 22nd, I was with the Church at Upper Lott's creek, and had the pleasure of preaching to a very large and attentive congregation, I hope, to good effect. From thence, in successive days, I went to Lott's creek, Sunlight, Cedar creek, Anderson and Baybranch, all of which meetings were well attended, except one or two. March 2nd, met the church at Bethel, had a pleasant meeting, and I was sorry the pastor could not be present—Elder Strickland; he started to meet me, but after starting, by some means, he fell from his buggy and broke his left arm. The night following my appointment at Bethel, I spent quite pleasantly with Elder Strickland, and next day went to Spring Grove. We met, I hope, in the Spirit. March 4th, I met the church at Deloache's; here, I trust I felt and witnessed the outpouring of God's Spirit. But, between 12 and 1 o'clock, my father, as I afterwards learned, was being consigned to the narrow limits of his grave, near his home.

Dear Editors, permit me here to offer a few brief remarks respecting the life and death of my lamented father.

Benjamin W. Bragg, deceased, was born, raised, lived and died in Madison county, Ala.; he died the 3rd day of March, 1885, aged fifty-nine years, two months and some days. He professed a hope in the dear Saviour, I think, in the year 1868, and soon became a member of the Primitive Baptist Church at Hurricane, of Flint River Association. In a short time he was chosen deacon of Hurricane Church, which office he filled, we believe, to God's glory and to the good of his cause, until death. There never was the slightest charge presented against him during his connection with the church. He was taken sick last December; chronic indigestion had been preying on his constitution for some time; when I left him for this tour, I had hope he was not dangerously ill, and I bade him farewell with the gentle words from his lips: "Go and do your duty!" and were his last words to me. In a few days after I left, he was taken worse; the family wrote me at once, but unfortunately, or fortunately—God knoweth—I never received the intelligence until too late. He made his will, and in a few days after, his family and several friends were called in to witness his departure from this mode of being. He bid them all farewell; he was engaged in talking and praising the Lord almost to the moment of his death. He died as calmly as one going to sleep. In his death, the church has certainly lost a good member, our mother cer-

tainly a good and well providing husband, the children a kind and loving father, and as a citizen and neighbor, he had as few enemies as most men living; but he is gone, yet I believe I will see him again on the other side of the grave in the lovely image of Jesus, where we will never hear a pensive sigh, or see a falling tear. "Bless the Lord, oh my soul, all that is within me bless his holy name!"

On the 5th of March, I went to Upper Black creek; here we had quite an interesting meeting; two became members, to the great joy of the church. March 6th, I was at Asher's branch; on the 7th of March, at Lower Black creek; 8th, with Fellowship Church; 9th, at Lane's Meeting-house; 10th, at Lower Mill creek—this ending my tour in the Lower Canoochee Association, of South Georgia. The congregations at these churches were large and much interest manifested.

Elder M. Donaldson conveyed us from Mill creek, our last appointment, to his house, where we spent the night. I met several ministers during my stay with the dear saints in Lower Canoochee Association, and had the pleasure of spending a night with the most of them and their families. I will give the names of all I remember: Elders Smith, Strickland, Stubbs, Smith, Jones, Acock, and Donaldson.

Elder M. Donaldson, March 11th, conveyed me to the depot, where we bid the old brother farewell; this kind brother was with us about twelve days.

At Macon, Ga., I spent two days and nights, preached two nights to the brethren and sisters. My time was spent quite pleasantly in Macon, visiting from house to house the dear saints in the city. On 14th and 15th, I was at Sardis, ten miles from Macon; had quite an interesting interview with the dear children of God at Sardis. We met Elders Sikes and Bently there. I hope to become better acquainted with them, as my time was so pleasantly spent in their company. My next appointments were at Andersonville, Bluff Spring, Good Hope, Phillipi, and Butler. Four of these appointments I filled, and spent the time very agreeably, but not being well, my sermons were short, but hope to God's glory and best good of his dear children. I met Elder English at Andersonville, and his kindness to me was such that I never can forget him. When I arrived at Butler I was not able to preach, but Elder Respass gave us a short talk on the subject of Charity—very appropriate, I thought. My stay with Elder Respass was short, as he had to leave to fill an appointment the same evening, though I hope our acquaintance will be perpetuated. The night I spent in Butler I had the pleasure of religious conversation with R. Anna Phillips. March 21st, boarded the train for South Alabama—Elder Mitchell's country—and arrived at Opelika same evening. Next day I was conveyed to Mount Olive, where Elder Mitchell is a member and pastor, preached a short discourse, followed by Elder Mitchell in a few interesting remarks, after which I was conveyed to Elder Mitchell's residence, very sick, and had to spend several days, during which time, he and his dear family cared for me like a brother—yea,

like as if I was a member of his own family. The good Lord be praised for such mercy and goodness!

I left Elder Mitchell's the 27th of March for home, being yet quite sick. I certainly never suffered more than I did on my way home; reached home 12 o'clock Sunday, 29th of March, still very sick; and the sufferings I have undergone since my return, is beyond expression at this writing. I am just able to sit up a short portion of my time now.

Dear brethren and sisters, remember me in your prayers, that I may be restored and be permitted to see many of your faces again. May the glorious countenance of Him who sits upon the throne, be upon those among whom I have gone preaching the gospel of the kingdom of God, and his dear ones elsewhere, is the desire of your servant in the gospel.

Farewell,

J. W. BRAGG.

EDITORIAL.

J. R. RESPESS and Wm. M. MITCHELL,.....Editors

THE WASHED SOW WALLOWS AGAIN IN THE MIRE.

These are wells without water; clouds that are carried with a tempest; to whom the mist of darkness is reserved forever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error; while they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought into bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning; for it had been better for them not to have known the way of righteousness, than after they have known it to turn from the holy commandment delivered unto them. But it happened unto them according to the true proverb—The dog is turned to his own vomit again, and—The sow that was washed to her wallowings in the mire.—2 Peter ii. 17-22.

The above six verses afford much important matter for the careful investigation of all who worship God in spirit and in truth. Our comment upon them is requested by a brother at Rocky Ford, Ga.

The inspired epistle of which the above verses are a part, is addressed by the apostle in his official capacity to those who have obtained a "precious faith through the righteousness of God and our Saviour Jesus Christ." He shows the importance of demonstrating this "precious faith" by giving

all diligence in practical life to add to it such fruits and Christian virtues as would correspond with the holy principle of faith which the Spirit of God had wrought within them. This faith and its fruits and virtues thus developed would give them an assurance of their calling and election being of God, and give them also such an entrance into the things pertaining to the kingdom of Christ as to be neither barren nor unfruitful in discerning between truth and error, grace and works, law and gospel, or between an humble and useful spiritual gift in the church and a false teacher who, as "clouds without water," assumes to cheer, comfort, refresh and instruct the church, when indeed it is all bluster and storm, but no rain.

Now it is against the character and influence of these false teachers "among" the Lord's people that the church is specially warned in the chapter to which our attention has been called. The apostle of Christ refers to the former dispensation under the legal ceremonies of worship, and says, "there were false prophets among the people then," and assures us that false teachers shall be among Christians in the gospel day. He then goes on to give such clear marks of their character and works that it would seem that nothing but criminal neglect of those who know and love the truth would ever cause them to be led away by the errors and flattering charms of mere outside profession.

It may be proper here to remind the reader that the scriptures give a faithful, true and unerring description of men, both in their real character and also in that which they have assumed. In our construction of any text or its connection we should be very careful that we do not mistake the assumed character for the real. That is, if persons are not what they have assumed and professed to be, and we should take their false profession for a reality, we will certainly misconstrue the scriptures which speaks of them in their assumed character.

In the chapter which we are considering a certain class of religious teachers are mentioned who are denominated as

“false teachers.” This is their real character; but they have assumed to be true and faithful servants of God. They claim to have escaped from those who live in error, and even promise liberty to those who thus live, while, in fact, they themselves are the servants of corruption, and will eventually “utterly perish in their own corruption.” They privily bring into the church “damnable heresies” by disguising their real sentiments. They are presumptuous and self-willed, and despise the government and authority of the church as established by Christ, when it interferes with their presumptuous and self-willed authority. They are hardened in pride and vanity, and are not afraid to speak evil of those whom God hath dignified with gifts and grace in the church to observe the order of his house and execute his law. They beguile unstable souls, and speak “evil of things which they understand not.” They are “cursed children,” under the censure of God’s word, and yet to show their hardened state and presumptuous character they are said to “sport themselves with their own deceivings” while they pretend to feast in joy and fellowship with real Christians.

But they love a contentious and stormy life. Strife and confusion is their element. It makes them conspicuous, and draws others after them. “They are carried with a tempest,” and are never more in their proper element than when driven by excitement. They lash up the fleshly passions and stir up envy, strife, evil-speaking and back-biting among brethren. They cannot be instructed, because they are wise in their own conceit; and, it is said of them, that “the mist of darkness is reserved forever” to them. Solomon says of such, “Seest thou a man wise in his own conceit? there is more hope of a fool than of him.”—Prov. xxvi. 12. And again, “Whoso boasteth himself of a false gift is like the clouds and wind without rain.”—Prov. xxv. 14. How often have we in a dry time hoped for a rain when we have seen clouds arise, and been disappointed? It is true there are “clouds driven with a tempest” of wind but no rain to moisten the earth nor cheer the drooping plants. So it is

with false teachers who boast of gifts which they do not have. Their doctrine does not drop as the rain upon the church of God, nor does their speech distill with the refreshing gentleness of the dew of heaven upon the tender plants of grace. But with much boastful bluster they claim to be sent of God, and by speaking "great swelling words of vanity" they allure others through the lusts of the flesh to follow their pernicious ways, and thus by reason of them "the way of truth is evil-spoken of."

If the church of God was fully awake to her interest, and would heed the voice of warning in the scriptures to "Mark them which cause divisions and offences contrary to the doctrine which" God has taught them by his word and Spirit, and "avoid them," then these false teachers and their votaries would have to "separate themselves" sensually, like those of whom it is written, "They have *gone* in the way of Cain."—Jude i. 11. Cain went in a way of his own choosing, and not of God's appointing. So with these false teachers, they go in a way of rebellion against God and his people; they "serve not the Lord Jesus Christ, but their own belly," or vain ambition and carnal lusts, and by "good words and fair speeches deceive the hearts of the simple." The command of God is to "*avoid* them."—Rom. xvi. 17, 18. It matters but very little what men have assumed to be unless their works and general character clearly prove their profession. "By their fruits ye shall know them."—Matt. vii. 16. This is the real scriptural test. Men may profess to believe this doctrine, that or the other; they may be very gifted in the use of "good words and fair speeches," and thereby delude others into their snare; or, like Simon the sorcerer, they may have such fascinating charms as to bewitch the people in such a way as to be regarded as the "mighty power of God," and yet, after all this, it may only be a skillful cheat passed off on society and on the church of God by the "sleight and cunning craftiness of those who lie in wait to deceive."—Eph. iv. 14. "Ye shall know them by their fruits." This test must be carefully looked for and applied to all. It is the

true standard by which our profession is to be proven. "Examine yourselves, whether ye be in the faith; *prove* your own selves: know ye not your own selves that Christ in in you, *except* ye be reprobates."—2 Cor. xiii. 5. Every one who has made a profession of Christianity is either what he professes to be, or he is not. He is either a real Christian in principle, or he is a counterfeit—a cheat and a reprobate. It is for this very reason that all who have assumed to be churches, or Christians, are commanded to "prove your own selves" by such good works and steadfastness of good character as will demonstrate that they are disciples in deed and in truth, and not in word only. If we give full credit to the unerring word of God we cannot believe that all who profess to be disciples of Jesus are really so. "Not every one that says Lord, Lord, shall enter the kingdom." "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves."—Matt. vii. 15. The apostle speaks of certain men who have "crept into the church unawares"—thus showing that their real character was not discovered until their wolfish propensity to scatter, kill and devour the flock was made manifest by their works in that direction. "Sheep's clothing," or the outward profession of Christianity, often deceive the flock of God for a time, and is the cause of much affliction and distress to the gospel ministry. Even an apostle of Christ was made to weep and write in tears to the church concerning the works of these spurious professors of Christianity. "For many walk," says he, "of whom I have told you *often*, and now tell you, even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things."—Phil. iii. 18.

Now it is evident from all this array of testimony which is presented in the above quotations, and much more that might be adduced, that the characters mentioned in the scriptures heading this article, have assumed to be what they are not. They claim to have "escaped the pollutions of the

world through the knowledge of our Lord and Saviour Jesus Christ." They claim also to know the way of righteousness, but this outward profession amounts to nothing without fruits corresponding with it in after life. If after all this outward profession of good words and fair speeches they are again entangled in the pollutions of the world and *overcome* by them, the last state is worse with them than the first. If to know the way of righteousness, as they claim they do, has no other influence upon their practical life than to have them entangled and overcome at last by pollutions of the world, then it would be better for them not to know it at all than to thus be left to "turn from the holy commandment delivered them" in their holy profession. They have added sin to sin. But it happens to all such "evil men and seducers that they wax worse and worse, deceiving and being deceived." And it happens also unto them according to the true proverb, "the dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire." This last text is the key to the whole character of such false teachers and their followers as are described in the chapter we are considering. When our Lord Jesus Christ was preaching and teaching his own everlasting gospel, he specially warns his disciples to "Beware of the leaven (or doctrine) of the Pharisees which is hypocrisy." And again he describes some as whited sepulchres—beautiful without, but within "full of dead men's bones and all uncleanness." And in the application of this last comparison he says, "Even so ye *outwardly appear* righteous unto men, but within ye are full of hypocrisy and iniquity."—Matt. xxiii. 28.

The testimony, therefore, of the divine record is conclusive that many persons may and do assume to be that in religious matters which they really are not; and though they have the *outward* form of godliness, and appear to their fellow men as righteous, pious and godly for a time, yet they are no more real Christians in spirit and in truth than the dog is a sheep, or the sow one of the flock. And just so sure as the dog and the sow manifest their natural instincts by the one

turning to his own vomit again, and the other to her wallowing in the mire, so will it be with men and women who only have the outward form and profession of godliness without the inward principle and power of it. They will manifest their carnal, worldly spirit by their love of the world and the things of the world. And they are not only "entangled in the pollutions of the world" from which they profess to have escaped, but they are *overcome* thereby, and "of whom a man is overcome, of the same is he brought into bondage."

But it is not thus with the "little children" of God, of whom mention is made in 1 John iv. 4: "Ye are of God, little children, and have overcome them, because greater is he that is in you than he that is in the world." Unless a man is born of God he cannot see nor enter the kingdom of God, nor can he in reality bring forth the spiritual fruits of it. He is a natural man, destitute of spiritual life or feeling, and no matter what his outward profession of Christianity may be, nor what he has assumed to be, he can no more impart any new principle to himself, nor give himself new instincts, than the Ethiopian by washing could change his skin, or the leopard his spots. And it is just as congenial with the inward principle of such formal worshipers to be in love with the world and to be under the dominion of its vanities, lusts and pleasures, as it is for swine of a hot day to wallow in the mire.

But before concluding this article, it may be proper to say to such as worship God in spirit, "rejoice in Christ Jesus and have no confidence in the flesh;" that in the foregoing remarks none others are intended to be personated than such nominal professors and false teachers as are mentioned in the text and its connection in 2 Peter ii. The true and humble child of God often fears that his profession is but an outward form, while he lacks the inward principle. But this very fear shows the reality of his profession. Others do not have this trouble. They know what they are, and they know that "all their works are done to be seen of men." It is true, however, that even Christians sometimes, to their shame and

disgrace, become entangled with the polluted things of the world, and this makes them fear they will at last be as the washed sow, and return to wallowing in the mire of carnal lusts. Many indeed have cast off the warmth and zeal of their "first love," and are entangled and "over-charged with surfeiting, drunkenness and the cares of this life;" but there is a difference between being *entangled* and over-charged with these things, and being finally *overcome* by them. Nominal professors of Christianity who have assumed to be what they are not, are not only entangled, but also overcome and completely subjugated. But those who are born of the Spirit, have a principle and power within them that is greater than the world. 1 John iv. 4: "And whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." They have a faith within them that is of heavenly birth. This faith is in Jesus, and it looks to him as its author and finisher.—Heb. xii. 2. And though the child of God is assured that "in the world he shall have tribulation," yet the Captain of his salvation bids him be of good cheer. "I have overcome the world." Christ Jesus, the Lord of glory, has overcome the world with its snares, pollutions and temptations, and he has overcome it for his children. Their faith and confidence of victory over the world and all its snares and sorrows is in him, and "who is he that overcometh the world but he that believeth that Jesus is the Son of God."—1 John v. 5. Let us, therefore, continue in the faith, grounded and settled, and not be moved by adversities, trials and afflictions from this blessed "hope of the gospel" of our salvation.—Col. i. 23.—M.

WE have been using a good deal of small print recently in the MESSENGER, such has been the pressure of matter upon our hands, with a desire to get in all we could. It costs us a good deal more; but we will measurably leave it off in future, and publish what we can otherwise. And we beg the brethren to exercise patience, for we will try to publish all that we think ought to be published after awhile. If, therefore, your articles are a year or two behind, do not give up, but leave it to the Lord to bring them forth or not, as may be his will.

MADISON CO., ALA.—Please give your views on the latter clause Acts ii. 26 and 27—What was it that was not left in hell?

WILLIAM HOWARD.

The verses referred to by Bro. Howard, read as follows:—
 “Therefore did my heart rejoice and my tongue was glad; moreover, also, my flesh shall rest in hope; because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.”

It was the soul of Christ that was not left in hell, for it was Christ speaking in the words quoted above. Christ was man and God; he took upon himself, for the redemption of his people, our nature, and was made in the likeness of sinful flesh. He had, therefore, two natures, but was only one person. The Christian has also two natures, and these two natures are necessary to constitute the one Christian man. As a man he had a soul and body. He felt as a man and suffered as a man; he hungered and thirsted, ate and drank as a man. He had no sin of himself, for he was holy, pure and incorrupt; but he suffered for the sins of his people. In fact, he was so identified with them that their sins became his sins, their sorrows and afflictions his sorrows and afflictions, their temptations his temptations, and may we not say their doubts and fears his doubts and fears. But he triumphed over them all, and even death and hell for his people and his triumph was their triumph. But it was not without a struggle, and a very great one, the greatest and sorest that has ever been developed in any man of all the human race. He therefore needed comfort and encouragement in the awful struggle of redemption, as the Christian does in his struggle with sin, but in an infinitely intensified degree. And the Father comforted him many times. He was comforted and strengthened by angels, in the heavens being opened to him and by the word of God or the scriptures. He was comforted and strengthened in foreseeing the Lord always before his face, and on his right hand that he should not be moved; and therefore he said, “did my heart rejoice and my tongue was glad; moreover also my flesh shall rest in hope, because

hou (the Father) will not leave my soul in hell," &c. The hope of the resurrection was a comfort to him, as it is to his tried children; he hoped in it as we do. It was as necessary for him as it is for the members of his body, and he felt it and rejoiced in it. If his work was accepted of the Father it would be testified in his resurrection; and his resurrection was the pledge of the resurrection of all of his people, and therefore also shall their flesh rest in hope, nor shall their souls be left in hell. Great indeed is the mystery of godliness! The Christian himself is a mystery to the world, and to himself. He is in this world as Christ was in it in many respects; to be a Christian is to live Christ in a measure; "Christ liveth in him;" and hence the life of struggle, sorrow, poverty and affliction, and the necessity of the comforts of the Holy Ghost all the way unto the end. When I awake in thy likeness then shall I be satisfied.—R.

BRETHREN have almost complained at us because we have not had more to say against Dr. Carlton's book; in fact, it is said that some probably understand us as partly encouraging it. The truth is, that we spoke unfavorably of it months before any one else did; but we did it in a mild way. In things of God, we try to be meek; nor do we set up our judgment as a standard for others to be governed by. Brethren should be cautious in that particular; that is in encouraging the idea that the opinions of an editor of a paper are of more value than those of other brethren of equal age and gifts. They can no doubt be as easily puffed up with importance and self-conceit as other brethren, and might possibly be led to think their views the standard of orthodoxy. In the kingdom of God, or the church, there is great need of forbearance, of longsuffering, of all longsuffering, of gentleness, meekness, bowels of mercies, patience, and of patience in tribulation. It is not to be expected that brethren will agree in every thing; nor is it necessary to their peace and brotherly love, and hence the need of bowels of mercies and

forbearance, &c. We mean that it is not essential that brethren should agree in matters indifferent; it is essential that they should agree in matters fundamental, *i. e.* in the doctrine of salvation by discriminating grace, and grace alone, and church order. Wherein they differ on indifferent matters there should be forbearance, otherwise there would have been no need of the doctrine of forbearance having been taught. That is a Christian doctrine, and should be preached no doubt more than it is. Are we all sound in the doctrine of forbearance, and gentleness, in the doctrine of being at each other's feet, and in honor preferring one another; in the doctrine of praying for one another; in the doctrine of seeking the peace of Jerusalem; in striving for the unity of the Spirit, and in seeking, in the right spirit, for the things that may promote peace, and whereby one may edify another? Oh, if we could all in one spirit cry unto the Lord day and night for the peace and prosperity of his people, watching daily at the gate, we know it would be better with us than it is in many places. Dr. Carlton's book does away, as we think, with the doctrine of God's discriminating grace, and, therefore, it should be rejected. The Two-Seeders, the Arminians and Universalists, all do away with the doctrine of discriminating grace; it is that doctrine which is so repugnant to the carnal mind, and which the world hates, that the church of Christ loves and maintains. The church dare not compromise it, or show forbearance in the church to those who reject it. We are sorry Bro. Carlton published that book, for it has worked mischief amongst the brotherhood and brought confusion to Israel, and we know that God is not the author of confusion. If Bro. Carlton could only have remembered the old adage "Shoemaker, stick to your last," and have stuck to his pipe and have let the deep things of theology alone, it would have been better for him and for us all. Such deep questions cannot be handled by a novice; they are such as the wisest, most aged and gifted of God's called ministers are loath to touch, and only do so with more or less fear and trembling. Besides, we feel that the book was in a carnal spirit, and the

itself, even had it been truth, was very unsavory. Will Bro. Carlton, even now, recall the book and submit himself to the brethren for the peace of the church?—R.

To Subscriber at Snead's Ferry, N. C.: We meant that the saints have great manifestations at their death that could be published to others, and handed down, if possible, to the generations to come. We have like examples of difference in the Bible; Stephen was one. Not that there is any difference in dead saints. We are greatly interested in the lives of laborious, humble servants of Christ, in their trials and providential deliverances in life, and their triumph in victory over death. Such as these can rarely be too lengthy. Take Toplady's for example.—R.

EXTRACTS FROM LETTERS.

Dear Brethren Burson and Hearn:—When you left me I thought I could not likely write any more, but it may be my duty to tell how I have been tossed to and fro in past life. At the age of 14 years I first saw myself a vile sinner, and felt the necessity for something to be done. Frequently I retired in secret, falling on my knees in prayer to God, but times could not utter one word before the Lord. I attended the Missionary meetings, and went to the "mourners' bench," because I thought I needed the answer of prayer as sinners surely I did. Big sins and little sins all seemed alike, and formed a great mountain of transgression. In 1857 I married, and we attended meetings when convenient till '62, when my husband went to the war, leaving me with two little children. Many cares now crowded my mind that I knew not what to do. In 1868 my husband returned home, and again we went to these meetings. Enduring the summer my husband joined. When he went up and gave the preacher his hand I was struck with blindness, as it seemed to me. For a time it appeared dark as midnight; but soon again there was apparently the brightest light I had ever seen, and I was exceedingly happy. I felt as light as a feather; and everything looked so beautiful I thought I never should see any more trouble, and I desired to tell everybody what a dear Saviour I had found. I talked to the church, and we were both received, and next day baptized by preacher Taylor. I remained with the Missionary Baptists there in Georgia till we moved to Alabama, where we now live, in Chambers county. But I was not satis-

fied, yet re-baptism, as it is called, was in the way of my uniting with Primitive Baptists. But I soon become satisfied on that subject, and myself and husband both united with the church here at Mt. Pisgah. Lest I weary you I will close.

ELIZABETH A. SMITH.

[The letter from which the above extract is taken is without date. Sister Smith was greatly afflicted for several years before her death in April, 1884. She was buried at Mt. Pisgah.—M.]

CHAMBERS COUNTY, ALA.—*Dear Christian People:*—For relief of mind I am inclined to write you. I am greatly afflicted, and the salvation of my soul is my greatest study. Some two years ago I was thinking what a miserable wretch I was, and all at once, to my surprise, a spirit of rejoicing came over me, and I wanted to talk, and told my daughter to tell Mrs. Sledge to come up and see me. They wanted to know if I felt any worse. I told them I felt happy, and could realize a Saviour's love. My mind then for three months was greatly relieved, and everything seemed much more pleasant than it had been. But that feeling eventually wore off, and again I was miserable, except at short intervals. A short time back I was lying on my bed of affliction in great pain, when all at once it appeared as though a voice from heaven had spoken these words to me:

“Farewell, vain world, I am going home,
My Saviour smiles and bids *me* come;
Sweet angels beckon me away,
To sing God's praise in endless day.”

O how happy I felt! and much desired strength of voice to sing those lines so the world could hear. Where those happy feelings came from is unknown to me, for it seems as though such a vile sinner could not have such joys except through the merits of Jesus, who died for me.

In 1880 I had typhoid pneumonia, and have never been able to sit up but little since. At this time I am greatly reduced in strength, and feel to be a mere nothing; my breath is short and my strength gone, and my mind distressed. I believe Christians ought to be meek and lowly in heart, ever looking to Jesus, the author and finisher of our faith—esteeming him greater than all things, and each other as better than themselves. I wish to be a consistent Christian, but am often tempted with fears that I shall at last be numbered with the wicked. I am glad to know that salvation is of the Lord, and the happy moments I have had in the past cause me to rejoice in hope of the glory of God. To a great extent I have lost sight of this world, and fear at times that my husband will think I take no thought of home affairs. I hope all things are working together for my good. Recently I was delighted with the preaching of J. T. Satterwhite and S. Burson. There is nothing I enjoy more than to hear the gospel preached. By request, I submit this for publication.

ELIZABETH A. SMITH.

COLUMBIANA, ALA., June, 1884.—*Dear Brother Mitchell* :—When I was about 14 years old I was going to school near where a Missionary Baptist meeting was going on at Antioch, Chambers county, Ala. Our teacher being a member there, he gave full time for his school to attend the meeting each day. When mourners were called for my class went up, and some of them joined. Though I went to the “mourners’ bench” I did not join, for I really felt too mean and sinful to be among God’s people, as I thought them to be. In less than six months some of my class were excluded, and I was turned in my feelings against the “mourners’ bench” system, and other things. After about seven years I attended a Presbyterian meeting, and my sins seemed to rise up so before me that I felt willing to kneel at the mourners’ bench again. We were then living in Heard county, Ga. I left the meeting that night in much distress, and about two weeks afterwards I was at a Missionary meeting, and as I started to go to the mourners’ seat the minister met me and led me along. It did then seem that my sins were so great that I should die. Leaving the meeting I went home trying to pray, and next morning, having to attend court at Franklin, as I rode along I cried to the Lord for mercy, as I then thought for the last time that I should be permitted to do so, when all at once everything seemed to become new and more lovely than I had ever seen or felt before. I commenced praising the Lord, and thought I could tell how the Lord saved his people through Christ. Tuesday night following I joined the Missionaries at State-Line, and in 1876 came to Coosa county, Ala. Up to this time I had never heard a Primitive Baptist preach. Soon, however, I heard Elders J. P. Sayers and J. A. Suttles, and they so fully described my case and told my feelings that when Liberty Hill Church was constituted and opportunity given in conference I was received among them, and baptized by Elder R. W. Carlisle. Your brother,

J. L. GRESHAM.

[We learn that since Bro. Gresham was received among Primitive Baptists he has commenced preaching.—M.]

GOLDENDALE, WASHINGTON TERRITORY, May 24, 1885.—*Editors Gospel Messenger*—*Dear Brethren* :—Having to send remittance for the highly appreciated MESSENGER, which comes regularly to me with many rich and comforting things, I will also inform you that I seldom meet with any one here whose religious views, feelings and understanding harmonize with my own. This is perhaps one reason why the reading of the GOSPEL MESSENGER is such a comfort to me. I was raised in Tuscaloosa county, Ala., and united with the Primitive Baptists when quite young, and never was, while there, among Baptists that materially differed either doctrinally or practically. But it is not thus with me now. If I do love any doctrine it is that which sets forth the salvation of sinners wholly by the grace of God, through the merits of Christ imputed to them. Our God worketh all things through the counsel of his own will, working all things together for good to them who love God and are called

according to his purpose. In regard to a sinner's salvation, the great God predestinates, calls, justifies and glorifies. None others but the chosen people of God are predestinated to be conformed to the image of Jesus, nor are any others called with a holy and effectual call to a knowledge of salvation, justified and glorified. Rom. viii. 30: "Who shall lay anything to the charge of God's elect?" Or "who can separate us from the love of Christ?" He was led as a lamb to the slaughter, and as a sheep is dumb before his shearer he opened not his mouth; and without the shedding of his blood for his chosen people there could be no atonement, nor any remission of their sins. "Fear thou not, O my servant, saith the Lord, neither be dismayed, O Israel; for lo, I will be with thee, and will save thee from afar, and thy seed from the land of thy captivity." "I will command and I will sift the house of Israel among all nations, like as corn is sifted, yet shall not the least grain fall upon the earth." So, my dear old brother, I feel that I am the least grain, if one at all, and am away off from the church, where I might have been of some use. If you, my dear old brother Mitchell, can have spare time do write me a private letter in this far off land. May the God of all grace preserve you, that your labors may be to the good of all his saints and the glory of his name.

W. J. FLEMING.

FORT MASON, FLA., September, 1884.—*Dear Brother Mitchell:*—You will doubtless be surprised to get a letter from me here in Florida. We came here last fall, and as yet there is but one thing that I dislike, and that is, my church privileges are very nearly cut off. My health is too bad to go often 14 miles. I do greatly desire to hear you preach one more time, and if I were able I would go from here to your church meetings just to hear you preach. Would be so glad if you could come and preach to us, if it was only one sermon. Have heard one sermon only since we have been here, and I am still feasting on that. I had not heard gospel preaching for so long I had got very hungry for it, had not even had a crumb till I heard Elder Bennett last Sunday. We were on return home caught in one of the hardest rains I ever saw fall, attended with much thunder and lightning. Mr. Pullin asked me how I *liked* the rain. I told him I would be willing to take another just such to get to hear what I had heard that day. The joyful sound of that good preaching was much more in my mind than the rain. And it seems that I can yet hear Brother Bennett, let me be at what kind of work I may. I can't express my feelings, I am so overjoyed in hearing what my soul has been thirsting for a long time. When we lived in Hoganville, Ga., I was crowded with work all the time, and scarcely ever could go to meeting save on Sunday, and then I was so dull and fatigued I did not enjoy much. Thus I soon became cold and careless. But, dear brother, I now feel as though I would not restrict myself in such a way any more. If our meeting privileges with the Lord's people are given up or lightly esteemed for worldly things, what satisfaction can our life be to us?

can answer, none; for I have tried it for the last six years, to my sorrow. And I now grieve to think how much good preaching and conversation I have missed, and how much spiritual comfort I have lost by worldly cares. At times, dear brother, I mourn greatly and cry over my wicked thoughts and hard heart. When I united with the church I had never so much as heard a Christian experience, nor seen any one go forward to join the church. I had to ask Sister Fannie Hurst to tell me when to go. I could stay away no longer, and be satisfied. I was quite young when I first felt justly condemned before God as a sinner. I was standing on the bridge near Emmaus Church, Troup county, Ga., looking at the baptism of a colored person. For three years afterwards I was greatly troubled, but I will not now write more on that subject, as I have already written more than I intended. We have many good Methodist neighbors here, but it is bad walking through the sand, and I have been out once to their meeting. Col. Hopson makes them a good member, and has been very kind to us. He takes the MESSENGER, and generally lets me have it to read. It is next thing to preaching with me. Dear brother Mitchell, when I write you I feel almost like I was writing to one of my own family, I have been acquainted with you so long, even from childhood. Hope you will excuse this lengthy letter, as well as bad writing and spelling; I am very nervous. Remember us in your prayers.

MINERVA PULLIN.

[Our dear Sister Pullin is not the only one who has been made to grieve and mourn over lost privileges. Many of the dear children of God have been in captivity, and some have hung their harps of joy and praise upon the willows of sorrow and mourning, while they have sat down by the rivers of Babylon weeping. But O how joyful it is to such when the Lord turns their captivity! They are like them that dream. It is something they did not look for, something they did not bring about of themselves, and they hardly know whether to claim it as a reality. "We were like them that dream." "Our mouth is filled with laughter and our tongue with singing." "This is the day the Lord hath made, we will be glad and rejoice in it." O how great is the mercy of the Lord toward his people! "It is of the Lord's mercies that we are not consumed, because his compassions fail not." See Psalms cxxxvii; Lam. iii. 22.—M.]

HILL COUNTY, TEXAS, April 27, 1885.—*Dear Sir:*—I have treated you wrongly, but it is neglect; and if you have needed this money, forgive me. I will say to you that I would not be without the GOSPEL MESSENGER, for it is the most comforting paper that I ever read, and as for me I could not be without it. Hoping and wishing you success in life and in our valuable paper, I will close, asking you to remember me. I remain your friend, as I cannot say your brother in Christ, but hoping and trusting the day to roll around when I can say Brother Respass. Remember me when it goes well with you. Good-bye. J. N. MAHURIN.

TREMONT CITY, CLARKE COUNTY, OHIO, 1885.—*Brother J. R. Respass*:—As I am quite deaf, and haven't heard preaching for a long time, the MESSENGER is a great comfort to me; I would not like to be without it. It does me a great deal of good to read the writings of brothers and sisters throughout the land. Your sister, I hope,

CAROLINE BLOSE.

PILOT MOUNTAIN, N. C., April, 1885.—*Brother J. R. Respass*:—I am much pleased with the MESSENGER. It is nearly all the preaching I hear of late. We haven't had a sermon at Volunteer, where my membership is, in six months; and I am not able to go where there is any. I lend my MESSENGER to my neighbors, and they like it very well; I would not be without it for two dollars a year. I send ten cents worth of stamps, for which please send Elder T. S. Ring one copy of the GOSPEL MESSENGER. Remember me in your prayers.

MRS. MARY A. VENABLE.

HARRISBURGH, IND., April 26, 1885.—*Dear Brother*:—We are very well pleased with the MESSENGER so far; especially are we pleased with it on account that you do not publish controversies. I was well satisfied with your decision in regard to giving an answer to Elder Burnam. There seems to be a spirit among some of the Baptists of the West to go beyond in some things (in practice, especially) what we as a denomination believe or practice. It seems to us (perhaps we are mistaken) that they desire controversy; therefore, we join with you in the thought if they wish to go away let them go. The Association to which we belong divided on the question of means forty years ago; this is the question which, perhaps you are aware, is being controverted now. We have never seen any good resulting from the division of this Association. It seems like a small matter to cause a division in an Association.

Yours in hope of eternal life,

GEORGE LUDLOW.

TIOGA, TEXAS, May 17, 1885.—*Dear Brother Respass*:—I have been taking the MESSENGER one year; my time having about expired I will remit. I think every lover of truth should read the MESSENGER. I feel deeply humiliated at the war waged against pictures, advertisements and bells, and endeared to the GOSPEL MESSENGER in the response to the same from yourself. This, within itself, should teach every Christian reader that your cause was God's cause. If we were all actuated by such a spirit, scisms and divisions would never spring up to mar the peace of Primitive Baptists. I had hoped to send you other subscribers, but living some distance from any of the brethren has been a great obstacle in my way since coming to Texas. My membership is with Smyrna, Collin county, 20 miles distant, with bad roads, which somewhat isolates me from my brethren; but the GOSPEL MESSENGER reaches me promptly, and I hope is properly appreciated. May yourself and Brother Mitchell live long in the service of the brotherhood, for you would indeed be

missed. Lastly, I would ask to be remembered at a throne of grace, for if a child at all I feel to be least of all; and if saved, it will be by the unmerited grace of a good and great God. May his choicest blessings rest on you both. Your unworthy brother,
W. H. LEDBETTER.

WILLIAM PENN, TEXAS.—*Dear Brother Respass*.—I am well pleased with the MESSENGER, and would not be without it for twice its cost. It has been all the preaching I have heard in thirty months. I have heard no Primitive Baptist preach since I left Georgia in December, 1882. I would be so glad to hear some brother preach. Dear brother, I live in Washington county, Texas, where there is no church of the Primitive order, and feel like I was a cast-away, never to see the light again—if I ever have; but there is a little hope that I have seen the light, and that comforts me a little at times; but the most part of the time I feel like I was a child in the dark.

Dear brother, I want you and all God's people to pray for your unworthy brother, if one at all. As ever, your brother in love,

R. A. JACKSON.

JEFFERSON, ALA., February 12, 1885.—*Dear Brother*.—The GOSPEL MESSENGER needs no eulogy from my pen, as each succeeding number speaks for itself. That you and dear old Brother Mitchell may be long spared to wield "the sword of the Lord and Gideon," is my prayer, for Christ's sake. Amen!

ED. WILLIAMS.

KEDRON, CLEVELAND CO., ARK., May 13, 1885.—*Elder J. R. Respass, Dear Brother*.—The MESSENGER comes to us regularly, and is always a welcome visitor to our home. It comes with Bible doctrine, with christian experience, and with much good admonition to the church, and I hope it has and will prove a blessing to many of God's people. Anciently, they were said to have spoken often one to another. Many are deprived of such a blessed privilege only through the GOSPEL MESSENGER. May God bless you in the duties that are before you in publishing a messenger of love, comforting many of the saints. Through the foolishness of preaching it pleased God to save them that believe. It is foolishness to the world, but wisdom to the believer. If the same truths are published through the MESSENGER we feel to hope even by it some believers are blest and instructed, and saved from some of the delusions in the world. May God continue his blessings with you and Brother Mitchell, and his servants everywhere.

Yours in hope,

T. B. LITTLE.

HALEY, TENN., May 18, 1885.—*Brother Respass*.—I like the MESSENGER well, and I would be glad if you could get subscribers enough to enable you to publish it for fifty cents a year. Not that I wish to save fifty cents, for I would still send you the same amount of money, if not more. I would pay for it to be sent to one or two others. My dear brother, I

would rejoice to know that your subscribers were three times greater than they are. Am I wrong when I think that the greater the number of subscribers the cheaper you could publish the MESSENGER? If not, how many more would it require that you may reduce the price to fifty cents? Don't misunderstand me, brother. The price is not hurting me, but I would that it could be sent to everybody in the United States (or any other country) that would take interest enough in it to read it, for I believe the sentiments contained in it are the sentiments of the chosen and peculiar people of God—people who have the spirit of Christ, and know what they are talking about, giving no uncertain sound.

Your brother in hope,

J. N. THRONEBERRY.

[If we had 25,000 subscribers, paying in advance, and were allowed to have advertisements, we think we could send it for fifty cents a year.—ED.]

SIMPSON'S STORE, N. C., March, 1885.—*Dear Brethren Editors:*—The winter has been extremely cold, and consequently we have not had much of the preached word since the fall; yet I feel that when I am taking the MESSENGER I have preaching in my house monthly. I sometimes when alone feel to rejoice, reading after such dear brethren as D. Bartley, whom I have both seen and heard; also, Brother Mitchell, whom I have not seen face to face; Brother Chick and yourself, and many others. While we are far apart in the flesh, yet I feel to hope that we are brought near each other in Spirit, and made to know each other from the river to the ends of the earth; and to keep each other acquainted with the spiritual health of Zion through the blessed means, the GOSPEL MESSENGER. May the God of Israel stay your hands and be a lamp to your pathway in all your efforts in the future, as I humbly hope he has in the past; that you may cry aloud and spare not, and to lift up thy voice like a trumpet and show the people their transgressions and the house of Jacob their sins; and may we all be made to say the Lord hath done great things for us, whereof we are glad. Remember me and mine at a throne of grace is the prayer of your unworthy brother. R. S. WILLIAMS.

CAIRO, TENN., May 7, 1885.—*Dear Brethren:*—Feeling profoundly grateful to the Giver of good that the case is as well with me as it is, still I feel that I could be much happier to-day than I am if circumstances were different. The Teokeeler Association is a unit, but the old soldiers have about passed away, and our ministry is young; but we would just say that they are very zealous, and seem to speak in demonstration of the Holy Spirit, for which we feel thankful. I am young both in nature and the ministry—30 years of age, and been trying to preach three years—and am called to the care of four churches; and this troubles me, from the fact that I am so young and weak that I fear the cause cannot prosper. Oh, that the Lord would impress the minds of some or all of those able writers I see writing in the valued MESSENGER to travel in this direction.

Brethren, it seems sometimes that the Arminian mist becomes so dense around the Association that we need tried veterans to wield the sword. Dear brethren, pray for me and the cause I love so well.

H. W. THOMAS.

[Circulate the MESSENGER there.—ED.]

SWEET HOME, TEXAS, April, 1885.—*Brother Respass*:—I have just returned home from San Marcus meeting. We had a good meeting; one baptized Sunday morning (fourth Sunday in March), cold as it was. We had Brethren Tom Miller, C. C. Maples and — Pate for preachers. They went home with me, 65 miles, and held a three days' meeting, and baptized another. We are all well pleased with the MESSENGER, and may the good Lord bless you and the MESSENGER to his glory and the edification of the church, is my prayer, for Christ sake. Pray for me, a poor cripple.

F. G. CULPEPPER.

FLAT SHOALS, GA., May 25, 1885.—*My Dear Brother Mitchell*:—I want to write to you this morning, and yet I don't know what I want to write. I am just like my poor, insignificant self, and often wonder if there is any one else like me. I do desire (if not mistaken) to be an humble, self-sacrificing servant of the Lord; but miss the Bible mark so far that I often become gloomy and despondent; can't get up in my feelings as it seems to me others do. My efforts in preaching are easy, and seem to be attended with some degree of sweetness; but I am so disqualified for the different functions for the gospel ministry, come so far short of being able or gifted in the discharge of pastoral duties that I would to God that I could pray in faith the prayer of the apostle: "Lord, what wilt thou have me to do?" I am sure that the subject of prayer is often greatly misunderstood, even by christians, for God's dear children are often led and controlled by the world's influence, and when such is the case they view prayer, as well as every other gospel subject, from a worldly standpoint. The spirit of the world does not strip us of self-importance, and consequently can never teach us that we are poor, sick, naked and hungry; and if we attempt prayer under such circumstances it is a mere form of words, and not the spontaneous outgrowth of absolute need sensibly realized. Prayer is compared to children asking and parents giving; and sometime our children will ask amiss, or for things they do not need, or that would do them harm; these are denied by judicious parents. Even so will we receive not when we ask amiss. Little infants are almost constantly asking much in prayer, and scarcely ever ask amiss. And why? Because they have not yet grown up to be big girls and boys, and wise in their own conceit, but are poor and helplessly dependant, and know nothing but to cry for what they need, and the loving mother hears their cry and lovingly administers to their necessities. God's dear little ones who are actuated by the Spirit, having on their priestly robes, the "garments of salvation," "clothed with humility," garment of praise, etc.,

are in proper shape to approach a throne of grace, and it is only then that they will not ask amiss, but will ask for that which will be "to the praise of the glory of God's grace." I sometimes feel encouraged, and can cast my case on him and wonder why I should ever doubt, but soon find myself under a cloud.

While the above is all true, at least with me, I have a little hope, I trust a good hope, through grace, firmly anchored into the Rock. And after that I have suffered awhile. He is able and will make me perfect.

E. C. THRASH.

WHIGAM, GA., June 25, 1885.—*Much Esteemed Brother*:—I am often trying to fix a message, and such a one as Everritt would be applauded for, when I am compelled to know that all glory and honor belongs to God. I am often made to wonder how God can bless so wicked a servant as I am, if a servant at all. I am at times afraid to go to meeting lest I preach something wrong, that would prove a curse instead of a blessing to the dear saints. I thought when I commenced trying to preach that if the work was of God, I would grow to be a man in the ministry; but I am just as dependent as at first; and I often wonder do God's ministers get along so badly as I, that in trying to preach say something that they are sorry for and ashamed of. I am often astonished that the precious saints bear with such bungling work as mine, and have such fellowship for me. Dear brethren in the ministry, do you have such trials? If this is the way preachers of the gospel get along, our road is unpleasant to the flesh, indeed! And will the dear family pray for unworthy me? Brother Respass, your editorial in the July number is a feast to me. Yours as ever,

PETER T. EVERITT.

OBITUARIES.

MRS. MARGARET HOWARD.

Sister MARGARET HOWARD, wife of Elder B. H. Howard, died at their home in Claiborne parish, La., November 9th, 1884.

She was a native of Blandon county, N. C., and the daughter of John and Anna Carlisle, who came to Georgia in 1836. She was married to Brother Howard December 7th, 1843. She had, through God's mercy and grace, received a comfortable hope in Christ in early life, and was received into the fellowship of the Primitive Baptists at Lebanon, Troup county, Ga., and baptized by Elder H. Hambrick, in 1847. She raised a nice family of six children, but only two are now living. Truly, a precious sister and mother in Israel has been taken from our midst; one who adorned her Christian profession in every relation of life—as a neighbor, a mother, a church member, and especially as a preacher's wife—giving him every assistance and encouragement to discharge his duty in his min-

isterial calling. She was a very spiritual-minded woman, and I think of her as one who was blessed of the Lord with a good understanding of the plan of salvation by grace. She loved to speak of her Saviour, and of what she hoped he had done for her. She was enabled to bear her protracted suffering of several months with calm resignation to God's will, and her mind was clear till her last moments. Rest, dear sister, in peace. May the Lord reconcile our dear brother and remember the children in much mercy, that they may, through grace and faith, follow her example.

J. M. BRYAN.

MRS. MARTHA AKIN.

Died at the residence of Mr. E. C. Akin, Jr., in Spalding county, Ga., the son of the deceased, Mrs. MARTHA AKIN, *nee* Weldon, March 15th, 1885, in the 73rd year of her age.

The deceased was taken ill and prostrated at her home in Milner about the middle of January. While all was brought to bear that could be commanded to restore relief, all failed. Death's summon had to be obeyed, and in the midst of many prayers, weepings and strong desires, she had to go; but oh, what a peaceful departure! passing the ordeal as an innocent infant falling into quiet sleep in a tender mother's embrace. It was fully realized, "How sweet to die the death of a Christian." The deceased was left a widow 31 years ago, with the responsibility of raising and educating a large family of children of tender years. This mission was fulfilled with credit to any mother. Several of her children preceded her to the grave, some of whom were afflicted for months and years, which proved her efforts to be unconquerable in all relations of duty to her children. Those children yet remaining and waiting the solemn summons are doubly invited to bear the hardships and to carry the solemn responsibilities of life, and seek to meet the issue with resignation and die the sweet death of a Christian, with the fight well fought, the faith well kept, and a crown of glory in view. The deceased united with the Primitive Baptist Church at Liberty in August, 1856, in company with two of her children was baptised by Elder Tilman D. Oxford, and ever afterwards lived a consistent member of the same. She leaves a good example for several children who survive her, and many grandchildren. The question now comes up, who will fill her seat in the church? The church has sustained a great loss in the death of our beloved Sister Akin, but we desire to be submissive to the dealings of one "Who is too wise to err, and too good to be unkind." HER HUMBLE PASTOR.

The funeral sermon in memory of Sister Martha Akin was preached during the union meeting at Liberty Church, fourth Sunday in June, by Elders Dr. I. L. Gunter and her pastor.

MRS. PATSY CADENHEAD.

Died May 20th, 1885, Mrs. PATSY CADENHEAD, at the residence of her son-in-law, Bryant Vinson, in Lee county, Ala., in the 69th year of her age, and was buried at Watoola, May 22nd.

She was an orderly member of the Methodist denomination, and William Capps, a Methodist minister, officiated at the burial. She was the mother of six children, and the widow of Thomas Cadenhead, who died more than 25 years ago. M.

EDMOND DUMAS.

Elder EDMOND DUMAS was born in Richmond county, North Carolina, February 15th, 1810. When he was quite a small boy, in 1814, his father moved to Putnam county, Ga. Benjamin Dumas, his father, was of French origin, and many of the family took part in the Revolutionary struggle, serving immediately under Generals Washington and Green and suffering wounds and death for the cause of liberty. He married Miss Isabel M. Gibson on the 24th of November, 1830, and have had thirteen children born to them, all of whom are grown, and but three of whom are dead; all believers in Christ. He was baptized by Elder James Carter in 1834. He joined the church at Holly Grove, Monroe county and was licensed to preach in 1837. At first, from a sense of unworthiness he refused to preach, but afterwards engaged in the work with great zeal, traveling on horseback and in buggies more than one hundred thousand miles; preaching thousands of sermons, and baptizing hundreds as the fruits of his labors.

In his church relations he has been honored, having been continuously elected Moderator of the Towaliga Association for twelve years. But his fellow-citizens here manifested their confidence in him by demanding his services in various ways in a civil capacity. For eight years he served as Justice of the Peace; for four years he served as Judge of the Inferior Court; for four years he was a member of the Legislature of the State, and then acting in the capacity of Ordinary for the county, which position he held ten years. All this shows the regard in which he was held by the people among whom he resided for nearly seventy years.

He fell dead at his home Sunday evening, October the 22d, 1882, of heart disease. While walking through the house he suddenly placed his hand on his left breast, gave an exclamation as of pain and fell dead. He was buried in the graveyard at Union Church, Goggansville, on Tuesday, October 24th. The officers of the county, representatives of the bar, and a deputation of citizens accompanied the remains from Forsyth. At Goggansville the body was met by hundreds of his friends and borne to the church of which he had been pastor for so many years. The funeral sermon was an earnest and appropriate tribute to the memory of the good man over whose coffin it was delivered by Elder John E. Dukes. That over, the body was taken to the graveyard and laid away.

A life of arduous usefulness is ended, and the hand of friendship offers with pleasure this humble tribute to its worth. Born on the threshold of the century, before the dawn of an intelligent system of public education, he was from necessity a self-educated man. Without the advantage of wealth or station, he marched from the humble walks of life and took his place among his fellow-men a trusted officer, an influential citizen, an earnest christian, a man of kindly feelings and honest impulses. Over fifty years of his manhood's energy was devoted to the christian ministry. In that long term of public service, by modest computation, he must have preached more than five thousand sermons. They were years full of zeal and devotion. How many times at the bedside of suffering with a word of cheer! How often at the grave with one of comfort! And it is true, he who soothes a wounded spirit, or lessens grief of a tear, or pours the sunlight on a shadowed soul, is greater than he who discovers a planet or conquers a State. The life of a christian minister, pure in heart, unselfish in his purposes, charitable in his judgment, and earnest in his work, furnishes the highest type of true manhood.

He was simple in his tastes, genial in his bearing, and gentle with the feelings of others. His heart was full of kindly feelings, and his sympathy embraced the unfortunate of every class and race. He was charitable in his judgment of human conduct, and a word of harshness was rarely ever on his lips. Neither the living nor the dead can lay the charge of malice at his heart's door. His errors were the fruits of over-kindness, the gentle sins that lean to virtue's side. A good man may be buried out of sight, but, like wheat thrust in the earth, will spring up a hundred-fold, and so may it be with him.

FRIEND.

MRS. MARTHA ARCHER.

My dear mother, MARTHA ARCHER, died at my residence, Coosa county, Ala., March 30th, 1885, in the 82d year of her age.

She was received into the fellowship of the Baptist church at Sardis, Wilkes county, Ga., when about 16 years old, and was baptized by Elder M. Reeves. She was married to Lodowick Archer in Henry county, Ga., November, 1827, where they remained until father's death, April, 1840. She never married again, but eventually moved to Troup county, Ga., with six children, and soon become a member of Mount Carmel, and subsequently of Sardis Church, Harris county, which was then under the care of Elder Wm. Hudspeth. Soon again she moved to Stewart county, Ga., under the pastoral charge of Elder J. P. Ellis, at Antioch. She remained there till her children were grown and had left her, and then came to live with me, and, except two years, remained with us till her death, being an orderly, devoted and consistent member of the church at Bethel, under the pastoral charge of Elder B. Jowers.

Two years before her death she was stricken with paralysis, but was able occasionally to attend her meetings. Her death was sudden, no one

knowing that she was seriously worse until about two minutes before she ceased to breathe. *I know* she was a good and pious christian mother, and loved to dwell upon the theme of salvation by grace. For some years before paralysis disabled her, she would go the day before regular meetings and sweep the house, brush the dust from the seats and pulpit, thus showing the interest she felt in meetings and the care she had for the comfort of others.

I rejoice in spirit to believe that she is now in the full fruition of that hope that had sustained her in all the trials of a long and pious life.

Thou, dear mother, art gone,
To where bright angels sing,
In never ceasing rapturous strains,
The glories of their King.

Where the redeemed of every land
Gather round the throne,
Where all is peace, joy and love,
Where sin and sorrow never come.

Equality, Ala.—[Pathway please copy.]

W. M. ARCHER.

MRS. LUCY BRANTLY.

Our dearly beloved sister and mother in Israel, LUCY BRANTLY, departed this life 11th May, 1885.

The subject of this notice was born in the date 1811, in Washington county, Ga., where she was reared. Her maiden name was Lucy Barlow. At the age of sixteen she was married to Mr. John Brantly, of the same county and State. In 1856 she joined the church at Mt. Gilead, in Washington county, and was baptized by that beloved Elder William Cooper, the servant of the church at that time. Sister Brantly was an obedient wife, an affectionate mother, a kind neighbor, a friend to the needy, a light in the community, and, indeed, a devoted Christian and mother in Israel. She had been a member of the church about 35 years, and so correct was her life that naught was ever charged against her. She was favored with health and strength to attend her meetings generally up to her death. She was sound in faith and practice and a judge of sound doctrine; she delighted much in hearing the word preached, but she has crossed the Jordan to which we are all tending. Her children say that she seemed to think when she was taken sick that it was unto death, and sure enough it was; we believe she passed away in the faith of her blessed Jesus. She leaves the church, several children (her husband preceded her several years in death), and many friends to lament their loss in her death, though we must bow to His sacred will. May the church to which she belonged and all the saints who knew her be found walking as she walked, in the commandments of the Lord. We say to her children, who loved her and fellowshiped her as a Christian, that they have abundant reason to rejoice; and to those who are not members of the

church, you should be glad and rejoice. May we all be able to imitate her in dying, and be the blessed of the Lord in eternity with her, for Christ's sake. Amen.

II. TEMPLES.

Commissioner, Ga.

JOHN T. MURRAH.

My little nephew, JOHN THOMAS MURRAH, was born April 22nd, 1861, and died September 12th, 1884, near Columbus, Ga., of meningitis.

John T. was a bright little boy, and dearly beloved by his parents, who took his death very hard; but he suffered so much it was a great consolation to know that he was free from all pain and affliction. I stood by his bed when he breathed his last. I felt if I could only do something to make him easy I would be so glad, but "Jesus can make a dying bed as soft as downy pillows are." His remains were interred in the graveyard at Mt. Moriah Church. Elder H. Bussey read a chapter, talked a while at the grave, and sung this sweet and appropriate hymn:

"Thy life I read, my dearest Lord,
With transports all divine;
Thy image trace in every word,
Thy love in every line," &c.

Your sister in Christ, I hope,

NORA GIBSON.

J. L. OGBURN,

Deacon of New Hope Church, in Taylor county, Ga.; born in Houston county, August 27th, 1849; baptized into Bethlehem Church, Taylor county, by Elder J. P. Glover, December 7th, 1872; married to Sister Mary E. Glover by the writer July 18th, 1880; ordained Deacon at New Hope (in much confidence) by Elders S. Bentley, B. Stewart, J. R. Respass and the writer May 5th, 1883; died April 7th, 1885, leaving a bereaved wife, three little daughters, aged father and mother, several sisters, his church, and all acquaintances, in proportion to their kinship and association.

In every stage and capacity in which natural or spiritual life placed him, we feel that we can safely say as much for Brother Jimmy Ogburn as any man with whom we were ever associated; but an allwise God, who passed him into a world of trouble through Adamic nature, and in the fullness of the time raised him up in our midst as a monument of his power, mercy and grace for a period (O, how short!), has now passed him out through the portals of the grave, but (as we hope) into the safe way of eternal life, where the redeemed shall all rest with the (once) bleeding Head of the church. One in nature and one in spirit with our brother we hope to be one in beholding the glory of God. May the Lord reconcile us to every dispensation of his providence.

"He's gone!" How sad the word appears,
While swelling hearts and flowing tears
Attest the love of fleeting years,
"Death mocks" with only silent jeers.

Then cease to contemplate the gloom
That clusters ever round the tomb.
'Tis nothing but the "waiting room"
In which to meet the lovely Groom—

With "life eternal," "power to save,"
Rolls back the dark and gloomy wave,
Robes in salvation Jesus gave,
Where is thy victory, boasting grave?

'Tis enough.

J. F. SIKES.

Byron, Ga.

MRS. ESTHER E. BARTLEY.

Dear Brethren:—By request of my younger brother, J. L. Bartley, send you the Christian experience of his wife, Sister ESTHER E. BARTLEY written by herself not long before she fell asleep in Jesus; and also notice of her death, which you will please publish, and may the Lord bless us all.

DAVID BARTLEY.

Crawfordsville, Ind., January 16, 1884.

Brethren:—If you will bear with me, I would like to talk a little. While the brethren were preaching, my mind was carried back to the time when I was first made to see myself a sinner, and to the time when I saw the way of salvation. As I have heard so many relate their experience, I feel like casting in my mite, and give an outline of my experience. My parents lived among the Methodists, and when I began to think about religion I tried to be one of them, and they tried to make one of me. In this way I traveled on for a long time, until one Sunday, at a class-meeting, the leader asked me what the Lord had done for my soul. The first thing I knew I was on the floor talking, but had not said much, only that I was determined by the grace of God to make heaven my home. I took my seat, and saw what I had done. I now saw how helpless I was, and that I could do nothing to merit the favor of God. It was then that I could wish for rocks and mountains to fall on me, and hide me from the presence of the all-wise Jehovah; and these words came into my mind, "Depart from me, ye cursed, for I never knew you!" In this way I went home, but said nothing about it, for I was afraid to tell any one how wicked I was. Time passed on, but I felt no better. One evening I felt so bad that I thought my doom was sealed, that I would soon be banished from the peaceful presence of God forever; but when I went to bed that night I felt that I must call on his name once more, and I begged the Lord to have mercy on me, a poor sinner. In the morning when I awoke I felt like a new creature. Old things had passed away, and all things had become new. The sun seemed to rise and shine with

more beauty and splendor than I had ever seen it before, the birds were singing in the trees, and everything seemed to be praising God. This made me feel like trying to pray. I went to a silent grove, where I thought no eye could see me, fell upon my knees, and poured out my soul in prayer to God. This prayer took from my heart an awful burden, and to my mind the Saviour was presented extended on the cross; and I saw the glorious plan of salvation, that it was in and through the Lord Jesus, and that in and of myself I could do nothing. I do know that I was neither taught it by man nor received it of man, but it was revealed to me in the solitude of that silent grove. But now this was a curious doctrine, and I thought I was alone, until after I was married, and heard the Old School Baptists preach; and after all this great deliverance I lived in disobedience ten long years. I often went to the H. C. Church, intending to offer myself, but could not. We came down here to the N. F. Church, and I felt that I could not go away without doing my duty, and it was the easiest thing I ever did. His yoke was easy and his burden light. I was received, and the next day baptized by old Brother Doty, that sainted father, who has gone to rest. It was this same Jesus, who left the shining courts above, and came to this low ground of sin and sorrow, that has always been with me, and helped me all along the journey of life. He has led me in green pastures and beside the still waters; he has made crooked things straight before me, and rough places smooth. This same Jesus has promised to be with us in six troubles, and not to forsake us in the seventh. I sometimes think, brethren, that the seventh will be when I come to the dark valley of the shadow of death; and if he is with me there I shall fear no evil. Sometimes I feel that my time here is short, and that my pilgrimage on earth will soon close; but be that as it may, I sometimes feel that I have an interest in the blood of the Saviour, and that I am only waiting the summons, when I shall meet with loved ones gone before, and join with happy spirits beyond the starry sky, in the mansions not made with hands, eternal in the heavens. That little hope, which I received years ago in that silent grove, has always been sufficient for me to live by, and it will be sufficient in a dying hour. Though it often seemed so small that I have tried to throw it away, yet at other times it seemed so bright that I would not exchange it for ten thousand such worlds as this; and to-day it is an anchor to my soul, both sure and steadfast, and enters into that within the vail, whither the Forerunner hath for us entered. You, young converts, who have lately taken up the cross, let me say to you, never forsake the assembling of yourselves together, for you will find that it is good to wait before the Lord. You that are outside of the church may think that we Old Baptists have dry meetings; but let me tell you that we have seasons of refreshing from the presence of the Lord which the world knows nothing of, and which it can neither give nor take away. Then, as said before, I do feel that I am nearing my heavenly home, and that I shall join that blood-washed throng, that company

which no man could number, which came out of great tribulation, whose robes were washed and made white in the blood of the Lamb.

ESTHER E. BARTLEY.

SISTER ESTHER E. BARTLEY,

Wife of J. L. Bartley, after a lingering consumption, which she bore with great christian fortitude and patience, retaining her active mental powers to the last, very peacefully fell asleep in Jesus, November 25th, 1884, at their home in Jasper county, Ill.; aged 46 years; leaving her husband, five sons and one daughter, mother, brothers and sisters, the church and many friends to sorrow for themselves, but not for her. She joined the church in July, 1865, and lived a meek and worthy christian life, and was much esteemed and beloved, being kind, amiable and remarkably intelligent. She will be sadly missed. May God comfort the bereaved family.

This hymn was selected by Sister Esther E. Bartley to be sung at her funeral, and the family desire it published, if convenient:

" 'Tis finished! the conflict is past,
The heaven-born spirit is fled;
Her wish is accomplished at last,
And now she's entombed with the dead.
The months of affliction are o'er,
The days and the nights of distress:
We see her in anguish no more.

" No sickness, or sorrow, or pain,
Shall ever disquiet her now;
For death to her spirit was gain,
Since Christ was her life when below.
Her soul has now taken its flight
To mansions of glory above,
To bask in ineffable light,
And dwell in the kingdom of love.

" The victory now is obtained;
She's gone, her dear Saviour to see;
Her wishes she fully has gained;
She's now where she longed to be.
Then let us forbear to complain
That she's gone from our sight;
We soon shall behold her again,
With new and redoubled delight."

D. BARTLEY.

MRS. JANE YOUNG.

I ask you as a favor, Brother Respass, to insert in the mortuary list of the MESSENGER this short memorial (by the hand of a friend) of my departed wife. She used to hear the names on that monthly list read, and listen to the story of their christian lives, their peaceful or triumphant deaths. She felt that they were her people, their God was her God, their

hope in this life was hers, in a fellowship of love. And she looked forward to its full fruition with them in a brighter and better world—in a fellowship of glory. On that list, then, her name should be placed.

S. W. YOUNG.

DIED,

At her home, near Bath, Ga., on the 23d of January, 1885, JANE YOUNG, in the 74th year of her age.

She was born near Newburn, North Carolina, and in childhood came with her father, Robert Baily, to Richmond county, Ga., where she resided till her death. At an early age she was married to Samuel W. Young. "Having realized a hope in Christ," she, with her husband, was received in fellowship of the Primitive Baptists, and baptized by Elder W. Abbot at Holly Spring Church, August 12th, 1841.

These are the "short and simple annals" of a poor but honest christian woman, whose life shone with that piety that comes of faith by grace, and not of knowledge, for she was adorned with that righteousness that made for diligence, for truth, for honesty, in all her walk and conversation. She left two sons, a daughter and several grandchildren to mourn and miss her, and a husband to bear the burthen of declining years without her helping hand, and without other consolation than the hope of meeting her beyond "The gates that lead to endless joy."

MRS. MARTHA TUCKER,

The wife of Brother Ansel Tucker, died at her home in Colquitt county, Ga., April 1st, 1885; aged about 28 or 30 years; leaving a husband and three little boys, and many friends and relatives to mourn her death.

But we do not mourn as those who do have no hope; and, though she had never made any public profession of religion, she was nevertheless a pattern of good works. Her health had declined some time before her death, so that she became conscious of her approaching end, and told her husband that she would not live long. About a week before she died she became very sick and suffered much, though she kept her mind, and spoke of the goodness of God, saying that she loved God; and asked why she loved him, she said, "Because he first loved me," and would sing praise to God in "Amazing Grace," and "Children of the Heavenly King," etc. She called the Lord to bless the world, for Ansel (her husband) was in it; and told him she would meet him in heaven, and that she was not afraid to die. A few hours before she died she had her children brought to her, and kissed them and her husband, giving her babe, only about ten days old, to one of her sisters. We greatly sympathize with Brother Tucker, but would say to him, "Be of good cheer, for the Lord doth all things well; he giveth and he taketh away, and blessed be his holy name." He has called Martha home to rest, where pain, sick-

ness and death are felt and feared no more. O, blessed hope, and glorious thought, that saints shall meet to part no more!

Dear Brother Tucker, take courage and press forward, looking to Christ to help in every time of need. Then let us not murmur at the dealing of the Lord with us, but be resigned to his will in things, and ever be in obedience, walking worthy the vocation wherewith we are called,

And bid farewell to every fear
And wipe our weeping eyes.

Yours in hope,

J. D. BARBER.

ELDER CORNELIUS BUIE

Departed this life about 10 o'clock last Sunday morning. I will prepare a further notice soon. Yours in christian love,

Graham, Ga., June 3, 1885.

J. W. LOARD.

SALLIE E. ADAMS.

SALLIE E., daughter of John Q. and Lena Adams, departed this life at their home in Reynolds, Neb., on June 16th, 1884, after an illness of over two months; aged 15 years and 8 months. Also,

OLLY,

their youngest child, after an illness of three weeks, on March 1st, 1885; aged 5 years and 6 months.

The writer used as a text on Sunday, May 10th, at Reynolds, Neb., the portion of scripture recorded in Jer. xxxi. 15, 16, 17: "A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted," &c., to try to speak words of comfort to the parents and friends of the deceased. Also,

WILLIE E. GURWELL.

WILLIE E., son of Bazel and Mary E. Gurwell, at their home near Reynolds, Neb., after 44 hours of suffering from the kick of a horse, on July 10th, 1884; aged 15 years, 5 months and 14 days.

The writer of this used the words of David, as recorded in 2 Sam. xii. 23: "But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me."

The congregation was large and attentive on both occasions, the latter service being held at a school house near the residence of the parents of the deceased, five miles north of Reynolds, in Jefferson county, Neb., on Sunday afternoon at 4 o'clock, May 10th, 1885. How true is the language of the apostle: "We must all appear before the judgment seat of Christ." Also the language, "In the midst of life are we in death." "The Lord gave and the Lord hath taken away." May the dear mourning friends be enabled to say, "Blessed be the name of the Lord.

Near Seward, Neb., May 16, 1885.

JAMES M. TRUE.

Orders and Remittances for the **Gospel Messenger**, with full written instructions, will receive my prompt attention if left at the Store of Messrs. CRAYTON & HARWELL, corner of Chambers and Jefferson streets, Opelika, Ala.

W. M. MITCHELL.

NOTICE.—ELDER J. T. SATTERWHITE, of Chambers County, Ala., desires us to say that he will act as Agent to obtain subscribers, collect dues and send remittances for the **GOSPEL MESSENGER**. We hope the brethren and sisters generally will aid us in these particulars.

M.

PLEASE NOTICE.—In ordering a change of offices, mention both; that to be changed to and that to be changed from. Also, in sending money, always give the office of those for whom it is sent. Those sending at different times for clubs, when money is sent to pay for the club, send all the names and offices again, so the proper credits can be made.—EDS.

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[ap85]

Vol. 7.

No. 9

THE GOSPEL MESSENGER,

BUTLER, GEORGIA.

PUBLISHED MONTHLY.

Price—One Dollar a Year, in Advance. Single Copy 10 cents.

J. R. RESPESS and Wm. M. MITCHELL, Editors.

Brethren wishing to communicate with ELD. MITCHELL, in asking views on scripture, or in submitting articles written for the GOSPEL MESSENGER to his inspection, or in remitting money, will address him at Opelika, Ala.—R.

SEPTEMBER, 1885.

All Letters, Remittances and Communications, should be addressed to J. R. RESPESS, Butler, Ga.

Money should be sent by Money Order or Registered Letter.

Be certain to write names and post-offices plainly.

Subscribers not receiving the Messenger should notify us.

Any one sending us Five Dollars for five new subscribers, shall have one copy of the Messenger for one year free.

NEW HOPE AND UPATOIE ASSOCIATIONS.

THE NEW HOPE PRIMITIVE BAPTIST ASSOCIATION is appointed to convene with the Church at Piney Woods, Haralson County, Ga. six miles north of Temple, on Ga. & P. R. R., on Saturday before 2nd Sunday in October, 1885.

R. T. SPEIGHT, *Moderator.*

THE UPATOIE ASSOCIATION is appointed to convene with Good Hope Church, Marion County, Ga., on Tuesday after 1st Sunday in September (this month), on the Railroad from Andersonville to Buena Vista. Elder English informs us that trains on the Buena Vista Road will run so as to accommodate visitors to the meeting.

Central and Southwestern Railroads

[All trains of this system are run by Standard (90) Meridian time, which is 36 minutes slower than time kept by City.]

SAVANNAH, GA., JUNE 14, 1884.

ON and after SUNDAY, June 15, 1884, Passenger Trains on the Central and Southwestern Railroads and Branches will run as follows:

READ DOWN.			READ DOWN			READ DOWN.			READ DOWN		
No. 6.	From Columbus.	No. 20.				No. 51.	From Savannah.	No. 53.			
1:00 p.m. Lv.....	Columbus	Lv.....				10:00 a.m. Lv.....	Savannah	Lv. 8:45 p.m.			
3:30 p.m. Lv.....	Butler.....	Lv.....				4:30 p.m. Ar.....	Augusta.....	Ar. 5:45 a.m.			
4:25 p.m. Lv.....	Fort Valley.....	Lv.....				6:20 p.m. Ar.....	Macon	Ar. 3:50 a.m.			
5:42 p.m. Ar.....	Macon	Ar .....				.....Ar.....	Fort Valley.....	Ar. 9:31 a.m.			
11:20 p.m. Ar.....	Atlanta.....	Ar.....				.....Ar.....	Butler	Ar. 10:23 a.m.			
.....Ar.....	Eufaula	Ar.....				.....Ar.....	Columbus	Ar. 12:32 p.m.			
11:30 p.m. Ar.....	Albany	Ar.....				11:20 p.m. Ar.....	Atlanta	Ar. 7:50 a.m.			
.....Ar.....	Milledgeville ..	Ar.....				.....Ar.....	Eufaula	Ar. 4:09 p.m.			
.....Ar.....	Eatonton	Ar.....				11:30 p.m. Ar.....	Albany.....	Ar. 4:06 p.m.			
.....Ar.....	Augusta	Ar.....				.....Ar.....	Milledgeville ..	Ar. 10:29 a.m.			
7:40 a.m. Ar.....	Savannah	Ar.....				.....Ar.....	Eatonton.....	Ar. 12:30 p.m.			

Tickets for all points on sale at Ticket Offices C. R. R.

G. A. WHITEHEAD, Gen. Pass. Agt.

J. C. SHAW, Gen. Trav. Agt.

WILLIAM ROGERS, Gen. Supt., Savannah.

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THE GOSPEL MESSENGER.

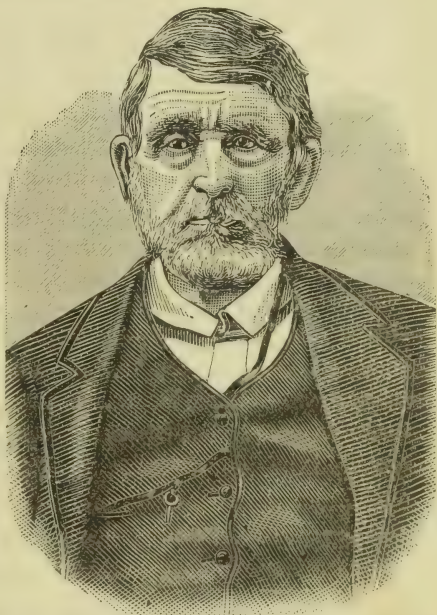
Devoted to the Primitive Baptist Cause.

No. 9. BUTLER, GA., SEPTEMBER, 1885. Vol. 7

BIOGRAPHICAL.

ELDER ALDRIGE BROWN.

I was born in Cumberland county, N. C., the 11th of April, 1806, of poor but respectable parentage. My father's name was Matthew, and my mother's maiden name was Elizabeth Gilbert. Neither of them were members of the church at that time, though they were of Baptist proclivities — there being only one kind of Baptists at that time. I was raised to be moral in every respect, and, in



consequence, abhorred gross immorality, though I was fond of what was called civil mirth, with the exception of dancing; I never indulged in that. And I thought I was as good as many professors, and better than some, though I believed I had to be changed in order to escape hell, and that I could make that preparation when I got ready; and I had my time

set. I was born blind, to sin inclined, as all the race of Adam was. Full sixteen years I was much delighted in civil mirth and void of fear. In my seventeenth year the Raleigh Association convened with a church called Neal's Creek, in about four miles of my father's. We all went. If I recollect aright, it was in September. On Sunday, notwithstanding my early training, I broke order by going to the spring twice during the preaching of two sermons. The second time, walking an alley on my return, I saw a young lady with whom I was acquainted, lying prostrate and helpless, and seemingly, almost lifeless. I stopped and looked on some time, and felt assured that something superior to what she could do had come on her—something that I was a stranger to. A desire took hold of me to know what sort of a feeling it was that had put her in that condition, for I was satisfied she could not do it herself. If I ever desired anything in life I desired that. I turned and went on to the stand and took a seat on the ground under the stand to get the benefit of the shade—it being warm weather—pondering in my mind, and earnestly desiring to know her feelings. Directly the third preacher got up, and the first thing he did was to divide the congregation into three classes, and I fell into the third class and then he told how you could know them by their going to the spring and back; I was the one I thought he had reference to, and I was somewhat insulted. But I knew I was guilty, and I thought the whole congregation knew it was me. I became so ashamed that, if I could have gotten away without being seen, I would have done so, but that I could not, and to leave, I thought, would make a bad matter worse for I believed he had, as well as the rest, been watching me all the time. My shame and guilt soon overcame my malice toward him, and I cannot tell how I suffered under it. I seemed to me that nearly all his discourse was to me. At length a tingling took place around my mouth and eyes, and then in my tongue, and in my lungs, hands and arms, and really I thought I was dying without religion, to be forever lost. I asked a preacher to pray for me, but he just laid his

arm around my shoulders and groaned, and I thought he had refused; for I thought that no person prayed without speaking. I then began the work that I had intended to do at my set time. I tried to pray by day and by night, and it did seem to me I got worse. I then concluded, when opportunity offered, I would present myself for the Christians to pray for me, peradventure God would hear them, and I did so a few times. It seemed to me they did not pray for me, and that I was a pest to them, and so that prop was taken from under me. In this way I went on until the 9th of February. I was going to school at that time, and on Friday night a prayer meeting was to be held, to which I intended going. That morning, on my way to school, it was opened to my understanding that the heart from which all my sinful acts flowed was corrupt, and that heart must be changed. Then and there I lost all hope. O, what a day past over me! I, I never shall forget. I went to meeting that night for the last time, as I thought, as I did not believe God would let such a sinner live. I could but approve his justice, but could not help praying, "that if there was any way he could have mercy and not impair his justice, that he would show mercy." I went to meeting, and sitting there a space of time I know but very little if anything about—I have never been able to describe it—in a moment my burden was gone, and to some extent, I could understand that Jesus made satisfaction in my stead, and mercy could be extended through him. I never could claim him as my Saviour before, and I really believed I was clear of sin, both soul and body, and that I never would see any more trouble; I wondered why I could not see it before; and it was so plain to my mind I thought I could tell it to others, and they could understand it; but I was mistaken. I thought I would go home and tell father and mother all about it, but before I left the place my feelings began to subside, and ere I had gone a half a mile it was suggested to my mind that I was deceived, and I had deceived the people, but that I could not deceive God. I thought my condition as bad or worse than ever. My burden was gone,

and I could not tell how, and I was deceived! And, O, that I had said nothing about it. So I said nothing to my parents. I spent almost a sleepless night. In the morning I went about a half mile to feed some hogs, and while there the sun arose; it was a clear, beautiful morning; it seemed to me the most beautiful morning I ever saw; every thing had a more beautiful appearance than I ever saw before. And that was the first time I ever thought of praying the Lord if I was deceived, to undeceive me; I dropped on my knees but got no relief; I returned to the house, and mother was sweeping, so I sat down in the door. She asked me if they had a good meeting; I told her I thought they had; she said, "did anybody profess?" how to answer her I did not know; I paused. To tell her no, it would not do; to tell her I did, I feared I was deceived. At length I said, "I am in hopes I did." She burst into a flood of tears. I did not know she had a hope, but I thought I was deceived, and she knew it, and was weeping in consequence of it. And, O, I can't tell how I felt! But it was not long before light sprang up again like it was at first; and I then thought, "it is enough, I never will doubt any more;" but I was again mistaken. I had no thought of joining the church without I was satisfied. I desired my burden again that I might know how it went; but I never could feel the weight of my sins as before that night any more. My sins since is what's the matter. At length the duty of baptism took hold of my mind; and I, not feeling fit, tried to get clear of it; but it was heavier till it was too intolerable to undergo. I was continually thinking about it by day, and often dreaming about it at night. I would promise myself when church meeting came on I would offer to the church, and if they could receive me, I would be baptized, but would fail for a number of times. At length there were some to be baptized in a mill pond (there being no sufficient water at the church house). It seemed to me that I could stand it no longer, so I told mother to fix me some clothing, that I was going to be baptized, if they would receive me. She did so and some also for herself. We went to meeting and they

gave opportunity, and I was received. Mother told an experience thirty years old. I then could understand those tears that I thought were because she knew that I was deceived (as I thought). I went into the water, and when raised out, all my burden about baptism was gone; I left it in that mill pond, and I never have been able to get it again. All my trouble, I then thought, was gone. If I had not have known a radical change had taken place before that time I, most assuredly, would have embraced Cambellism. I was in my eighteenth year when I was baptized into the fellowship of Piney Grove Church in Wake county, it then was an arm of Holley Sprig Church, both in Wake county. Very soon the church chose me as clerk, and I served them till I left the country.

I was married the 7th day of April before I was nineteen the 11th. My wife's maiden name was Gracey Stevens. She was baptized into the fellowship of the same church in the time I was waiting on her. She was from the 22nd of January till the 11th of April older than I was. The Baptists then were together; when you met one you did not have to ask him what sort of a Baptist he was.

Tullahoma, Tenn.

ALDRIGE BROWN.

Dear Brethren:—Some expressions, which, in time past, I have heard used by those who were good brethren in the ministry, and by some not in the ministry, and which have seemed to me contrary to the letter and spirit of the word, have been in my mind to-day, and I feel like calling attention to them, for I trust, our mutual consideration and profit. What I allude to, is language addressed to those without, who have a feeble hope in Christ, but lack much confidence, and who therefore, do not come to the church, but linger at a distance. To such ones I have heard it said, "Now, don't come as long as you can help it;" "Stay away as long as you can;" "The Lord will compel you to come in when he is ready;" "The Lord will bring you in when he gets ready,"

&c. I desire to call the attention of brethren to some reflections in connection with such expressions as these:

1st. I can thoroughly understand how brethren have been led into the use of such expressions. They saw, before the division took place, and in the division fifty years ago, the effects of undue eagerness to gather members, without very much regard as to whether they had been born from above or not. Much bad timber, as the result of this fleshly lust after members, had been gathered in. And by a natural reaction many God-fearing men were led into the opposite extreme, and got to using language that was equally contrary to sound doctrine and sound practice, like that quoted at the head of this letter. But one extreme does not justify another. Two wrongs do not make one right. To err from the way on the left is as bad as to err on the right. To not run at all is as bad as to run too fast. If it be wrong to gather in those who know not the truth, it is equally wrong not to gather in those who do love the truth. If good brethren had remembered this, while they would have exercised discrimination in judging of the experience of those who came to the church, they would also have seen to it, that the Lord's people were told to be obedient to God and to follow his commands as soon and as rapidly as possible.

2nd. Some brethren have been much exercised in mind about some getting into the church that ought not to be there, while I have seldom heard any fear expressed that anybody will stay out that ought to be in. I fail to see why there is any more danger on one side than on the other. I do not see that God's sovereign will is in any more danger of being thwarted by too many getting in than by too many staying out. Why should we fear on the one side more than on the other? If the will of God can be disobeyed on one hand, it can be disobeyed equally as well on the other. Brethren, let us be consistent. If we believe that God will bring in his own, at his own time, and in his own way, let us feel equally sure that he will, in his own way, keep out those who ought not to be in. God's sovereignty does not excuse vigilance on

our part either in one way or another. We are to watch and strive to gather in the lambs as well as to keep out the wolves and goats. Let us, brethren, not be afraid of doing right because enemies of God and truth push that right thing too far. If they go to extremes to gather in their votaries, we should not therefore fail to encourage believers to come into the true fold.

3rd. We should be careful lest we hurt the feeble ones, and cause them to offend, or turn the lame out of the way. Ought we not to remember that the comfort of the timid child, and the glory of God is involved in the advice and admonition which we give to them? If their feet be guided into the wrong way, it is to their harm, for every act of disobedience shall receive its due reward. And if we have caused one of the little ones to offend it were better for us that a millstone were hanged about our neck and we drowned in the depth of the sea. Certainly language like that referred to at the head of this article, is chargeable with this sin, if any thing ever was. The willing and obedient eat the good of the land, but the disobedient shall be beaten with many stripes. And shall we help to bring stripes upon our own brethren by telling them to disobey their Father's command, and continue disobeying it as long as they can? And besides, *it is not true that God will compel them to come into the church, in any such way as the language referred to implies.* God has made it the business of his servants to go out into the streets and lanes, the highways and hedges, and compel them to come in—that is, the lame, the halt, the maimed, the blind, and the poor. Woe to us if we neglect our duty, and take shelter under God's decrees, and say he will bring them in when he gets ready, and so leave these suffering ones out in the cold, to still be shelterless, and hungry, and thirsty.

4th. What is faith given for, if not to produce obedience? And does the father in heaven require that the works should be one or ten years behind the faith which he gives? The express command is that we should show our faith by our works. In no other way can it be known that we have faith.

Faith dwelling in the heart will always prompt to obedience. If then, we say to those who know the Lord, "Do not obey as long as you can help it," are we not calling upon them to stifle the faith that is in them, and to do despite to the spirit of grace, and to trample upon the blood which has been shed for them?

5th. In saying things like the above, we are preaching disobedience to God. We are saying to the children that they should disregard what their heavenly Father says to them. Suppose I should go into the well ordered home of any brother, or sister, who reads the MESSENGER, and should begin to say to the little children of the family, "Now, don't you mind what your parents say to you as long as you can help it. If you are out of doors, don't come in until they compel you to do so. They will oblige you to obey by and by; they will force you to come in when they get ready. And then you will know that you are their child, and that you have a right in the house," &c. I have no doubt that I should be firmly warned to desist, and that, if I persevered, I should be told to find a home somewhere else. At least, I should take that course, if any one should talk to my children that way. Does not the Almighty Father care to have his children obey him, as well as we our children. How dare we say to them, "Do not obey him!" Then, will he not turn that servant, or that church, into outer darkness, that thus advises his children? I believe that I know of some churches that have suffered such a fate for this very cause.

6th. Why should the duty of baptism be put upon ground so very different from any other duty? It is one act of obedience, just as all other duties are, severally, acts of obedience to God. We all recognize our duty to reprove, rebuke, and exhort, in all other things that belong to the life of a believer. Why make an exception of this? Can any good reason be alleged for so doing? All the commands of God are equally binding upon his people, baptism no less than any other. It is the first step in Christian obedience, but it is no more and no less sacred than any other step.

7th. What is the teaching and example of the word upon this matter? Of this, a careful study of the word will not leave us in doubt. Once Pharisees and scribes were rejected, and told to show that they had been given repentance by their works, but in no case is it recorded that an humble, penitent believer was put off, or told to wait one day when he came, desiring baptism. Let us remember the three thousand upon the day of Pentecost. Of them it is said, "Then they that gladly received his word were baptized, and THE SAME DAY, there was added to them about three thousand souls." And we are not told that one of them was told to wait until the Lord compelled them to come in. *They were added to the church the same day that they gladly received the word.* Examples of the same sort are found in the jailer, convicted and baptized the same night, of Lydia, of the eunuch, and of Paul, who was baptized as soon as he had received his sight. And not one instance to the contrary is recorded.

8th. Another declaration is sometimes to be heard, for which, there is no more warrant in scripture than for those which we have been considering, and that is, that those who have experienced a hope in Jesus should wait for a special impression before coming to the church and being baptized. I have never been able to understand why we should be told to wait for such an impression regarding baptism, any more than with regard to any other command, or duty. We do not wait for special impressions to visit the sick, to feed the hungry, to contribute of our substance to the support of church expenses, to come to the supper, &c., &c. Why then do we need a special impression to entitle us to be baptized? It seems to me, that the love of God shed abroad in the heart will create a constant and abiding impression to obey the Lord in all things; and this will include baptism, as well as everything else, that constitutes obedience to the will of the Lord. If I may speak for myself, I will say that my desire to follow my Lord in baptism twenty-two years ago, was of precisely the same kind as is my present desire to follow the Lord in my daily life and to use whatever powers I may possess to his

glory. Every day this is my special abiding impression, to know and to do the will of God.

9th. It is a solemn truth that God will chastise his children for their disobedience. And it is equally true that chastisement for their disobedience is one of the distinguishing marks of those that belong to the Lord. But, then shall we therefore say to others, continue in your disobedience that it may be manifest by chastisement that you are a child? God forbid! And yet, this is what the language I am combatting implies. So, dear child, my advice is, don't wait to be whipped into obedience. When I was a boy I never could bear that my brother should be punished for disobedience, and so, many a time, I recollect exhorting him to at once obey father and mother, in order to avoid the correction. And this is just the way I feel toward my brothers and sisters spiritually. I don't like to see them suffer chastisement, and so I would exhort them to obedience.

And lastly, our duty, brethren, is to exhort the Lord's children to obey him at once. Nothing can excuse us from this duty. May God help us to help the feeble on their way rather than say to them, don't come, wait, &c., &c.

I remain as ever, your brother, in hope of life through our Lord Jesus Christ.

F. A. CHICK.

Reistertown P. O., Baltimore Co., Md.

*Dear Brother Respass:—*As a general thing, we write for our papers all as brethren. I think this is proper. Ministers, when out of the stand, while they maintain a commendable and dignified deportment, should remember that one is their Master, *and all ye are brethren.* Brethren, also, should forget the distinction that public gifts have made, and communicate with freedom with all those who have obtained *like precious faith.* They have all been taught the same lessons by the same Blessed Teacher. I feel somewhat inclined to write to-day, as a minister—not, perhaps, as a minister should write, but only as a minister feels, thinks, labors, &c., on the one

hand; and endures conflict, discouragement, darkness of mind, and insufficiency for his work on the other.

“Who is sufficient for these things?” This question, in the form of a challenge, implies that no one is sufficient; It is not answered, and it cannot be answered affirmatively. Our sufficiency, if we have any, is of God, and not of ourselves. My acquaintance with the trials and experience of gospel preachers, has been limited, and what I have had opportunity of reading has been but little beside that of the apostles, as recorded in the New Testament. Those who were made able ministers of the New Testament in primitive times, were evidently subjects of continual conflict of minds, and great heaviness; because of their insufficiency for the great and important work, and because there were many adversaries. It is my impression that *able ministers* are produced in the same way in these later times. Where men have been favored with an easy and rapid flow of language, it is possible that they may rely somewhat upon that, becoming aware that they are possessed with some speaking talent, they doubt not it will be sufficient to bear them out. I cannot make out in my mind much of a conception of a gospel preacher, called of God to the work, without a weighty impression upon his mind of the magnitude and importance of it. How it could be possible that such a one could feel entirely easy in his mind, having no forebodings with regard to approaching appointments, or the needs of a waiting people it would be difficult to understand, yet it may be so in some instances. The apostle would hardly have admonished young Timothy to “study to show himself approved” &c., if there were no danger of apathy. It is possible for an idea of a kind of mechanical inspiration to be taken up, as though if one is called to preach it will be given him at the time just what and how much to say, so that he need have no thought or care about the matter. A person controlled by such a sentiment would not be likely to improve much, or to profit much by kindly suggestions or admonitions on the part of his brethren. Even if he commenced with an ability that gave much promise for the future, expectation and

hopes would be indulged in that would never be fully realized. The point my mind is upon is that there is no permanent excellence without labor. Growth and strength are the result of exercise, and fruitfulness a result of a previous, painful consciousness of barrenness. If one is going to settle down upon the comfortable assurance that he knows it about all, and that if he can preach acceptably on one occasion he is sufficiently equipped for his work, it could hardly be expected that he would improve in the exercise of his gift, or ever correct any of his errors. Those who make the fairest and most promising start, are likely to be the ones who will suffer most in this respect. Those who are slow of speech and of a stammering tongue, and whose opportunities have been limited, will be likely to always go softly, feeling their weakness and ignorance, and constantly struggling to advance in qualification for the great work. The *talent* that gained and increased was put to usury, while the one that was permitted to lie dormant not only did not increase but more likely rusted out. The gift in the first place seems to be wrought in us in a personal experience, and its measure will depend much upon what that personal experience has been; and it will follow that if there is no further continuation of the experience there will not be much growth in the gift. I have had no instances in my mind suggesting any of these observations, neither have I desired to have, and I have no mind to allude to any, but it might not be amiss to say that there have been cases where there was but a weak and unpromising start that the gift continued to grow, and the man to preach acceptably and profitably as long as he lived. Some of the greatest and most useful ministers with which the church has ever been blessed have come up from very small, unpromising beginnings.

Then we come to the question, "What does this growth, or improvement, depend upon?" And this is just what I started out to discuss. That *growth* is desirable, none will question. And that perfection can be reached, or an excessive growth, or measure of usefulness attained, none will be likely to pretend. Those things, for which the apostle inquires "who is

sufficient," may some of them be found among the special instructions of the Master to his disciples. "Who then is that faithful and wise steward whom his Lord shall make ruler over his household, to give them their portion of meat in due season?" The Lord's household is a very large family and their experience is varied, and it is not the will of their Father in heaven that any of his little ones should perish. There are senses in which they might perish away with regard to their comforts, and the privileges of the church, that would not be their eternal death. "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel." "For ye shall not have gone over the cities of Israel till the Son of man be come." I wonder sometimes whether our ministering brethren generally feel the *burden* of the words of the Lord. There is a famine in many parts of our country in regard to its being proclaimed, but how many famishing prodigals there are it is not for us to know. The prophet said he "went in bitterness, and the heat of his spirit; but the hands of the Lord was strong upon him." The hands of the Lord was no doubt stronger upon him because he went in bitterness, and a sense of his own weakness—or at least he was more conscious of it. To be wise enough to fulfill all the obligations of this stewardship would require a very extensive and comprehensive experience, covering the grounds of all the experience of those who were to be fed; and to be faithful enough to give to each their portion of meat in due season, would throw us back again upon our first question.

Who is sufficient for these things? It is a travel that some at least know something about, to go forth to their work with such a painful consciousness of darkness and barrenness of mind, and insufficiency for the great and responsible work; as to cause many wakeful hours when the refreshing of rest and sleep was greatly needed; and then again, after the attempt had been made, in much weakness, to preach the word, such a sense of shortcoming and failure as to sink the oppressed spirit in still deeper gloom and despondency. Such conflicts,

where they are of frequent occurrence, indicate an exalted conception of the high and holy calling, and the magnitude of its responsibilities. After all, the word of the Lord is a blessed word, and it is a blessing to be able to proclaim it, even though it be in weakness and fear and much misgiving. I hope I will not be understood as favoring the idea of making a mechanical business of preaching, preparing sermons in the study, arranging them in notes, or writing them and committing them, &c. But let those who would teach be well versed in the scriptures; let their illustrations be well chosen, forcible and appropriate; let them avoid anecdotes and jests, and in fact all coarse expressions that might offend a delicate ear and be regarded as beneath the dignity of the Sacred place. We should always be ready and willing to leave, and try to comprehend the condition and needs, of those we are trying to serve. It is far better to be a *good preacher*, than a *great preacher*, and we do well to remember that our work will bear witness of us. If we attend well to the flock, feeding the lambs, and directing to the rich pastures, we shall have about enough to do, or to change the figure, while the wilderness is given to briers and thorns, our work is in the vineyard, ministering to the growth and development of the tender plants that the Lord hath planted.

Yours to serve in the gospel,
State Road, Del.

E. RITTENHOUSE.

“The foundation of God standeth sure, having this seal the Lord knoweth them that are his;” he does not have to wait until they are manifested, regenerated, made anew in Christ, before he knows them, for “Known unto God are all his works from the beginning of the world,” and certainly his people are no unimportant part of his work. “As I have thought so shall it come to pass, and as I have purposed so shall it stand.” “Simon hath declared how God at the first did visit the Gentiles to take out of them a people for his name.” Was there not thought involved when he would visit the Gentiles? Was there not a purpose involved when he would take out of the Gentiles a people for his name? Was there a certain number thought of or purposed when he would visit the Gentiles? Our Saviour says there was, “As thou hast given him power over all flesh, that he should give eternal life to as

many as thou hast given him." We see the past tense is used—"As many as thou hast given him." To take out of them a people does certainly involve choice; they were not all taken. "That he should *give* eternal life." Eternal life, we see, is a gift. "The wages of sin is death, but the gift of God is eternal life." We cannot purchase eternal life; we cannot merit eternal life. Infinite wisdom, foreknowledge and the sovereignty of God, will not permit for a moment the belief of the salvation of an indefinite number. "Thine eyes did see mine substance yet being imperfect, and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Yes, "the Lord knoweth them that are his;" but do we do violence to revealed truth, when we would make a distinction between eternal salvation and what might be termed (not improperly) time salvation? Is not our eternal salvation wrought out by a triune God? Is not eternal life—that new life—in contradistinction to the natural life, accomplished by the direct influence of the Holy Spirit? Is the communication of eternal life to the adult different to that of the infant? Many accuse Primitive Baptists of believing there are infants in hell, because Primitive Baptists claim infants have to be changed, or have new life imparted to them the same as adults, to be saved. Is it a fact that it takes both the gospel and Holy Spirit to impart eternal life to the adult, or that the gospel is the medium, or that there is any medium through which the Holy Spirit works to accomplish God's purpose in the impartation of eternal life to the adult, that is not needed in the impartation of eternal life to the infant? Are we right in believing that means and instrumentalities are only available in accomplishing the time salvation of those who have eternal life imparted to them by the Holy Spirit? Do we believe the church and the ministry can add to or take from that definite number the Father gave to the Son? Oh, brethren, let us place the great responsibility of the eternal salvation of God's people where it belongs, namely, the Lord Jesus Christ, in whose hands all power in heaven and earth is given; and the time salvation of his people in the obedience of his church and ministry. The church is said to be a light set on a hill, but the blind cannot see light; therefore, the eyes of our understanding must be opened; we must have spiritual eyes to see spiritual things. So, too, to hear the preached gospel our ears must be unstopped. "Prophesying serveth not for them that believe not, but for them which believe." For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God and the wisdom of God; and we conclude in the light of Bible truth and our own experience that the Bible, ministry and church serve our time salvation only, and effect it only, and the Holy Spirit, the direct influence of the Holy Spirit on the heart of man, quickens him into life, as it certainly does the infant, imparting eternal life, eternal salvation, in contradistinction to time salvation. Eternal life enables the sinner to see himself a sinner, enables him to hear the gospel, enables him to believe, and when he believes, then, and then only, is he able to repent.

Yours unworthily,

J. W. STOWERS.

Stowers, Ky.

THE USE OF GOSPEL PREACHING.

My Dear Brother:—As I was permitted and enabled to attend and fill the appointments in Tennessee, as published in the July MESSENGER, I will write and mention a few interesting things connected with the visit. It was my *first* visit to the dear brethren of Tennessee, and therefore the more interesting in some respects, especially to find them receiving and rejoicing in the SALVATION OF THE LORD, by his grace, and ministered by the Holy Spirit, and proclaimed in the gospel by his called servants. This is a good foundation for fellowship, “and truly our fellowship is with the Father, and with his Son Jesus Christ.” It is always rejoicing to witness the power of the gospel of grace in the hearts of believing sinners, bringing them into a joyful confession of the precious Saviour, in his solemn ordinance of baptism; and it was my privilege to behold the baptism of six by Elder Stevens, in Nashville, and to hear and see two others received for baptism. And Brother Stevens has written to me since that he had baptized eight since I was there, making a total of sixteen added to the church by baptism lately, with two others awaiting baptism, and more expected to follow soon. The church in Nashville numbers well nigh one hundred and fifty members, and Brother Stevens is a good minister. Moreover, there is in Nashville a sound and orderly Primitive Baptist church of colored brethren, numbering nearly three hundred, having a good, large and neat house of worship, and a sound faithful and humble pastor, Brother Mason, who is esteemed by all. I spoke for this church one night, many of the white brethren being present, and it was a meeting of special power and comfort to us all. It was my privilege to spend an hour with dear old father Hodges, who is 91 years old, and confined to his home and vicinity, and to hear him relate his experience of God’s saving grace, which was a comfort. The hymn “How firm a foundation, ye saints of the Lord,” will well apply to the dear old brother. The meetings with Elders Owen, Frost, Spain, Sykes and Mullens were pleasant and good, and to me it was a comfort to be with them. The churches were in peace, for the most part, and it was good and pleasant to see the brethren dwelling together in unity. But there is, I was sorry to learn, some danger of a controversy arising on the subject of *means*, or the use of gospel preaching. But why should this be, since all the brethren believe it is the Spirit of God in Christ that quickens the sinner, who is dead in sins, into spiritual and eternal life. And if this divine quickening sometimes takes place under gospel preaching (as in my own case, under my father’s preaching,), still it does not change the truth of our Lord’s words, “It is the Spirit that quickeneth.” And while it is true, as Paul affirms, that “Our gospel came not unto you in word only, but also in power, and *in the Holy Ghost*, and in much assurance,” still there is no ground for controversy among brethren “for it is the power of God,” and its power and success and blessing is because it comes *in the Holy Ghost*, as all our brethren believe and agree

And why not let this suffice? Paul says, "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ," or by him. And so it is God and Christ by whom sinners are quickened. "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will," said Jesus.

But to others the gospel comes *in word only*, as we all see and know. Then what is the divinely appointed use of gospel preaching, according to the scriptures? The great Prophet and Teacher tells us. He says: "And this gospel of the kingdom shall be preached in all the world, *for a witness unto all nations*; and then shall the end come."—Mat. xxiv. 14. And he tells us also how it is a *witness* unto all nations, saying, "He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned."—Mark xvi. 16. Again he says, "For God so loved the world (not the Jews only, but the Gentiles, or world,) that he gave his only begotten Son, that *whosoever believeth in him* should not perish, but have everlasting life."—John iii. 16. And again, "Verily, verily, I say unto you, he that believeth on me *hath everlasting life*."—John vi. 47. Thus the Lord makes it clear and plain that, as a faithful witness testifies to that which is true, but exposes that which is false, so is the gospel a witness of the atonement and salvation of Jesus to the believer in him, but of condemnation by sin and the law to him that believeth not. And so the gospel separates between believers and unbelievers as a shepherd divides the sheep from the goats. It gathers into the fold of the good Shepherd penitent sinners, who believe in Jesus; but to all others it says, "Bring forth fruits meet for repentance." It witnesseth that, "He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him."—John iii. 36. Therefore, of the gospel ministry, Paul says, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge *by us* in every place. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one we are the savor of death unto death; and to the other, the savor of life unto life."—2 Cor. ii. 14-16. "For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God."—1 Cor. i. 18. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation *to every one that believeth*."—Rom. i. 16. "Neither pray I for these alone (the apostles alone), but for them also which shall believe on me *through their word*."—John xvii. 20. "For whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"—Rom. x. 13-15.

Now this chain of divine testimony presents very clearly the design and blessed use of the proclamation of the glorious gospel of the Son of God, and the relation of the gospel to salvation. I would not call it *means* of salvation, for then salvation would be limited to those who hear and believe the gospel; but it proclaims the way of life and salvation, and brings the knowledge and assurance and joy of salvation to every believer. To the believer in Christ, the gospel is the power of God unto salvation; and, therefore, to him it is a witness and promise that *he* shall be saved. For it testifies to every one that believeth that, "Unto you is born a SAVIOUR, which is Christ the Lord." Therefore, it is by the gospel that lost sinners hear and know of Jesus, and of salvation by him. And so the Lord sent Philip to Samaria, and then to the Ethiopian, to preach unto them Jesus. The happy result was they believed, and were baptized, and rejoiced in the salvation of the Lord. But before the gospel was thus preached to them they had no knowledge of Jesus and his work of redemption, and did not know the way of salvation.—See Acts viii. "And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach (the gospel) except they be sent." But the Lord calls his servants, as angels or ministering spirits, and sends them "forth to minister for them who shall be heirs of salvation." And, my dear brethren, Christ, from the apostles until now, we have all believed on him "*through their word.*" And but for the word of salvation, the gospel of Christ, we must have groped in darkness, doubt and uncertainty, not knowing Jesus as the way, the truth and the life, and not knowing how we might be saved, or whether we should be saved or lost. But, praise be to the Lord, the gospel of the kingdom is to us, who hear and believe the blessed witness of our salvation by him. And so Paul, speaking of God's "purpose and grace, which was given us in Christ Jesus before the world began," says, "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light *through the gospel.*"—2 Tim. i. How clear this shows us the wonderful blessing of the gospel. But let us remember, brother, that Jesus Christ is "our Saviour," and that he it is who abolished death, and brought to light life and immortality. Therefore the redemption from sin and death, and the life and immortality, are *in him*, and not in the gospel; but yet he brought them to light through the gospel. And so it is through the gospel that we received the knowledge of salvation. We should not, then, under-rate or too lightly esteem the gospel. And if others make too much of it, by holding that salvation is in the gospel, by the sinner's obedience to it, let us gratefully accept it as "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith." The righteousness of God, then, is *revealed in the gospel*, and revealed from faith to faith. Therefore the gospel is itself a revelation to the faith of every believer, and it is known as

believed only by revelation. And so Paul wrote, "I certify you, brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."—Gal. i. 11, 12.

The gospel, then, is received and taught by the revelation of Jesus Christ, who is the Prophet of God's people, and in no other way can it be known and believed. And this revelation of the gospel, and of the righteousness of God in the gospel, is made by the Spirit of the Lord, who is a *quickening* Spirit. For, when writing to Gentile believers, Paul says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." "Now we have received, not the spirit of the world, but the Spirit which is of God; that we *might know* the things that are freely given to us of God." "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, *because they are spiritually discerned*."—1 Cor. ii. This is so plain that no comment is needed, only the remark that, the gospel of Christ is not natural, but spiritual, and belongs to the things of the Spirit of God. Therefore the natural man must first be quickened by the Spirit, before he has any spiritual discernment to behold the truth and beauty of the gospel, and believe it. Hence it is written of the believer, that he is passed from death unto life, and is born of God. For said Jesus, "He that heareth my word, and believeth on him that sent me, *hath everlasting life*, and shall not come into condemnation; but *is passed from death unto life*."—John v. 24. And said John, "WHOSOEVER believeth that Jesus is the Christ, *is born of God*."—1 John v. 1. Now, "Whosoever believeth that Jesus is the Christ," has also heard and believed the gospel of Christ; and his faith, which embraces Christ and the gospel in a heart-belief, is itself born of God, and it is both the power and evidence of salvation and eternal life. "For whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith."—1 John v. 4. "The eyes of your understanding being enlightened, that ye *may know* what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe *according to the working of his mighty power* which he wrought in Christ when he raised him from the dead."—Eph. i. 18-20. And so the power of faith, by which we believe, is the mighty power of God in Christ—the power of his resurrection life. Therefore John says, "These things have I written unto you that believe on the name of the Son of God, *that ye may know that ye have eternal life*, and that ye may believe on the name of the Son of God." Moreover John says, "He that believeth on the Son of God *hath the witness in himself*." And again, "And it is the SPIRIT that *beareth witness*, because the Spirit is truth." 1 John v. Now how clearly and comfortingly it is here made known that, whoever believes in the precious Christ and the gospel, has the

Spirit and its witness in himself, and is a child of God, and an heir of salvation and eternal life; and this the gospel of salvation witnesses him, for to every believer in Jesus our Lord the gospel testifies that he "was delivered for our offences, and was raised again for our justification." And that, "being reconciled to God by the death of his Son we shall be saved by his life."

Oh, then, what a heavenly blessing the gospel is to all who hear and know and believe its joyful tidings! Yea, "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted." The gospel is not only the glad tidings of salvation to the lost, but it is also healing balm to the sick, heavenly food to the hungry, living water to the thirsty, blessed rest to the weary, happy liberty to the captives, joy and peace to the mourner, and glorious hope to the despairing and doubting. And so it is a good and blessed work on earth to go and preach the gospel of Jesus, the Son of God. And though, in many instances, the word of the kingdom may fall by the wayside, and in stony places, and among thorns, as every gospel preacher has been made to witness with sorrow, and to the trying of his faith; yet in other cases it will fall into good ground, and bring forth the fruit of righteousness and peace, to the honor and praise of the Lord of the harvest, and to the rejoicing of his obedient servants.

With love to all among whom I have gone preaching the kingdom of God, and to all the children of the kingdom, I remain yours to serve the gospel,

DAVID BARTLEY.

Crawfordsville, Ind.

Dear Brother Mitchell:—Inasmuch as I am impressed in mind to write a little for publication, I send this for your inspection and disposal.

In reading the GOSPEL MESSENGER, I find that some complain of coldness and declension in the churches. This has become somewhat general in Israel. "Is there not a cause?" "Ephraim is joined to idols; he cannot return to him alone."

Manassah and Ephraim were the sons of Joseph, and when Jacob, the father of Joseph, pronounced his dying blessing upon these two sons, he crossed his hands, laying his right hand on the head of Ephraim, though the younger of the two, giving him the greater blessing. Jacob was doubtless a type of Christ, the Head of the Church, who called his twelve apostles and sent them out in his name to preach his gospel. He blessed them, but blessings often come to the servants of God in a cross-hand way; a way, which, at the time, often seems wrong.

If Ephraim represents children of God, what are the idols to which they are joined? They are too numerous to mention. Doubtless popularity, worldly honor, and loving the praise of men, are some of the idols of our time. To which, we may add unrighteous gain, extortion,

and covetousness, which is as witchcraft and idolatry. How many are bowing down to this idol? Some seem well satisfied even to cheat and defraud their brother, and will boast of their shrewdness in it. Every unscriptural institution claiming to be a help to the Church of God is a base idol, and perhaps, there is not one of them but what some of the children of God are worshiping and joined unto, as Ephraim was to his idols. These things ought not so to be. "Let us lay aside every weight and the sin which does so easily beset us, and let us run with patience the race set before us, looking unto Jesus, the author and finisher of our faith." If the Lord is pleased to chastise his people by letting them alone with their idols, they will remain cold, barren, and unfruitful in spiritual joys. "Woe unto them who are at ease in Zion." "The backslider in heart shall be filled with his own ways." His own doings shall correct him and he shall become the instrument of his own chastisement.

But, would it not be well if we could all draw near to God in full assurance of faith, knowing that he will not suffer us to be tempted above what we are able, but will also, with the temptation, make a way for our escape, that we may be able to bear it. When the backslider in heart is filled with his own ways, he becomes himself like Ephraim. "Lord, thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God."—Jer. xxxi. 18. We are changeable creatures in feelings, views, and practice, and often we progress from bad to worse, but our God changes not, and for that reason we are not consumed. He loves his people with an everlasting and unchanging love, and for that reason he draws them away from their sins, puts their sins away through the redemption that is in Christ, and draws them to himself. "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God."—1 John iii. 9. And yet the child of God feels that there is no state of sinless perfection for him here, and the same apostle tells us that, "If we say that we have no sin we deceive ourselves, and the truth is not in us." "And if any man sin we have an advocate with the Father, Jesus Christ the righteous." "Blessed is the man to whom the Lord will not impute sin; blessed is the man whose sins are covered." The eternal death penalty for sin is removed and put away by the atonement, from those who are born of God, and they shall never more come into condemnation, because they have passed from this death unto life in Christ. Upon this doctrine the faith of the apostle is lifted with holy triumph to ask, "Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth?"—Rom. viii. 33. Here is a doctrine that will stand a sure foundation for poor, backsliding Ephraim, that will bring him to repentance and enable him to rejoice in the love of God. Christ himself was tempted in all points as we are, yet he was without sin, and he knows how to help those who are tempted. We should take courage, for victory is certain. We shall see Jesus as he is and be like him.

Brother Mitchell, please correct mistakes and errors, and if this is worthy a place in the MESSENGER, publish it. May the Lord give you health and strength to write while you live, is my prayer, for I do love to read your writings. Please give your views of Jer. iii. 14.

Ty-Ty, Ga.

Your sister,

MARY E. PITTMAN.

Want of space compels us to condense your letter, Sister Pittman, rather more than we otherwise should have done.—M.

I was much pleased with Brother Chick's letter in the last MESSENGER. His remarks to children was comforting to me. May be because I feel myself to be a child. I too, once thought that none but old people belonged to Primitive Baptists. God *can* and *does* work in the hearts of those young in years as well as those of mature age. The experience of children, like that of men and women, substantiates every point of the doctrine of God our Saviour. I was not quite nineteen years old when I united with the church. When I walked down into the water, my constant thought was, "Adieu to earthly joys," or as the poet has beautifully expressed it—

"Let worldly minds the world pursue,
It has no charms for me.
Once I admired its trifles too,
But grace has set me free."

Paul says, "Ye are not under the law, but under grace." This grace reigns unto eternal life. Being made free from sin we hate it and love the things that are above. Yes, the blessed Jesus poured out his precious blood, that sinners, tired of their labor under the law, might find rest unto their souls. It was not the righteous that he came to call, but sinners. John was constrained to say, "Behold the Lamb of God that taketh away the sin of the world." Then Jesus came to take away our sins. And he does more than this: he clothes them with a glorious robe of righteousness. He makes them *new* creatures in Christ.

But, dear young brethren and sisters, Jesus has said, "In the world ye shall have tribulation." Trials and sufferings await us at every turn in life. We may try to avoid them only to sink deeper in distress. We cannot keep ourselves one moment. We are "kept by the power of God." Then, how sweet the words of David come to us—"The Lord is my shepherd; I shall not want; he maketh me to lie down in green pastures; he leadeth me beside the still waters." How we enjoy such *precious* seasons from our Lord. But we do not always feel thus. Sometimes the Master (for our good) hides his smiling face, and we realize the more that we cannot have comfort outside of Christ. "As the hart panteth after the water brooks, so panteth my soul after thee, O, God." Yes, we constantly need and desire his loving presence. We hunger and thirst, but the promise is, "They shall be filled." Oh, may the Lord keep us from

glorying in anything save the cross of Christ. May we be partakers of his sufferings, counting the reproaches of Christ greater riches than all the treasures of this vain and fleeting world. In all these afflictions we surely would despair were it not for "that blessed hope." A hope which does not end with time, but enters into the vail. It is a sure and steadfast hope—one that cannot fail, though earth and hell oppose. May God keep us from falling, and at the end own and bless us for Jesus' sake.

Yours in hope,

GEO. A. BRETZ.

Milton Center, O., July 9, '85.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—1 Tim. iv. 16.

The exhortation of Paul to Timothy, his own son in the faith, when carefully considered and strictly adhered to by the servants of God, is of great worth to them as well as to the household of faith.

"Take heed unto thyself." Self examination is necessary that the body may be brought into subjection; "lest that by any means when I have preached to others, I myself should be a castaway." He should be an example to the flock, in word, in conversation, "in charity (love), in spirit, in faith, in purity." "If any man desire the office of a bishop, he desireth a good work." The apostle has set forth the character by which all are to be tried. 1 Tim. iii. And I am very confident that they all feel in many things they are deficient, and come far short of their desires, unless they are "lifted up with pride," it is far better that they humble themselves under the mighty hand of God, that he may exalt them in due time, "for God resisteth the proud, and giveth grace to the humble." "Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." The promise is to those who strive for the right that they may not be a reproach to the cause of truth, and God will give them grace to support them, and will not withhold any good thing from them that walk uprightly.

And unto the doctrine. To the principles, the instructions given by the immutable God, for it is his doctrine. Not the commandments of uninspired men. Paul affirms, "If any man teach otherwise, and consent not to wholesome words, even to the words of our Lord Jesus Christ, and to the doctrine which is according to godliness: he is proud knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strifes, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth." It is of this class that the doctrine of God our Saviour is blasphemed; of whom, says the apostle, "is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme." But let that man whom God has counted

worthy, putting him in trust of the gospel, contend earnestly for the words of faith and of good doctrine. He may expect to suffer reproach if he will not pander to the notions of those who are lovers of their own-selves. But the language of the apostle is very appropriate—"Thou therefore endure hardness as a good soldier of Jesus Christ."

And again—"But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, establish, strengthen, settle you."—1 Peter v. 10. "If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But, let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy-body in other men's matters, (for then you would be guilty). Yet, if any suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."—1 Peter iv. 14, 15, 16. Just as certainly as he obeys the admonition of the apostle, "Take heed unto the doctrine," preach Christ, the only name under heaven given among men, whereby we must be saved, to the unregenerate a stumbling block and foolishness, he will be evil spoken of. If, however, he can say as does the apostle, "But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness."—1 Thess. ii. 4, 5. "Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ."—Gal. i. 10. Has not Christ told all of the servants of God what they shall preach, and appointed their field of labor. "And he said unto them, go ye into all the world, and preach the gospel to every creature." Those who want to tell you what to preach, also want to tell you where to preach, and where not to preach.

But it is written in the scriptures, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Mat. xxiv. 14. But, observe one thing, go where you may, "Hold fast the form of sound words." Shun not to declare the glorious gospel of the grace of God, with humble zeal and boldness. Be sure to "put on the whole armor of God, that ye may be able to stand against the wiles of the devil, for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places, wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace; (not confusion) above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the Spirit, which is the word of God," and you be sure that you have nothing to fear, you may cry aloud and spare not, even though you should tell Israel of her sins.

"Continue in them." If you are seeking for the approbation and praise of men, you may conclude that the doctrine is too hard, and is not profitable. "Because iniquity shall abound, the love of many shall wax cold, but he that shall endure unto the end, the same shall be saved." Is it not true? "Sound speech cannot be condemned." When the apostles were questioned with reference to the course they had taken, being asked of the high priest, "Did not we straightly command you that you should not teach in this name?" Then Peter and the other apostles answered and said, "We ought to obey God rather than men."—Acts v. 28, 29. You have nothing to fear, the promise is, "Lo, I am with you."

"For in doing this thou shalt both save thyself and them that hear thee." Save yourself and they that hear thee "from this untoward generation," from the delusions of anti-Christ, the doctrines and commandments of men, who desire to have you follow their pernicious ways, and adopt their ideas of the gospel, and introduce the many inventions gotten up themselves, conceived in the fruitful imagination of their minds. By carefully observing the instruction given in the infallible word of God to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine; don't neglect the doctrine, for the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things." Watch inside as well as out. There are some who have crept in to spy out your liberties, and they will be sowing the seed of discord and confusion, and you must warn the flock that they be not captivated, and led off. They will say to you, "Keep still, there is but little difference between us," but that little difference is a digression from the truth, turning aside from the right way of the Lord; and you must not hold your peace day nor night, but cry aloud, give the alarm of approaching danger, that they all may be ready to reject the evil, and thereby save them from it, and the consequences that are sure to follow.

"If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ." They may say that you are an old fogey, that you are narrow contracted in your views, but "continue in them." They may say that the gospel is a means of giving life to the dead in sins—rebuke them, for it is only by continuing in the doctrine of our Lord and Saviour that you shall save yourself and they that hear thee. While the gospel is nowhere spoken of in the scriptures as a means of saving unregenerated sinners, yet it is a means of saving the believing. "It pleased God by the foolishness of preaching to save them that believe."

With the desire that the foregoing may be carefully and fairly tested by the immutable word of God, and the imperfection criticised in love of truth, I am

Your unworthy brother to serve,

Russiarville, Ind.

R. W. THOMPSON.

NEWBERRY, ONTARIO, CANADA, June 18th, 1885.

Dear brethren in the Lord:—I have been reading, with pleasure and profit, the communications published in the GOSPEL MESSENGER, and I feel like declaring some of the Lord's dealings with a poor sinner to those that fear the Lord. I must say that "Hitherto hath the Lord helped me;" but for His "very present help" I should many a time have been overthrown, and have sunk down in bitterness of soul. But hitherto, yes, to the present moment, unceasing kindness has been my lot and portion at His hand; yet how foolishly have I oftentimes judged the gifts of our gracious Lord. When sunshine, peace, and joy, have been my portion; when in His word my soul has delighted, and in the fellowship of "His own" I have rejoiced with the gladness of His nation, my heart, in sweet gratitude, has exclaimed—O, how good is my kind and indulgent Redeemer and Friend—and in my soul's affections I have crowned Him with sweet praises. But when sore temptations assail; when cares press heavily upon me; when neither sun nor stars in many days appear, and no small tempest assails; when my hopes are blasted, and some things that are but natural that I should desire, are frustrated, my wicked heart will murmur and ask the question, Is this kindness? why these crosses? why these bitters in my cup? why are events so contrary to my desire? why such continual anxieties? why are so many things still so dark to me? O, why these torrents of evil, that seem to flood my soul, until sometimes my spirit has been overwhelmed, and down I have sunk in deep waters of soul affliction, and have thought that there was no one so sinful, so rebellious, so ungrateful, so unprofitable as I. I have felt that confusion covered me, and I did not know, and could not say whether I was one of "His own" or not—there was distressing fear concerning this. But when I knew not the way, when on the sea of soul affliction I've been tossed "Thou knewest my path"—Psalm cxlii. 3. And when I have been constrained unto the Lord to cry, "Lead me to the Rock that is higher than I," and our glorious Redeemer has sent from above, and has taken and drawn me from the many waters that compassed my soul, O, what a time have I experienced; truly it has been "a time of love." Then I have been indulged to review all the way that thus far I have come, and could, in a measure, see that the evil as well as the good, the bitter as well as the sweet, that I have received at the hand of my God has been very kindness. All has been of the appointment of the Lord, and I have believed that not for one moment did His kindness depart, and that all the darkness, anxieties, temptations, and suffering were all the loving gift of our tender, loving God, given to me, a poor, sinful worm, in the behalf of Christ—Phil. i. 29. Then I would not alter one step of the way, but have felt sweetly reconciled to God—2 Cor. v. 20. O, how humbled has my soul been while in tearful praises I have worshiped at His footstool, and could feelingly say "Here I raise my Ebenezer, hither by thy help I'm come, and I hope by thy good pleasure, safely to arrive at home."

To be able to witness that the Lord is our Helper, we must be brought

to feel something of our own helplessness; the Lord therefore gives us to find trouble and sorrow. In His loving kindness and infinite wisdom, He is pleased to bring down our heart with labor; we fall down, and there is none to help. Do we sigh and groan in bondage, and feel sin's chain cruel and exceedingly bitter, so that our lives are made bitter with cruel bondage; or, in the wilderness do we wander, and our souls are much discouraged because of the way; or, does the Assyrian come into our land and tread in our palaces, and in our distress are we ready to murmur and say, "Hath the Lord forgotten to be gracious? hath He in anger shut up His tender mercies? why hidest thou thyself in time of trouble? why standest thou afar off?" "The Lord is a *very present help* in time of trouble." His help was never absent from us—"underneath are the everlasting arms." And how precious are those moments when the Holy Spirit feelingly makes this manifest to us; He shews us our great Deliverer, our Captain of Salvation, reveals in our souls, and gives us most blessedly to experience by faith, the liberty that we have in Christ Jesus. In His life, sufferings, death, and resurrection, all our bonds are broken; the fetters that oppressed us now are riven, we are free indeed from sin and sorrow, and from condemnation free. How much we need the supporting grace of our Almighty God. No support can I find in the world, it hateth me. No help can the flesh afford; when in my wretched wanderings and unbelief I lean upon myself, my flesh utterly fails to sustain, and I sink down in shame; not one step, not for one moment can I endure, only as upheld by my dear Lord Jesus.

Have we not, dear children of God, experienced the folly and the woe of going down to Egypt for help? Every creature help has proven a broken reed that pierced our hand when we leaned thereon for sustenance. Precious moments when I prove my Jesus near, and on His everlasting arm I lean and know that He is mine; when He talks with a poor wayfaring one by the way and graciously opens up the scriptures to the comfort of my soul; then does my heart burn with love, and in humble gladness I journey along mid sin, grief, pain and foes, and so to the end shall my pilgrimage be, and I hope, through abounding grace of the Lord, to come up out of this present wilderness state leaning upon Our Beloved Emmanuel. So weak, so frail am I, I sink, unless upheld by His Almighty arm, but when indulged on Christ to lean, I joyfully my way pursue, and have no fear of harm. His help puts all our foes to flight, dispels our doubts and fears, sustains us in the painful conflict with sins and hell and woe, and we have exclaimed "The Lord was ready to save me;" He is always in readiness—He has never to get ready. "Hitherto hath the Lord helped us." How astonishing has been the grace; what a wonder that the Lord has helped me hitherto! "and can He have taught me to trust in His name, and thus far have brought me to put me to shame? Never! His love, in times past, forbids me to think He will leave me at last in trouble to sink. Each sweet Ebenezer I have in review confirms His good pleasure to help me quite through"—Through fire and

water—Zech. xiii. 9, Psalm lxii. 12, Isaiah xliii. 2; through all our foes—Psalm lx. 12; through tribulation—Acts xiv. 22, Rev. vii. 14. Yes, the glorious Lord will bring all his loved and redeemed people, through all of time's things, through death, and the grave, and raise them from the dead triumphant over all their woes. All the children of the living God shall arrive at their destination, even that glorious and unspeakable conformity to the image of God's dear Son—Romans viii. 29; we shall be like Him, for we shall see Him as he is,—John iii. 2. For in the resurrection the Lord shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby He is able to subdue all things unto himself—Phil. iii. 21.

May the Holy Spirit comfort the hearts of all the dear people of God with this precious hope, is the desire of one who is, I hope, your brother in Jesus.

FRED. W. KEENE.

KENMORE, VA., July 20, 1885.

Dear Brother Respass:—Being here on a visit from my home in Missouri, I have met with the GOSPEL MESSENGER for August (in advance of its date), and have read with much pleasure the letters of Brothers Hassel and Hodges, but more particularly the former, in which he has corrected me in my understanding of the passage in Ephesians i. 12. I had based my understanding upon what I thought was the *grammatical* construction, in connection with my understanding that the old Testament saints trusted in Christ long before the apostles and others at Jerusalem were born, and consequently they were *not the first*. But Elder Hassel has given such a full grammatical explanation of the subject, that I accept it fully, and acknowledge my error, and thank him for so doing, for in the conclusion of my letter, I expressed a desire to be *instructed* wherein I might be wrong. It is good to have faithful brethren to correct us, especially when done in the very kind manner of Brother H.'s letter. In the "*exact*" rendering he has given of the original text, I think I am sustained in the view that those disciples were not the "*first* who trusted in Christ." And, in regard to the view that *God* first trusted in him, as I thought was the design of the apostle, was that he had sent him into the world, and had committed judgment to him, reposed confidence in him, but in no sense *dependent* upon him. But my object in this letter is to acknowledge my error, and express my thanks to Elder Hassel for his correction. I desire to know the truth, and that is all that can be of benefit to us. I read the scriptures with the prayerful desire to be instructed, because they are given expressly for the purpose "that the *man of God* may be perfect—thoroughly furnished unto every good work."

May the Lord give us understanding of his word, "to the praise of the glory of his grace, wherein he has made us accepted in the beloved." I will be glad if you will give this a place in the GOSPEL MESSENGER as early as possible, even in the September Number if you can, and believe me most truly "your brother and companion in tribulation."

W. F. KERCHEVAL.

If we live in the Spirit, let us also walk in the Spirit.—Gal. v. 25.

Paul was addressing the Church of Christ at Galatia, and it is just as appropriate to the church to-day as when the man of God spoke it. Therefore we, as the Church of Christ, and members of his body, should, if we claim to live in the Spirit, also walk in the Spirit. How do we live in the Spirit? It is by being made alive by the Spirit; being made partakers of the divine nature; partakers of holiness; partakers of Christ, and by being made new creatures in Christ Jesus. Is this not so? Says the scripture, "If any man have not the Spirit of Christ he is none of his." But all men have not the Spirit; and, therefore, all men are not living in the Spirit. Again the apostle says, "As many as are led by the Spirit they (those led by the Spirit) are the sons of God"—are new creatures—for if any man be in Christ he (the man) is a new creature. Again, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit; for the law of the Spirit of life in Christ Jesus hath *made* me free from the law of sin and death." And again, "Neither circumcision nor uncircumcision availeth anything, but a new creature; for we are his (God's) workmanship, created in Christ Jesus unto good works, which he hath before ordained that we should walk in them." Thus the life we live as the children of God in the flesh "we live by the faith of the Son of God, who loved us and gave himself for us;" and thus by virtue of what Jesus has done for us as our surety and covenant head, we are, *all* whom he represented, brought into experimental union and fellowship with him in the Spirit; baptized into one body; made to drink into one Spirit, and called in one hope of our calling." This is the way and the means by which we live in the Spirit. O what grace! "what love the Father hath bestowed upon us that we should be called the sons of God." And now, just as we received Christ Jesus we should walk in him, for if we live in the Spirit we ought also to walk in the Spirit; walk as the Son of God walked, for we have him, together with the apostles and prophets, for examples to walk by. Then let us be found walking in their foot-prints, and we have the assurance that peace will reign in our midst; for we are taught that those who received the apostles' doctrine continued therein, "and great grace was upon them all." Doubtless the apostles taught the doctrine they received from Christ Jesus; his words to them are gone into all the world, "teach all nations, baptizing them," etc.—teaching them (those baptized) to observe all things whatsoever I have commanded you. *Observe*, here means to do what he has commanded. "If you love me," says Jesus, "keep my commandments; take my yoke upon you and learn of me, and thus find rest unto your souls." This is walking in the Spirit; loving him and honoring him by humbly and obediently bowing to all his commandments; walking in love one to another and good works, such as are the product of a genuine faith in Christ; not forsaking the assembling of yourselves as the manner of some is, but assembling as often as we can, to worship him; singing with melody in our hearts to

the Lord, and exhorting one another in love. This is walking in the Spirit. As ministers or private members we should put away from us all malice and envy, together with all evil-speaking and bitterness; crucifying all these imps of the flesh and affections thereof, and keeping the body under subjection, and doing good to all men, especially to the household of faith; letting the love of Christ dwell in us richly, with all wisdom; forgiving one another as Christ hath forgiven us. Thus we walk in the Spirit, and we shall not fulfill the lusts of the flesh. We put on the Lord Jesus Christ by conforming to him and his doctrine; by an orderly walk and godly conversation; by not making provision for the flesh to fulfill the lusts thereof. Malice, envy, jealousy, etc., are of the flesh, and should be kept under or in check by the children of God; and thus they walk in the Spirit. Now "the fruit of the Spirit is love, joy, longsuffering, gentleness, faith, meekness, temperance—against such there is no law;" and as many as walk according to this rule peace be on them. Therefore, brethren, let us take heed to ourselves, and to the doctrine and order of our Saviour; and walk as he walked. As ministers we ought to imitate him; he, as the great Shepherd of the sheep, was a man of sorrows, and acquainted with grief; when he was reviled he reviled not again; his mission was one of love and good will to man; he went about doing good, healing all manner of diseases among all classes of men; raising the dead to life again; and finally was crucified, delivered for our sins, and rose again for our justification. In his resurrection he came forth in the power of an endless life, and led captivity captive, and gave gifts unto men.

Just here I take occasion to say that all those gifts with which God has blessed the church are for the benefit of the body—the church; the smallest gift, so to speak, is just as necessary, or is as important in its place in the church, as the largest gift we have among us in its place; and hence, the importance of being each in his proper place round about the camp, with the whole armor of God on, contending for the faith once delivered unto the saints—in meekness instructing those that oppose themselves—remembering that the servant of the Lord must not strive, but be gentle. Therefore, those that strive for the mastery cannot be crowned. That there is a proper way to strive is evident, but it should be to see which shall excel in meekness, love, and things that make for our peace; let us strive for the unity of the Spirit. This is walking in the Spirit. Let us strive for such things as will edify one another; and see that we fall not out by the way. We should all do unto others as we would have them do unto us; and not suffer every little thing, such as lightning rods, storm-pits, bells on houses, and such like, cause dissension. If they are of any benefit to those that have them, let them have them. If such principles were carried out, I don't know what would become of me, for it would deprive me of my house and farm, together with all pertaining to them. These things are needful for us here in the world, and surely we have a right, both as children of God and citizens,

to use anything that the great Creator has blessed us with. But we should know when and where to stop any thing, being temperate in all things—that is, all lawful things. I do think if there is any one thing that should be observed above another, it is that unruly member of ours called the tongue; behold how great a matter a little fire kindleth; and the tongue is a fire, a world of iniquity; so is the tongue among our members. Then ought we not to take heed? and be temperate in words as well as in other things, especially when we see and know what great destruction has been the result of fire. The destruction following the unlawful use of the tongue is equal, or like unto that of fire; then let us take heed and warning from the scriptures, remembering that whatsoever was written aforetime was written for our instruction. See Israel of old, how they murmured and disobeyed the word by Moses, and how they were destroyed in many ways for their disobedience; and then listen to the apostle saying, “All these things happened unto them for examples, and are written for our admonition upon whom the end of the world are come; therefore, let him that thinketh he standeth take heed lest he fall,” (or err). Therefore, if any err from the truth, ye which are spiritual restore such a one in the spirit of meekness, considering ourselves lest we also be tempted; for our adversary is as a lion going about seeking whom he may devour; but you are not ignorant of his devices; then we would do well again to heed the scripture, which says we are debtors not to live after the flesh, for if ye live after the flesh ye shall die, (mark the expression, Ye shall die). But if ye, through the Spirit, do mortify the deeds of the body, ye shall live. This is walking in the Spirit, O beloved, when these precepts are observed by us from a principle of love to God, and one another. When those blessed fruits of the Spirit are abounding in us, we have the plainest evidence that we are the children of God; while he that lacketh these things is blind and cannot see afar off, and hath forgotten he was purged from his old sins. Such are those walking after the flesh reaping the consequences, which is death to his or her spiritual enjoyments. O, that we all may be stirred up in our minds to these things, and be found ever walking in the Spirit. Then, let us, dear children of God, rally to our post of duty and be found doing battle for the Lord; fighting the good fight of faith, laying hold of the promises set before us, praying with all prayer and supplication in the Spirit for all saints, and for the ministry, that they may open their mouths boldly to make known or unfold to us the blessings of the gospel of Christ. O, for a spirit and desire for the sincere milk of the word, instead of a spirit for the mastery or envy and jealousy! let us walk as he, our Saviour walked; follow the way marked out by him for us to walk in, and then, dear children of God, peace and fellowship will abound among us. Let us learn that to hearken is better than sacrifice, and to obey is better than the fat of rams. Great troubles sometimes gain foothold among us by neglect in executing the laws of Christ Jesus. Therefore beloved, let us amend our ways by following the example of our Saviour, always abounding in the work of

the Lord, as ye know that your labor is not in vain in the Lord; let our general deportment be such as will commend us one to another in the fear of the Lord; let us not love in word only, but in deed and in truth; for there are many that say, Lord, Lord, and do not the things I say; then as a tree is known by its fruit, so the children of God are known by their works; the fruit does not make the tree, but it tells what kind of a tree it is; neither do our good works make us the children of God, but they tell others what we are.

May God bless and save us all for Jesus' sake.

Bibb, Texas. .

R. A. BIGGS.

EDITORIAL.

J. R. RESPESS and Wm. M. MITCHELL,.....Editors

IF WE SIN WILFULLY—NO MORE SACRIFICE FOR SIN.

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing and done despite to the Spirit of grace.—Heb. x. 26-29.

Some time last April Brother J. M. Hicks, of Tennessee, requested our views of the above text, and we now submit a few thoughts for the consideration of our brethren, with a hope that some with better understanding may be stirred up to write upon it.

It is evident from the text itself, as well as its entire connection, that the household of faith are specially addressed; for they, and they only, have "received the knowledge of the truth" of those things of which the apostle had been writing. He had been contrasting the imperfect nature of those repeated sacrifices and atonements for sins under the ceremonial law, with the one full, perfect and complete atonement of Christ, who by "one offering perfected forever them that are sanctified." This sacrifice is a *perfect* sacrifice. Nothing can be added to it, nor can anything be taken from its merits. It is the "better hope" that makes everything

perfect (Heb. vii. 19). But we must not enlarge upon this point now.

To receive, experimentally by faith, a knowledge of the truth of salvation from sins, through the offering of the body of Jesus, embraces conviction for sin, repentance toward God and faith toward our Lord Jesus Christ. It embraces a death to sin and a resurrection to walk in newness of life; a new and spiritual birth by which one is born into the kingdom of God and of Christ, and becomes manifestly a proper subject of the laws and ordinances of the Church of Christ. To receive a knowledge of the truth as it is in Jesus exceeds all other knowledge as far as light exceeds darkness. He is the very centre, soul and substance of all truth, and in him are hid all the treasures of wisdom and knowledge. He is the embodiment and essence of the truth of all the prophecies of the Old Testament, of all the types and shadows of the law, and of every sacrifice and offering under that legal and ceremonial form of worship. To receive a knowledge of the truth of salvation from sin, condemnation and death, is to know that Jesus is the "Way, the *Truth* and the Life, and that no man cometh unto the Father but by him." It is to know that Jesus is "full of grace and truth," and of his fullness have all his saints received grace for grace (John i. 16).

But before receiving a knowledge of the truth of our salvation we must first receive a knowledge of the truth of our just condemnation. A knowledge of the truth of our guilt and of the justice of God's law that condemns us, brings mourning over our lost and ruined condition, and causes a poor soul to cry to God for mercy. It is a truth that such a soul is justly condemned, and he is now made to know it. He receives a knowledge of the truth of his condition because the Lord is now leading him in a way that is right, but it is a way which the poor distressed sinner has never before known. He receives a knowledge of the truth of the law of God "that every mouth may be stopped and all the world become guilty before God." He knows the truth of that curse of God which resteth upon "every one who continueth

not in all things which are written in the book of the law to do them." He receives a knowledge of the truth that he is indeed a *sinner* in the full sense of the word—a sinner in heart, soul and body. Under the teaching of God he receives a knowledge of the truth respecting the imperfection of his own works. He sees, feels and knows that he is polluted in his very being with sin, and therefore his works cannot be any better than himself. His righteousness is as filthy rags, and he cannot hope for justification before God on that ground. O how wretched such a sinner now feels! But however wretched he may be he is in safe hands, and he is receiving a knowledge that prepares him to know the necessity of salvation, and also to know that salvation is of the Lord, and none other.

Being born again of incorruptible seed by the word of God which liveth and abideth forever, he is now in the kingdom of Christ, which is not of this world: and the blessed Son of God saith he "hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John v. 24. Never more in time nor in eternity will such an one come into that condemnation from which he is now delivered, nor into that death from which he is passed. He is no longer under the law in its death penalty, but he is under the reigning power and dominion of grace; and grace reigns through righteousness by Jesus Christ our Lord.

But let us not forget that though the child of God is not under the penal demands of that law from the curse of which Christ hath redeemed him, he is nevertheless under law to Christ as the Captain of his salvation. Christ is the Head of his own Church and the Saviour of his own body; and the church is his body. His law is written in the heart of his subjects and put in their mind, and there is not one gospel duty required of them but what is in harmony with the law that is written by the Spirit in their heart. Nor is there any thing commanded them more than grace has promised help, inclination and ability to do. And besides this there are exceeding great and precious promises of God given them

that "sin shall not have dominion over them," that nothing can separate them from the love of God in Christ, and that they shall "come off more than conquerors through him that loved them and gave himself for them."

Now if after they have received the knowledge of this truth of their salvation by grace, and that they are now under law to Christ, they sin wilfully, they sin against Christ, their Saviour, Redeemer, Friend and Advocate with the Father. The merits of his one offering of himself without spot to God, is now, and at all times an all-prevailing intercession to God the Father for all his erring children. There is no more sacrifice for sin that can be made by them, or by any other for them year by year continually as was the case under Moses' law. And if those who sin wilfully, or do that which they know to be contrary to the law of Christ by which his Church and people are to be governed, are placed on the ground of their own works, and must, as they did under the legal ceremonial worship, bring a sacrifice and make an atonement for their sin equivalent to the greatness of their transgression, there could not possibly be any more sacrifice for sin even on this ground, from the very fact that to sin against Christ and trample his law and authority under foot, is a far greater sin and deserves a far greater punishment than the sin against Moses' law. And if "he that despised Moses' law *died without mercy* under two or three witnesses, of how much *sorer* punishment shall he be thought worthy who hath trodden under foot the Son of God?" O, it is a horrid thing for Christians to disregard the authority of Christ which bids them "not to forsake the assembling of themselves together as the manner of some is!" When they disregard his authority in his Church they trample him under foot, and sin wilfully against him, which is a far greater sin than of those who despised Moses' law and *died* without mercy.

Sin is a transgression of law, and it is greater, or less according to the dignity and character of the law-giver, and of the relation we sustain to him, as well as from the benefits and blessings conferred upon us. Inasmuch, therefore, as Christ

is greater than Moses, and his people sustain a nearer relation to him than to Moses, and have received far greater blessings than could be conferred by Moses' law, the sin against Christ is greater than the sin of him who "despised Moses' law and died without mercy." And if Christians were put on a mere law footing, as Moses' disciples were, to offer sacrifices commensurate with the greatness of their transgression when they sin wilfully against Christ, they would see indeed that there "remaineth no more sacrifice for sin." If punishment should fall upon them commensurate to their sin, they would indeed be worthy of "sorer punishment" than those who died without mercy under Moses' law. But such is the infinite worth of that "one sacrifice for sin" when Christ offered himself, that there is still a "door of hope in the valley of Achor" for the poor erring child. The merit of that atonement still remains perfect. "Christ is exalted to be a Prince and Saviour to give repentance to Israel and forgiveness of sins," and "by him *all* that believe are justified from *all* things from which they could not be by the law of Moses."—Acts xiii. 38. And though it is true that in sinning wilfully against Christ and bidding defiance to his authority they thereby trample the Son of God under foot, and are really worthy of much sorer punishment than those who despised Moses' law and died without mercy, yet, be astonished O heavens, and wonder O earth! there is *grace*, *mercy* and truth still extended to these erring children. "God who is rich in *mercy* for his *great* love wherewith he loved us even when we were dead in sins hath quickened us together with Christ; by *grace* ye are saved." There is *grace* and *mercy* yet in store for these transgressors. The provision of *grace* in Christ for their eternal salvation and glorification is such that God the Father hath promised to be a father unto them, to be *merciful* to their *unrighteousness*, and their sins and iniquities to remember no more. Under Moses' law no mercy was provided for the transgressor. If judged by that law and found worthy of death he died "*without mercy*." But under the law of Christ and under the reigning power and

dominion of grace there is mercy provided, "abundant mercy." "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled, and that fadeth not away."—1 Peter i. 3.

It is worthy of special attention for the reader here to reflect that the inspired epistle embracing the text on which our comment has been requested by Brother Hicks, is addressed to such only of the Jews or Hebrews as had been converted to Christianity. Even before their conversion they knew how to conform to the letter of ceremonial worship in sacrifices and offerings for sin. They knew that if they sinned ignorantly and repeatedly under that law that an atonement could be made by offering a dove, a pigeon, a lamb or a bullock, and the sin forgiven for that particular time and for that particular offence; and if they sinned again, they were allowed again to make another atonement. Once a year the high priest went within the vail, "not without blood, which he offered first for himself and then for the errors of all" Israel.

But the point the apostle would enforce upon the attention of his Jewish Christian brethren is, the superiority and perfection of the one offering of Christ over that of those repeated sacrifices under the ceremonial law. If now, as Christians, under law to Christ, you sin wilfully, there is no more sacrifice for sin than that which Christ hath already made. To suppose that there could be any other sacrifice, or any other atonement made, or even necessary to be made, for any sin, of any kind or degree, would be to under-value the atonement by the blood of Jesus Christ, and count it an unholy thing. It would be equivalent to saying that there is no perfection in the Son of God, nor any saving virtue in an atonement made by him. It would be to say that there are some sins too great for the merits of his death to put away! Horrid thought!

The argument, therefore, of the apostle is, to draw the

mind away from the idea of repeated and *imperfect* sacrifices for sin, and bring his brethren to rest in “*full* assurance of faith” in the sufficiency and perfection of the one sacrifice for sin, when Christ offered himself to God and forever sat down at the right hand of God, from henceforth expecting till his enemies be made his footstool.

And though, to sin wilfully after we have received a knowledge of the truth, is a greater sin for Christians than for those carnal Jews under Moses’ law, and though it *deserves* and is thought *worthy* of much sorer punishment, yet such is the grace, mercy and truth from God the Father, and from our Lord Jesus Christ, and such is the *perfection* of that one offering that there is no other sacrifice need be made, nor can be made for sin. There is mercy and grace flowing like the river of life from the “throne of God and the Lamb,” and there is no more curse nor death under the penal demands of the law of sin and death. It is true it is wrong to sin. It brings troubles and terrors of soul upon Christians, and they are commanded to “sin not.” But as they still have an earthly, carnal nature, they cannot do the things they would, and are daily liable to do wrong. Yea, we are so liable that, “If we say we have no sin, we deceive ourselves, and the truth is not in us.” What now is to be done? There is no more sacrifice for sin. If the one sacrifice of Christ is defective, or if we so regard it, where shall we go, and to whom shall we look? Ah, we must go to that one sacrifice—to that perfect atonement. “If any man sin” (who is under law to Christ) “we have an advocate with the Father Jesus Christ the righteous.”—1 John ii. 1. And again, “If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from *all* unrighteousness.” And again, “The blood of Jesus Christ his Son cleanseth us from all sin.”—1 John i. 7–9.

Under the law of Moses wilful, presumptuous sins, had no atonement provided for them, but the presumptuous sinner must die without mercy for his wilful defiance of the law of Israel’s God.

Whether under the law, or under the gospel, it is regarded as a great sin to sin wilfully or presumptuously; because it is to rush defiantly against the character and authority of the law-giver. "The soul that doeth aught presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord, and that soul shall be cut off from among his people, because he hath *despised* the word of the Lord, and hath broken his commandment; that soul shall utterly be cut off; his iniquity shall be upon him."—Num. xv. 30. "Thou shalt put away the evil from Israel."—Deut. xvi. 12. We see, therefore, that a wilful, presumptuous sin, is a great sin—a reproach cast upon God and defiance of the authority of Christ. No marvel, therefore, that it should be said as in our text, "Of how much sorer punishment shall he be thought worthy who hath trodden under foot the Son of God?" Christians are in the gospel kingdom of Christ, and under law to him, and they are greatly blinded by sin and Satan if they think for one moment that their wilful sins and neglect of known duties are small offences. They are great sins, and those who know it to be their duty to obey the law of Christ, which commands "not to forsake the assembling of ourselves together" for worship and mutual edification, are guilty of this great transgression, unless they are providentially hindered by age, infirmity, or other justifiable cause. David prays, "Keep back thy servant from presumptuous sins, let them not have dominion over me; *then* shall I be *innocent* from the *great* transgression."—Deut. xix. 13.

We see, dear brethren, that it is no small offence to sin against Christ wilfully; and if we, as Christians, are not serving under a "better covenant," with "better sacrifices," and "better promises," than what was embraced in the first covenant, we could not possibly have any "better hope" of mercy or salvation, from presumptuous sins under the gospel than the Israelites did under the law, when they died without mercy. If, under that law, "Every transgression of disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation?"—Heb. ii. 2.

If our faith and hope does not embrace and rely implicitly upon this "great" and "eternal salvation" in Christ, how shall we escape if placed upon a law footing to depend upon our own works? The whole argument of the apostle is to "strengthen the weak hands and confirm the feeble knees" of the saints to trust with unshaken confidence in the sufficiency of the one sacrifice for sin under all circumstances. "There remaineth no more sacrifice for sin," whether we sin wilfully or ignorantly. This one sacrifice is all-sufficient to cleanse from all sin. Forgiveness of sin comes freely, as a gift of Christ to his people. It is to be preached in his name, and he is "exalted at the right hand of God to be a Prince and Saviour to give repentance and remission of sins to Israel."

It is true that our heavenly Father has provided a rod of chastisement for his disobedient children. But his love for them is all the same, and whom he loveth he chasteneth, and even "*scourgeth every son whom he receiveth.*" He rebukes and chastens those whom he loves, and deals with them as a father toward his children, and not as a stern judge toward an alien, or a guilty criminal. They are exhorted to "despise not the chastening of the Lord nor faint when rebuked of him."—Heb. xii. And surely there can be no greater rebuke from our merciful Father, nor any heavier chastisement for sinning wilfully after receiving the knowledge of the truth, than to be left to such fearful apprehensions of coming evils and fiery indignation as mentioned in our text.

Sin always brings guilt, fear, and shame; and when one bids defiance to the authority of Christ in his church, and is left as a chastisement to grope in spiritual darkness with a feeling sense of his guilt upon him, without being able by faith to claim one comfortable gospel promise, or to have one cheering evidence of his interest in the atoning blood of Jesus, there is, indeed, then a "certain *fearful* looking for of judgment and fiery indignation which shall devour the adversaries." Satan is the great adversary of God and his people. He is the "accuser of the brethren" whom God the Father will cast down. And there is also in our carnal, fleshly

nature, an adverse spirit to that which is right. Our carnal lusts and presumptuous self-will are adversaries to God and to our own soul; and when, through the strength of these lusts, we knowingly do wrong, as Christians, there is a certain fearful looking for of judgment upon us. But some may ask how, or in what way a child of God may sin wilfully. He is liable to thus sin in many particulars, but we can only now illustrate by one or two scriptural references: "If thy brother trespass against thee, go and tell him his fault between thee and him alone," &c. Now, when we *know* this to be the command, authority, and law of Christ, and then neglect it, or do some other way, have we not sinned wilfully, knowingly, and presumptuously? In this way we trample under foot the Son of God; and if we may despise his authority and set it at naught with impunity in one thing, why not in all? O, horrid sin! and no marvel if there should be a sense of guilt causing a certain fearful looking for of judgment and fiery indignation, which shall devour these adversaries of self-will and rebellion which are driving us head-long into these reckless sins.

Under the teaching and chastening of the Lord we are brought to realize our ingratitude, and to see and feel that inasmuch as Christ is greater than Moses, that our sin against him is greater than the sin of those who despised Moses' law, and therefore we deserve greater punishment. But O mercy! abundant mercy—the mercy of a gracious Father is provided! And, though it is shown what we would justly deserve in a strictly law sense, yet in the gospel—grace is an over-match for sin. Cheer up, poor, erring brother, "Cast not away your confidence." That one sacrifice for sin has not lost its merit in your case, nor in any other. It is amply sufficient for you. And though you deserve greater punishment than to die without mercy, yet grace abounds in your salvation. "My grace is sufficient for thee," says your Father. The curse of God's law is removed by him who hath been made a curse for you. We have not come to that terrible Mount where God's wrath against sin is so vividly displayed as to cause

even Moses to say, "So terrible is the sight that I exceedingly fear and quake."

But we have come to God's Holy Mount where we may draw near to God by a "new and *living* way," which our blessed Jesus has consecrated for us. There is no eternal death in that "Living Way." Draw near with a true heart in full assurance of faith in the efficacy of that one sacrifice for sin. Draw near and come to Mount Zion, the city of the Living God, the heavenly Jerusalem. "You are come to the Church of the First Born, to God the Judge of all, to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than the blood of Abel."—Heb. xii.

Thus you see, dear, erring child of God, you are come to where there is mercy and grace, and though your sins have abounded greatly, grace and mercy will be an over-match for them. "I will sing of mercy and of judgment." "It is of the Lord's mercies that we are not consumed, because his compassions fail not." To sin wilfully as children, we deserve to be consumed, and it is mercy that we are not. There is no "death without mercy" in this "New Covenant." "He hath not dealt with us after our sins, nor rewarded us according to our iniquities." He is merciful and gracious; slow to anger and plenteous in mercy; his mercy is from everlasting to everlasting upon them that fear him. "As far as the east is from the west, so far hath he removed our transgressions from us."—Psa. ciii. "He will not always chide, neither will he keep his anger forever." "Thou Lord, art good and ready to forgive; and plenteous in mercy unto all that call upon thee."—Psa. lxxxvi. 5.

But, in conclusion, let us say we should exhort and warn one another daily, against wilfully sinning by neglecting to assemble together for worship as our God has provided. But, if any have sinned, let them not be driven to final despair, nor throw themselves away. There is yet a "door of hope;" there is yet mercy. "Grace and mercy exceed the power of sin, and though your sins be as scarlet, they shall be white

as snow; and though they be red like crimson, they shall be white as wool." Now, where remission of these great sins are, there is no more sacrifice for sin. Be not, therefore, moved from this blessed hope of the gospel which is come unto you, and which brings forth the fruit of repentance and faith in you as it doth in God's people in all the world.—Col. i. 6-23. M.

NO UNCERTAINTIES.

Paul said to the centurion and to the soldiers, Except these (sailors) abide in the ship, ye cannot be saved.—Acts xxvii. 31.

The sailors were trying to steal off in the boat from the ship to save their own lives, leaving the soldiers and prisoners to perish, or do the best they could for themselves. Paul had preached to, or told them of the revelation God had made to him at night by his angel, but neither sailor nor soldier believed it. "For," said he to them all, "there stood by me this night the angel of God, whose I am and whom I serve, saying, Fear not Paul; thou must be brought before Caesar, and lo, God hath given thee all them that sail with thee." This leads us briefly to consider how a man can believe, and why he cannot believe. The soldiers and sailors could not believe Paul; because they had no ears to hear the truth he preached. God had not given them hearing ears. They heard his words in the sound of his voice as they heard the shrieking tempest; but with a very different spirit. They could understand the angel of the tempest, but not the angel of the Spirit. They knew by nature and natural experience the power of the tempest, and that it meant destruction; but they knew nothing of God's power over the tempest. They had never felt the necessity, or rather had never looked to any such power for deliverance. When, therefore, they had used all the skill of navigation which they had been taught, they gave up the ship and sought the boat as a last hope of escape. Paul's preaching was therefore foolishness to them, as it set all their own wisdom and experience aside to trust in the

word of an angel of God, of whom they knew nothing. They didn't believe a word of it, for it was to them not only foolishness, but the foolish words of a poor prisoner, about an angel telling him that God would save them. They couldn't believe it. But the Christians on board could believe Paul; they understood what he meant, and they were comforted by his words. The difference was in the spirit of them; they had the spirit of Paul's words, and the soldiers and sailors did not have it. They had ears to hear that special message to them. They couldn't have heard it until God had prepared them to hear it—that is, in the love of it—neither could Paul deliver it to them until God had given it to him to deliver. Paul could neither prepare himself to deliver it nor them to hear it; thus, in a sense, God made his tongue speak it and their ears to hear it. They felt the need of it and saw no way of escape; they were helpless, and felt it; thus they were prepared to hear. Of themselves, that is, of their own wills, they would never have brought themselves into a condition whereby the ears were given to hear such a message. It would have been nothing to them if there had been no storm and peril, but with it they could by faith ride upon the storm, looking to the end of their faith—that is, their safe deliverance upon land. Thus it is that even some Christians are made to have ears to hear what others never hear; that is, they have a greater measure of faith. There is faith in a special sense, for there is a faith that is a special gift of the Spirit, that is not given to all Christians, as the gift of healing, prophecy, &c., is not given to all. Not that faith in Christ is not given to all, for all Christians have faith in Christ; but all do not have the special gift of faith in the sense we have spoken of. Once we were going to meeting and asked a dear brother if we should have a good meeting and he said, "Yes;" and we replied, "Have you got faith?" and he said, "Yes, I have." And we knew if he did have faith that we should have it; and so we did. The Christian on board had the witness of Paul's words in their own hearts; the sailors and soldiers did not have any such witness, and

ould not therefore believe. But the soldiers could believe Paul when he said to them, Except these sailors abide in the ship ye can't be saved; that was according to their natural experience and education. They knew that sailors were essential in navigating a ship; they were soldiers, and had been taught how to fight, but they had not been trained in navigation. These words of Paul were according to their natural understanding; they could receive natural things and understand them, but they could not receive spiritual things, because they are spiritually discerned. Thus, some can believe and some cannot believe. The soldiers believing Paul, went to work and cut the rope and let the boat fall off, thus cutting off every way of escape for the sailors. Thus, to have faith we must have hearing, for faith comes by hearing; but only those in the Spirit can hear. Let him that hath ears to hear, let him hear.

But it may be asked, What if Paul had not been watching and the sailors had gotten into the boat and all have been lost! But we may as well ask, What if Christ had not died, what then would have become of the church? It was the device of the sailors to steal off in the boat, and it was the counsel of the soldiers when the ship was wrecked to kill the prisoners, but all these things were contrary to God's counsel. 'Many are the devices of a man's heart, but the council of the Lord, that shall stand.' It being necessary for Paul to watch, it was in him to watch; he could no more put it off, than Abraham could put off sending for a wife for Isaac. Therefore, as it was God's word to Paul, that none on board should be lost, and as all would have been lost if the sailors should leave the ship, the means to prevent their leaving was timely and effectual. And the means to fulfill God's word and promise are always in time, and effectual, and subordinate to the end. The trouble, it is to be feared, with many who rely too much on means is, that they are seeking to effect more than God has promised or purposed to effect.

Some say that unless means are devised by men to send the gospel to the people, that many for whom Christ died will be

lost; and yet they profess to believe that God will do as he purposed and promised. Such means and measures are not in accordance with God's word, nor prompted by his Spirit, nor resorted to in faith; but are in distrust of it and in dishonor to him.

But a trust in God does not divest his people of prayer and solicitude. Paul, with perhaps a greater measure of faith than any of his day, had also more solicitude for the church and the glory of God than any. Those to whom he preached were perhaps not watching as he was; nor was it required of them to do so; but he could not help it. Some say, "If I believed as you do, I would be easy;" but if they did, they could not be easy, for ease is death. We were talking, many years ago, with one of our good ministers, now at rest, who believed in what he called instrumentality; that is, that God in some way, used the preached word to quicken sinners, and we asked him if he thought any except the elect would be quickened in any way, and he said, none save the elect would be quickened; and we also asked him if he believed all of them would certainly be quickened, and he answered that he believed that all of the elect and none others would be quickened; and we wondered why so much stress should be laid upon the means of it, if it was certain to be done! But there is another thing connected with it that brethren should consider, and that is, it leads to the Missionary notion that the word of preaching must precede the Spirit. That is an error, as we have tried to show in the beginning of this article. It may be granted that the Spirit and word may be almost apparently simultaneous; but however near they may seem together, the Lord has gone up before the preacher. The earthquake shook the foundations of the prison before the jailer and his household had ears to hear Paul and Silas. The Spirit gives life. Giving life is an art of omnipotence; it is a creation, and God only can create. We may sow seeds and cultivate them, but we cannot create them. But God has appointed preaching, and it will be done whenever and wherever God designs, and will accomplish the purpose whereunto

he has appointed it. But though we believe that, still we are anxious about it, and hence we watch and work while it is called to-day, knowing that the night cometh. Let us give up every false way, and abide in the ship. So when the end comes, all will be saved as God has said. Those who couldn't swim were saved as well as those who could. For those who couldn't swim, a board or a broken piece of the ship was provided, and so it came to pass that all escaped safe to land. And so it will be. O, let us love as brethren, knowing that soon we shall have passed over the tempestuous sea, and shall be with Him forever.—R.

WE have in contemplation the publication of an exposition of the book of Esther, making a good sized little book, which we design giving to brethren and sisters and others who may wish it, for a club of new subscribers to the GOSPEL MESSENGER. We think now we can give it to any who may send us three new subscribers, but can't say for certain as we have not yet completed it and don't know what the size will be. It may be possible that two new subscribers will get it. Please do all you can to double our list of subscribers, and be assured that we will give you all, the benefit of a larger circulation.—ED.

ELDER J. H. PURIFOY, of Alabama, preached eight very acceptable sermons at the annual meeting of our church, embracing third Sunday in July.

Elder Patterson, of Georgia, was blessed with health to fill his appointments in Tennessee, and was well received, and his preaching highly appreciated by the brethren. I was with him eight days, and was greatly comforted, edified and instructed, under his preaching. Many were enabled to rejoice whilst listening to the glorious truths as they fell from his lips. O, how blessed are the feet of them that preach the gospel of peace and bring glad tidings of good things. We hope he will come again in the near future, and stay longer. I have baptized three recently, and have had some real pleasant meetings.

J. E. FROST.

EXTRACTS FROM LETTERS.

DECHERD, TENN., July 26, 1885.—*Brethren Respass and Mitchell*:—have just returned home from visiting some of our churches in Middle Tennessee in connection with Brother Patterson, of Georgia, embracing mainly the Churches of the Cumberland Association, and was much pleased to find our brethren, as far as ascertained, a unit in opposition to any and all new departures, or the removal of the landmarks which the ancient fathers set, even the apostles and prophets, to which Primitive Baptists have almost universally adhered. In every instance, in our interviews with our brethren, we were cordially received, and from every indication the preaching met a hearty response. I was made to feel that we were all mutually edified and comforted. Our brethren are conforming to the injunction of the apostle, to stand fast in the liberty wherewith Christ has made them free and not to be entangled with the yoke of bondage. It behooves all of the followers of the Lamb to be steadfast immovable, abounding in the work and doctrine of Christ, and not be carried about with every wind of doctrine and craftiness of men who lie in wait to deceive. In conclusion, will say "I believe our brethren are built upon the foundation of the apostles and prophets, whose kind and hospitable treatment is much appreciated by your brother, I hope, in gospel bonds.

JAMES WAGNER.

ARLINGTON, TEXAS, May 20, 1885.—*Brother Respass*:—How good and how pleasant for brethren to dwell together in unity. On last Sunday (3rd in May) the church at Sardis held in memory the vicarious sufferings and death of our glorious Redeemer, and in obedience to his command, washed one another's feet. In the meantime we were made to forget all our affliction and sore trial. We were enabled to behold the beauty of holiness as we got the glimpse of the image of the Master in the countenances of the brethren and sisters. Our hearts were filled with inexpressible joy, while we bowed at the feet of a dear servant of God. We were made to feel that we were raised to the feet of Jesus, and made to sit upon a throne higher than any throne upon which the kings of the earth ever sat. The earthly throne of David settles into nothing before it. The earthly glory of Solomon falls into insignificance at its portrayal, and his (Solomon's) peaceful reign is only a faint compared to the reign of our exalted King and Priest, who sits enthroned in the majesty of the heavens, reigning in the hearts of his people to the destruction of sin, and everything that would tend to mar the peace of his beloved. O, my brother, the Lord has been so good to us vile sinners, to bring us in the (unsought) way to Zion—to the city of our God—enabling us to behold her magnificence and grandeur, her pillars of strength, her impregnable wall, her lofty towers and splendid turrets, her gates of pearl and her golden streets, with the glory of the Lord God himself to shed beams of

eternal light within and without, all round, over and under, so that no shadow shall ever darken that glorious city. This city is our home, where we shall bask in unsullied bliss, and in the vigor of glorified youth, in perfected manhood. We shall sing anthems of praise to him who hath redeemed by his blood, taught and led us by his Spirit, guided and guarded us through death and glorified us in eternity. Blessed reality, the *man*, the identical man, gets home to heaven. O, praise the Lord for his goodness toward the children of men.

When it goes well with you, remember us and our children.

J. S. COLLINS.

Elder Respass—Dear Sir:—I live in a country in which there are numbers of people who never heard a Primitive Baptist preach, and believe, as they have been taught by those who claim to be gospel preachers, that the Primitive Baptists preach infant damnation; and that if one of the elect was to die cursing, that he would go to heaven anyhow, and if the non-elect was to spend his days in prayer to God, and in working for God (in the Sunday-school) he would be lost. They can't stand that; that would make God unjust. They tell their hearers they must roll away the stone, (John xi.), never telling them that Christ had to appear and command the stone to be moved. He speaks and it is finished, commands and it stands fast. I was forty-six years old before I ever read the Bible in a way to try to understand it. After I joined the Missionaries, I commenced reading the scriptures, and I had read but a short time before I imagined at least, that the stuff, as I call it, that they preached did not correspond with my views of the Bible, so I dragged along with them three years, and finally told them I was no more of them, and to scratch my name off. So I reckon I am now where I belong. But, if I ever connect myself with another order of people as a believer in Christ, it will be with the Church. There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, &c. So, as it is certain that the scriptures don't say anything about Sunday schools, tract societies, mission boards, &c., to bring souls to Christ, we take it for granted that Paul had no reference to a body of people that believed in such when he spoke of the One body. It is the Spirit that quickeneth, the flesh profiteth nothing. If it should ever suit you, give your views through the MESSENGER on this—"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."—Gal. v.

Hoping the MESSENGER, and the doctrine sent forth through it, may prosper and grow through all time, I am as I hope, a friend to the people that advocate it.

R. B. WALLER.

Kildare, Cass Co., Texas.

OBITUARIES.

ELDER JOHN G. WILLIAMS.

Dear Brother Respass:—It becomes my humble duty to write the obituary of my father, who was dearly beloved by us all—Elder JOHN G. WILLIAMS. He was born March 28th, 1809, and departed this life in the triumph of faith Friday evening at 3 o'clock, December 26th, 1884, in the 76th year of his age.

He was loved and esteemed by his church, and nearly all who knew him. His noble Christian virtues as a minister of Jesus Christ secured him a great many friends, who are mourning his death. He received a hope in Christ June, 1838, and joined the Primitive Baptist church at Lower Lott's Creek in Bulloch county Ga., and soon after commenced exercising in public; and was ordained a minister of Christ February 28th, 1841. He remained a member of the same church until his death, dying within 10 miles of the place of his birth. His whole life was spent in the same community. Few ever attained the love which he did by those who knew him as a minister of Christ. Surely the Lord was with him in the glorious work of the gospel ministry. I think I knew father well enough to say he was a good man, that he feared and loved God and trusted in his word. O brethren and children let us remember his godly admonitions to us, and let his words yet speak in our ears. As a husband he was good and kind to his companion, ever mindful, and laboring to secure the necessities and comforts of life; as a father he was tender and prayerful for the welfare of his children in this world and eternity; he was a good neighbor; and as a member of the church he labored earnestly and prayerfully for the peace of Zion. When father's health failed so he could not get out to his meetings he often spoke of his brethren and sisters, and longed to get able to visit the churches, and then to his Association; and he was blessed to go to his meetings several times during his afflictions, and to the Association. His afflictions would not admit of his sitting on the Moderator's seat, as he had for many years before; so he advised the Association to make choice of Elder Jasper Wilson as Moderator, which they did. O Lord, bless his second wife and two sons and seven daughters with grace to bear their great loss with Christian fortitude, &c.

Brother Respass, father can't meet his ministering brethren any more to convey them to his house and to their appointments, but we hope he is gone to rest, and now singing praise to God. We don't wish him back in this troublesome world. His afflictions were paralysis and gravel. Dear Brother, I hope I feel willing to fill father's place; come on and preach; my house is free for all Primitive Baptist ministers to lodge in, and I will treat them the best I can, &c. May God bless you, is my prayer.

Yours in hope,

WILLIAM M. WILLIAMS.

Jimps, Ga.

[We would say of Elder John G. Williams, that he was a great man in Israel in his day, and will be affectionately remembered by many of God's humble poor long after he has mouldered to dust. He lived and served and died without a spot upon his good name. Thank God for such men.—R.]

SUSAN E. BOYLESS.

SISTER SUSAN E. BOYLESS, wife of Brother John A. Boyless, was born April 7, 1843, married January 10, 1872, departed this life January 24, 1885.

She was a consistent member of the Old School Baptist Church. She and husband were baptized by Elder Millhouse into the fellowship of Bethany Church, in this neighborhood. We only knew Sister Boyless to love her. Oh, how we miss her when we meet at old Bethany, but we know our loss is her eternal gain. She has entered into that rest that remains for the people of God, there to wait the resurrection of the just. She leaves a husband and five small children, an aged mother, several brothers and sisters, to mourn her loss. She was deeply attached to her husband and children, but dearly as she loved them she willingly gave up all for the promised reward awaiting her above, in that world that shall never end. When her last moments were drawing near, she called each member of the family and gave them her parting request, and her blessing, and was conscious until a few hours before she died, and talked to her youngest brother, whom she loved dearly. They were readers of the GOSPEL MESSENGER; and 't was a messenger of love to her, 't was food for her hunger and thirsty soul. Oh, Brother Respass, she cannot hunger and thirst any more, neither can she die any more. She has joined that cloud of witness that encompasses God's people. She has entered that cloud that Jesus entered, but will come with him when Jesus comes to be glorified in his saints. When the dead bodies of the saints shall be raised fashion like unto his glorious body. She is waiting with Job all the appointed time until her change comes. I would say to Brother Boyless, may God, who took little infants in his arms and blessed them, preserve in health, life and righteousness, the little infant left motherless, and finally bring us all to a happy reunion in heaven, is my prayer.

JOSIE POWER.

New Market, Madison Co., Ala.

Landmark, please copy.

JAMES THOMAS MONROE BLOODWORTH.

JAMES THOMAS MONROE BLOODWORTH, son of Brother Thomas W. and Sister E. S. Bloodworth, died at his father's residence, in Monroe county, Ga., on the 11th of May, 1885, aged 23 years and 3 days.

He was a young man of rare qualities, moral, sober, and industrious, and loved by all that knew him. About the age of 17 or 18 he became concerned about his soul's eternal interest; after a time of tossing and praying, the Lord (to Tommy, as he was familiarly called) revealed himself as his Saviour. Some time after he united with the Methodists, with whom he remained to his death. His walk and talk being that of a child of God. He was afflicted about two years with that dread disease, consumption, which he bore with Christian patience. The writer of this notice having known Tommy from his birth, was well acquainted with him, and conversed with him on various occasions in sickness and in health, to whom he gave good evidence of his hope in Christ; though he, like others, had doubts at times of his acceptance with the beloved. Some time before his death he expressed a willingness to depart and be with Christ, which would be far better; but

that, if it was the Lord's will for him to suffer more of this life, he was resigned to his will. It may truly be said of Tommy, that he was an obedient son and an affectionate brother, a true friend—in a word, all that made him a worthy example for all young men. He leaves behind an aged father and mother, brothers and sisters, with many friends to mourn his death, but we sorrow not as those that have no hope. So, dear father, mother, brothers and sisters, weep not for Tommy, but for yourselves, that you, like Tommy, may be ready when death comes, to depart and be with the Lord. May the Lord prepare us all for the great change.

W. Z. GARDNER

Orchard Hill, Ga., July 9, 1885.

MRS. REBECCA MITCHELL.

Our dear aunt, REBECCA MITCHELL, after suffering five weeks with inflammation of the stomach, died June 7th, 1885, at her home three miles north of Marietta, Ga., in the 79th year of her age. Our uncle, Hardy Mitchell, her husband, died more than 25 years ago, but she and her children struggled along even through the adversities of the war and the ravages of hostile and raiding armies, which were for a time in deadly conflict around her house and encamped on her premises, entering her house and demanding the very last morsel that she and her daughters had left them to eat. The God of her youth, whom she served and in whom she trusted, protected her and her defenceless daughters so that she continued at the same place till her death. She was received into the fellowship of the Baptists at Hopeful Church, in Fayette county, Ga., May, 1825, and continued steadfast in the faith, devoted and orderly for 60 years. She was married October, 1827. Her maiden name was Post. May the Lord comfort the bereaved family.—M.

WILLIAM M. CHANDLER.

It has become my painful duty to write of the death of my dear husband, who departed this life August 23rd, 1884; aged 46 years and 18 days. He was confined to his bed six weeks, and suffered no mortal tongue can tell how much, but he bore it all with Christian fortitude, especially the last two weeks. His physicians (four) did not understand his case. It was not to be understood by man. He talked at times some things that make me hope that he realized himself a sinner. He told me at one time that he often heard his father say that his afflictions were brought upon him for his sins, and that maybe was why he was suffering so much. I told him it might be, and for the best; he said he hoped so; and many other things that are great comforts to me. When I look around and see all so lonely to me, and my once happy home so dark and drear! But God is my strength. I can say with the poet:

"While sorrows encompass me round,
And endless distresses I see,
Astonished I cry, 'Can a mortal be found
Surrounded with troubles like me?"

"Oh, when shall my sorrows subside?
Oh, when shall my suffering cease?
Oh, when to the bosom of Christ be conveyed,
To the region of glory and peace?"

I desire the prayers of all who read this, that I may be fully resigned to the will of God; that he may prepare me by grace to discharge every duty that he has enjoined upon me. There is no hope in me only in the Saviour's redeeming blood. May grace and mercy abound with you and your readers is the sincere desire of your unworthy sister, JENNIE CHANDLER.

WILLIAM T. DRIVER.

Brother WILLIAM T. DRIVER died June 27th, 1885, at his home in Brownsville, Lee county, Ala., after a protracted affliction of ten weeks, leaving a feeble and afflicted wife and five children in very helpless and destitute circumstances. He was in the 40th year of his age, and had been for many years in very poor health. He was the son of Giles Driver, and was born and raised in this vicinity, near Mt. Olive Church, of which he had for many years been a member. After a short discourse by the writer, his earthly remains were deposited in the grave at Mt. Olive. We learn that a short time previous to his death, and knowing that his hour had come, he expressed his full assurance of faith that he should meet God in peace through the merits of our Lord Jesus Christ. May the Lord incline the hearts of his people and of the community to administer kindly and tenderly to the necessities of the orphans and the widow, and give them grace to help in this time of their need, and save them in his heavenly kingdom for Christ's sake.—M.

MARY CORNELIA COWART,

The youngest daughter of M. J. and America Cowart, was born March 10th, 1884, and died June 5th, 1885. Her mission on earth was short. She was sick 26 days, and suffered greatly. Much was done for her relief, but no relief could be found. It was very mortifying to her parents to give her little body up; but oh, dear parents, it is the work of the Lord, and you must try to become reconciled to all his dealings with you. May he comfort you in your sad condition, and lead you in the straight and narrow way that leads to heaven, where you will meet your little one.

Little Nolia gone to rest,
Gone home to Christ, forever blest;
Its little tongue will always praise
A Saviour's love redeeming grace.

Statesboro, Ga.

D. L. RIGDON.

MITCHEL BROWN.

MITCHEL BROWN died March 15th, 1879, at his residence in Bulloch county, Ga. He was born September 1st, 1813. He left a wife and ten children—five sons and five daughters—and many relatives and friends to mourn his death, but we mourn not as those who have no hope. He united with the Primitive Baptist church at Fellowship on Saturday before the first Sunday in August, and was baptized the first Sunday in September, 1845. He, with his family, moved to Bryant county, Ga., in December, 1851, and in January, 1865, moved back to Bulloch county, Ga. He was elected clerk by the church at Fellowship in 1866, which he filled well up to his death.

Irie, Ga.

M. M. BROWN.

HIRAM JONES.

Brother HIRAM JONES was born in Emanuel county, Ga., November 18th 1818. He was first married to Miss Margaret Lanier at a date unknown to the writer. They had ten children born unto them, eight of whom survive. February 17th, 1877, he was bereaved of his dear companion, and November 6th, 1879, was married to Mrs. Jane Bland, of Bulloch county, Ga. April 10th, 1880, he united with the church at Rosemary Hill, Emanuel county Ga., and was baptized by the writer. He lived in the confidence and fellowship of his brethren until his death, which occurred March 7th, 1885, from bilious colic. May the Lord bless this dispensation of his providence to the good of his bereaved widow and children, who are here to mourn their loss for surely the wife has lost a husband, the children a father, the community a neighbor, the county a citizen, and the church a star.

Parrish, Ga.

M. F. STUBBS.

FLORENCE MAYBELLE DORMINY.

The golden chain that has so long bound our happy family circle together has been broken by the grim monster, death, and the brightest link taken out. Died at our home in Irwin county, Ga., on June 14th, 1885, after a severe illness of several days, little FLORENCE MAYBELLE, infant daughter of W. G. and M. J. Dorminy; aged 1 year, 4 months and 17 days.

This tender flower for a while
Shed fragrance round our home;
By God she was transplanted
In paradise to bloom.

Dorminy's Mills, Ga.

MOTHER.

MAMIE HARRELL.

Departed this life June 28th, 1885, little MAMIE, daughter of W. H. and Sarah Ann Harrell; aged 4 years and 4 months.

Alas! how changed that lovely flower,
Which bloomed, and cheered my heart:
Fair, fleeting comfort of an hour,
How soon we are called to part!

Why should I vex my heart, or fast?
No more she'll visit me;
My soul will mount to her at last,
And then my child I'll see.

Macon, Ga.

A FRIEND.

MARY LATITIA LIGON.

MARY LATITIA, infant daughter of J. R. and L. E. Ligon, of Beaumont, Texas, died of congestion, April 5th, 1885, aged 6 years, 2 months and 14 d ys. All that could be done for the relief of the little sufferer by loving parents, a physician, and kind neighbors, could not stay the fatal disease—the Lord, who gave her, took her away. Then let the heart broken parents, and mourning relatives endeavor to be resigned to the Divine will, for the Lord “doeth all things well.” His ways are just and true, though to us, mysterious. So when it is his sovereign pleasure to take from us our dear sweet little children, we should consider that if we are the objects of his unchang-

ing love, and have such love “shed abroad in our hearts,” that even this great trial is designed for our good and God’s glory; and though the dark dismal tomb claims their bodies now, and conceals from our present view their dear forms and smiling faces, there is hope in the end—such hope as should cause us to refrain our voice from weeping, and our eyes from tears. “They shall come again from the land of the enemy”—death.

“Ye mourning saints, whose streaming tears
Flow o’er your children dead,
Say not, in transports of despair,
That all your hopes are fled.

While cleaving to that darling dust,
In fond distress ye lie;
Rise, and with joy and reverence view
A heavenly parent nigh”

J. C. DENTON.

CHARLES FIENDLY

Died, in the 79th year of his age, at his residence in Meriwether county, Ga., on Sunday, 5th of July.

The deceased was a faithful and worthy member of the Primitive Baptist church at Ebenezer for near a half century; and although suffering a great deal previous to his death, he bore his affliction with Christian grace and fortitude, humbly yielding to his Master’s will and call. He has left an aged companion and several adult children, with many relatives and friends, to mourn his death. His earthly deportment was such that all have the consolation that their loss is his eternal gain; and though he lived in poverty in this world, he now inherits a rich estate that earth could not give.

How blest the righteous, when he dies
His soul from earthly troubles flies,
And lands in heaven, his blest abode,
Forever there to rest with God.

Chalybeate Springs, Ga.

A FRIEND.

MRS. SUSANNA M. BRIGANCE.

Died, on Wednesday Feb. 11, 1885, at her home near Cottontown, Sumner county, Tenn., MRS. SUSANNA M. BRIGANCE, after an illness of near three years with that great destroyer of the human race, consumption. Her maiden name was Cotton, and was born Feb. 27, 1828. She professed a hope in Christ in the Fall of 1850, during a protracted meeting at Bethel (Methodist) meeting house, and soon after joined that order of people at that place. On Nov. 25th, 1852, she was married to brother Albert G. Brigance, and lived in the immediate neighborhood of her birthplace until her death. She was the mother of five sons and two daughters, all grown, and who, with her husband, still live to mourn her death; but they mourn not as for those who have no hope.

I have been intimately acquainted with Mrs. Brigance for a number of years, visited her many times during her last illness, and can truly say that I don’t remember having ever seen any one bear afflictions with more seeming Christian resignation than she did. I staid with her on Friday night before her death; and though no doubt fully conscious of her condition, she seemed as cheerful as one in good health. There seemed but one thing in her latter days to trouble her, regarding her Christian duties,

and that was, that she became conscious that she was not identified with the people of her choice, and had not received Scriptural Baptism. During a conversation with her husband and Brother J. M. Hollis (her attending physician) on Tuesday before her death, she expressed as feeling that she had been disobedient to her Heavenly Master in not having complied with the requirements of his law, but did not express any fear regarding a future state. She, like so many, feared she was not good enough to be a Primitive Baptist. She was a woman as much devoted to her family as any one I ever knew. Her great delight was to render her family and friends, especially Baptists, comfortable and happy. No doubt, had her health remained good, she would have united with our people. The house of her home has ever been a *home* for the minister.

Let me say to you, brother Brigance, that the time draweth nigh when she and you will again be united; not in the marital ties of the flesh, but in Christ Jesus, the Lord, to unitedly enjoy his presence forever. Dear children, pray the Lord to prepare you all for a happy union with your mother in Christ to enjoy heaven forever. But, let me admonish you with any and all who may read these lines, if you have a hope in Christ, be diligent to perform those duties, by which alone you can have the answer of a good conscience in this life.

J. W. REDDICK

Bethpage, Tenn., June 14, 1885.

MRS. NANCY TAYLOR.

Dear Brother Respass:—My wife's mother, MRS. NANCY TAYLOR, died very suddenly at the residence of her daughter, Mrs. E. M. Park, in Opelika, Ala. July 22nd, 1885, in the 84th year of her age. She was born, raised, and married in North Carolina, and near 60 years ago she and her husband, Jesse Taylor, emigrated to Crawford county, Ga., and subsequently to Talbot county, where she united with the Baptists before the division, and remained steadfastly in the faith and order of the gospel and in fellowship among the Primitive Baptists till her death. More than 43 years ago she was one of the six members who were in the constitution of the church at Mt. Olive, (now Lee county, Ala.), and her earthly remains lie now in the grave-yard at that place beside her dear husband, Deacon Jesse Taylor, who died more than 22 years ago. She was the mother of thirteen children, only four of whom are now living—Frank M. Taylor, David J. Taylor, Mrs. W. M. Mitchell and Mrs. E. M. Park. Our dear, aged mother-in-law, had remained for near 50 years at the old home, until a short time back, it was thought best for her to stay with her widow daughter, Mrs. E. M. Park, whose kind attention was freely rendered by day or by night up to the hour of her death.

Opelika, Ala., July 27, 1885.

W. M. MITCHELL.

MRS. SARAH F. THRASH.

Died, in Meriwether county, Ga., July 19th, 1885, MRS. SARAH F. THRASH, wife of Elder E. C. Thrash, in the 45th year of her age. Her maiden name was Andrews. She was the mother of eleven children, ten of whom are now living. She united with the Primitive Baptists, June, 1868. Our dear bereaved Brother Thrash and his family have the heartfelt sympathies and prayers of his brethren, and we feel glad to know that he is assured that the "Lord is a stronghold in the day of trouble."

M.

Albert I. Dunder
Albert I. Dunder
Orders and Remittances for the **Gospel Messenger**, with all written instructions, will receive my prompt attention if left at the Store of Messrs. CRAYTON & HARWELL, corner of Chambers and Jefferson streets, Opelika, Ala.

W. M. MITCHELL.

NOTICE.—ELDER J. T. SATTERWHITE, of Chambers County, Ala., desires us to say that he will act as Agent to obtain subscribers, collect dues and send remittances for the **GOSPEL MESSENGER**. We hope the brethren and sisters generally will aid us in these particulars.
M.

PLEASE NOTICE.—In ordering a change of offices, mention both; that to be changed to and that to be changed from. Also, in sending money, always give the office of those for whom it is sent. Those sending at different times for clubs, when money is sent to pay for the club, send all the names and offices again, so the proper credits can be made.—EDS.

THE THIRD EDITION of my book on **GOD'S SOVEREIGNTY** is now out, to which is added two sermons, formerly published in **GOSPEL MESSENGER**, at the same price of the former edition.

ALSO,

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ZION'S LANDMARK.—A semi-monthly periodical, devoted to the Primitive Baptist cause. Elders P. D. GOLD and P. G. LESTER, Editors. P. D. GOLD & J. A. CREWS, Publishers, Wilson, N. C., at \$2.00 per annum.

THE PRIMITIVE PATHWAY.—A semi-monthly periodical, devoted to the Primitive Baptist cause, by Eld. T. J. BAZEMORE, Troy, Ala., at \$1.00 per annum.

—THOS. GILBERT,—

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LUDDEN & BATES' SOUTHERN MUSIC HOUSE,
SAVANNAH, GA. [ap85]

Vol. 7.

No. 10

THE GOSPEL MESSENGER,

B. W. H. Worsham ^{Apr 85}
BUTLER, GEORGIA.

PUBLISHED MONTHLY.

Price—One Dollar a Year, in Advance. Single Copy 10 cents.

J. R. RESPESS and Wm. M. MITCHELL, Editors.

Brethren wishing to communicate with ELD. MITCHELL, in asking views on scripture, or in submitting articles written for the GOSPEL MESSENGER to his inspection, or in remitting money, will address him at Opelika, Ala.—R.

OCTOBER, 1885.

All Letters, Remittances and Communications, should be addressed to J. R. RESPESS, Butler, Ga.

Money should be sent by Money Order or Registered Letter.

Be certain to write names and post-offices plainly.

Subscribers not receiving the Messenger should notify us.

Any one sending us Five Dollars for five new subscribers, shall have one copy of the Messenger for one year free.

ASSOCIATIONS.

THE BEULAH ASSOCIATION will be held with the Church at Darien, Tallapoosa county, Ala., near Daviston, convening Saturday before 3rd Sunday in September, 1885.

THE OLIVE ASSOCIATION will convene, if the Lord's will, Friday before 3rd Sunday in October, 1885, with the Church at Mt. Gilead Lee county, Ala., twelve miles west of Columbus, Ga., and five miles south of Mott's Mills, where those coming by Railroad will be met Thursday at 12:30 and 3 o'clock P. M. Write J. M. FOSTER, Mott Mills, Ala., for particulars.

PRIMITIVE WESTERN ASSOCIATION is appointed to convene with the Church at Emmaus, Troup county, Ga., near Hoganville, Friday before 1st Sunday in October, 1885.

*Dear Brother in Christ and Companion in Tribulation:—*Please give the following notice in our highly appreciated family paper, the MESSENGER:

THE MARIETTA OLD SCHOOL BAPTIST ASSOCIATION is appointed to convene with the Church at Friendship, Paulding county, Ga., four miles northeast of Villa Rica, on Georgia Pacific Railroad, on Friday before 1st Sunday in October, 1885. A general invitation to all, and especially the brethren in the ministry. Brethren will be met Friday morning at Villa Rica.

ISAAC N. MOON, *Moderator.*

Central and Southwestern Railroads

[All trains of this system are run by Standard (90) Meridian time, which is 36 minutes slower than time kept by City.]

SAVANNAH, GA., JUNE 14, 1884.

ON and after SUNDAY, June 15, 1884, Passenger Trains on the Central and Southwestern Railroads and Branches will run as follows:

READ DOWN.		READ DOWN		READ DOWN.		READ DOWN	
No. 6.	From Columbus.	No. 20.		No. 51.	From Savannah.	No. 53	
1:00 p.m. Lv.....	Columbus	Lv.....		10:00 a.m. Lv.....	Savannah	Lv. 8:45 p.m.	
3:30 p.m. Lv.....	Butler.....	Lv.....		4:30 p.m. Ar.....	Augusta.....	Ar. 5:45 a.m.	
4:25 p.m. Lv.....	Fort Valley.....	Lv.....		6:20 p.m. Ar.....	Macon.....	Ar. 3:50 a.m.	
5:42 p.m. Ar.....	Macon.....	Ar.....		.....Ar.....	Fort Valley.....	Ar. 9:31 a.m.	
11:20 p.m. Ar.....	Atlanta.....	Ar.....		.....Ar.....	Butler.....	Ar. 10:23 a.m.	
.....Ar.....	Eufaula.....	Ar.....		.....Ar.....	Columbus	Ar. 12:32 p.m.	
11:30 p.m. Ar.....	Albany.....	Ar.....		11:20 p.m. Ar.....	Atlanta	Ar. 7:50 a.m.	
.....Ar.....	Milledgeville ..	Ar.....		.....Ar.....	Eufaula	Ar. 4:09 p.m.	
.....Ar.....	Eatonton.....	Ar.....		11:30 p.m. Ar.....	Albany.....	Ar. 4:05 p.m.	
.....Ar.....	Augusta	Ar.....		.....Ar.....	Milledgeville ..	Ar. 10:29 a.m.	
7:40 a.m. Ar.....	Savannah	Ar.....		.....Ar.....	Eatonton.....	Ar. 12:30 p.m.	

Tickets for all points on sale at Ticket Offices C. R. R.

G. A. WHITEHEAD, Gen. Pass. Agt.
J. C. SHAW, Gen. Trav. Agt.

WILLIAM ROGERS, Gen. Supt., Savannah.
W. F. SHELLMAN, Traffic Manager, Savannah, Ga.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 10. BUTLER, GA., OCTOBER, 1885. Vol. 7

BIOGRAPHICAL.

ELDER L. W. HARVEY.

I was born Dec. 5th, 1822. When I was seventeen years old, one night whilst my brother was singing these words:

To think I had sinned so many years,
And would not Jesus follow,
But trampled on the word of God

And cast it all behind my back;

I felt that there was something wrong with me. My mother asked me, "What is the matter? are you sick?" I told her "No," and went

to bed. I felt so badly the next morning that I went away off into the woods to try to pray. I did not know what to pray for, but the thought struck me, "Confess your sins," and I fell down on an old log and commenced confessing my sins; it seemed like great mountains hung over me, and I burst into crying so that I thought everybody heard me, and I was ashamed to go back into the house for some length of time. I tried to pray every chance I got, until it seemed to be a sin



for me to do so; and that it was too late for me; that if I had repented a few years earlier God would have saved me, but now I had sinned the unpardonable sin. I often thought I would quit praying and try no more, but I could not be satisfied to quit, and thus kept on for two years. My father hired me to a man about ten miles from home, and in March the man put me to grubbing in a new ground, a mile from the house. One morning it seemed as if everything became dark, and I thought I was about to die; I was so certain that I was dying that I stuck my grubbing hoe into the ground to bid it farewell, and started to hunt a place to die at, in a little swamp, and after walking about one hundred yards, I fell down by an old log, and said, "Lord, here I am; do thy will with me; if it is thy will, send me to torment, it would be just; but if thou wilt save me, it is mercy." All at once a brightness flashed all around me as if a cloud had passed from over the sun, and I was up on my feet, trying to praise and sing, feeling as light as a feather. I started back to my grubbing hoe, trying to pray and sing, and in about forty yards, it was suggested to me that I was deceived; I turned around and looked back, thinking surely I was not mistaken about it. But I can say to you, that I have been afraid ever since that I was deceived. I waited two years, trying to get better, but I got no better. But my prayer changed; for now it was, If deceived, Lord undeceive me; for I did not want to be deceived, nor deceive any one else.

I was born in Mississippi, and was married January 29th, 1845, to Sarah Ann Canon. My father's name was John Harvey, and my mother's, Catherine, both of whom lived until I was fifty-six years old. As for education, I had none; at the age of seventeen, I was made to know and feel myself a sinner, and at nineteen to receive a hope in Christ. I joined the Primitive Baptist Church in 1848—Sarepta Church, Choctaw county, Miss.; and was ordained to preach in April, 1855, by Elders Isaac McWhorter and James McCay, at Oak Ridge Church, Attalia county, Miss. I moved to Texas, October, 1883, and now live in Erath county. When

I joined the church, I thought I had told them nothing, but was received; but it seemed to be whispered to me, "Now, you can preach." I was baptized by Elder Joel Harvey, and commenced trying to preach in 1847 or '48, and have been trying to preach and trying to quit ever since. I have been graciously blessed by the Lord in that I have never gone off after any of the "Lo, here's, or Lo, there's," but stand identified with the Primitive Baptists.

Dear brethren, I would be glad to write more, but I am no scholar, and can't spell well. Your brother in Christ,

Alexander, Texas.

L. W. HARVEY.

ELDER ALDRIDGE BROWN.

[*Continued from September Number.*]

At that time there was little or no contention about doctrine. My family increased very fast; within six years we had four children—three sons and one daughter; my land was poor and only myself to work, and having some relatives in Tennessee, and the Missionary question beginning to be agitated, some churches had withdrawn from the Raleigh Association, and seeing that trouble was coming, I determined to move to Tennessee, thinking I would get to a country where I could make a support for my family, and away from the trouble that was coming among the Baptists. So, in the Spring of 1831, I moved to Middle Tennessee—Franklin county—in company with my father and mother. Myself, wife, and mother, took letters of dismission from the Piney Grove Church. When I got here, a slab—if it be proper to call it a slab—had bursted off in the year 1826, who called themselves the Baptists, protesting against what they called Calvinism. I had never investigated doctrine; my meat and drink was experimental preaching. They told me these old Calvinists held that God made, or predestinated, one part of the human family to be saved and a part to be lost, and those that were to be saved, let them do what they would, they would be saved anyhow, and those to be lost, if they prayed till their knees were as hard as cow's horns, to hell they had

to go. I thought Baptists would tell the truth, and I believed it was true. They told me there was none of them hardly, and soon would be less; that nobody would join them, and in five years they would all be gone when the old ones died out. They told me there were a few in some four miles, but that they had no preacher. My chance to hear preaching was to hear those who called themselves the Baptists, or Methodists; for, as to eternal salvation, they held about the same. (They were called Separate Baptists.) I, not being posted in doctrine, would take up their system and view it from a human standpoint, and it appeared all right. I then would try it by the scriptures and my experience, and down it would all come. I then could say with the poet—

“ Why was I made to hear his voice
And enter while there was room,
While thousands make a wretched choice,
And rather starve than come.”

O, why was it so? why was it so? In this condition, I went on nearly two years. I determined at one time to put my letter in with those Separate Baptists, but when I came to think of living with a people, and their doctrine contrary to my experience, it would be no satisfaction to me. So I was restrained and could not conscientiously do it. At length I heard there was to be preaching at the church where, those few old ones were, in four miles. I determined to go, and went; I never had been there, and all were strangers. I expected to hear what I was told they held. The preacher was very experimental, and O, how I was delighted! it was the old bell that I used to hear in North Carolina. But still I expected to hear what they said they held before he got through, but never heard it. I then concluded he had kept it back, and I was anxious to know. After dismissal, I got up and told them what I had heard about them, and I wanted to know if it was so; the minister made his way to me, and asked me who I was, and if I was a Baptist, and where I was from, &c. He then told me he was only a boy in the ministry, but for me to go and hear those preach who could preach

and judge for myself. Soon after, my mother and wife, and myself, put our letters in that church. Still I had not got rid of my whys and wherefores. One day (I never shall forget, I think) after fixing up that Arminian system, and as it did at all times tumble down when my experience and the scriptures were put to it, my mind was completely absorbed in the enquiry, why it was that one was taken and another left, and all at once it was presented to my mind, just as some person had spoken it, so sensibly, it made me jump or scringe—that the reason why our mother Eve took the forbidden fruit, it was desirable to make one wise, and she desired (or lusted) to be more wise than God intended she should be and stand; and the address of Jesus, “I thank thee, O Father, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, even so Father, because it seemeth good in thy sight.” I can’t tell how I felt so ashamed, that I, a poor worm of the earth, should be enquiring into the secret things of God. I then thought, and promised, I never would do so any more. And I have tried as much as is in me, to be reconciled for the Lord to be God, and for him to do all his pleasure.

After putting my letter in, the church requested me to serve them as clerk, and I did so, to the best of my ability, for years. Not very long, and they made choice of me to serve them as deacon, to which I consented at length. They called a presbytery and had me ordained. Having no record, the name of the presbytery and date, I don’t recollect. In my first article, I told how I thought I could tell anybody so they could understand it—how God could have mercy and save sinners, and I did desire to do so. And the impulse would be so heavy sometimes, I could not hold my peace, but never thought the first time about it being my duty to preach.

ALDRIDGE BROWN.

(To be continued.)

“Man that is born of a woman is of few days, and full of trouble.” Nature’s womb sometimes proves nature’s tomb.

EXPERIENCE.

I have been impressed for nearly three years to write my experience for publication in the GOSPEL MESSENGER, but have kept putting it off until now, having never before written anything for publication. My education is very limited but I have a desire to write something of my travails while living in Macon county Ga. I will, therefore, date my experience back to April, '73, when two cousins, my youngest brother and myself, were living together on a farm, and none of us members of the church. My father and mother were members of the Methodist Church, and died before I was grown—my father dying when I was quite small and my mother when I was about sixteen. I am now thirty-three.

There were 12 children of us, ten boys and two girls; five of the boys were lost in the late war, and one of the girls died shortly afterward, leaving six of us, all members of the Primitive Baptist Church except the youngest. Sometime before I was stricken with a conviction, I would offer to bet a Baptist I could join his church. I didn't like them anyway although I had brothers belonging to that church. Afterward I was sorry I ever said it, as it troubled me very much. I will relate a dream at the commencement of my experience. One night I dreamed I was on the dam at the mill near me known as Feagon's mill, and around me stood a crowd of these good old Baptists, for the purpose of hearing what I had to say. I thought I was troubled much at not knowing what to say. I dreamed they commenced singing and as they were finishing the last line, I was lifted up and could talk to the satisfaction of the church, and there I awoke. I didn't dream of being baptized, so I was wretched. The next morning when I awoke I told my wife, and these are the words I used "Sarah, I reckon I will be a d—— old Baptist, I have been dreaming of them."

So from this very time I became troubled, and the company of my brothers and cousins became a dissatisfaction to me, and often time while my wife would be cooking my dinner, I

would slip the Testament and read awhile. I was so troubled that at night I was unable to sleep, until finally one day I thought I had to go to my dear old father-in-law, R. E. Story, of Houston county. I told my wife I was going and she asked what for, and I tried to fix up some kind of excuse to conceal it from her, but she wanted to go with me. I told her that it was impossible for her to go this time, to wait: she said if I would tell her what I was going for she would be satisfied to remain at home. I burst into tears and told her that something was the matter with me, and I did not know what it was; that my mind had led me to talk with her father. She said, "Go ahead, I knew there was something the matter with you; you did not fool me when you slipped the Testament out and read it, afraid for me to see you."

When I reached my father-in-law's house in Houston county, and told him what a fire I was in, he said, you have told my travail, and some day you will be a Primitive Baptist; and my advice is, "Don't go as long as you can stay away satisfied."* I replied, "I will never join the church." The next day there was preaching at Sardis Church in Bibb county, by brother Wily Rogers, and my cousin, father Story and I attended. His text was "Come unto me all ye that labor and are heavy laden and I will give you rest," etc. Right here I saw he had me, and after preaching, I asked them if they didn't tell that old man to preach to suit me; they said they did not, so I saw I was compelled to believe the doctrine of the Primitive Baptists, or the doctrine of Christ. I went back to Macon county, and tried to remain satisfied, but I had no company here. One evening I asked the youngest of my cousins to take a walk with me, and after I got him off, I related my troubles to him and told him I didn't know what to do; that I wanted to get pay for what I had done, and I would come back to Houston; there, probably, I would be better satisfied. This was in April, 1873. So I left and came to Houston. I remained in this condition about a year, when I could not rest day or night; my mind would be in a thought

*See Elder Chick's letter in September Number—Ed.

of prayer; there was no use for one to tell me to pray, for I was trying all the while.

Finally, one day I was going up to the house, all at once my trouble left me, and I was happy; as I walked along I thought I would tell my wife of it when I reached the house but I did not, for I was afraid I was deceived, and I didn't want to deceive her. I felt so happy, I thought maybe I would have no more troubles, but the next thing was going to church, it bothered me a great deal; so much so, that I could not stay away satisfied. I went and united myself with the church at Beaver Creek in this county, and baptism bothered me much; before I joined the church I thought it wouldn't trouble me, but the nearer the time approached the more troubled I became; but I went and was baptized by father Story; and as we were returning I felt good and told a brother that I felt like I had discharged the duty enjoined upon me by God. I have my doubts and fears as others, and I hope to have relationship in Christ. And brethren, ever since August last, I have been afflicted much; my wife was taken from me March 15th—having suffered for over 4 months. Shortly afterwards, my little babe, who was placed in the same coffin and buried with its mother. This leaves six children and myself to mourn the loss of this dear one.

I have been impressed for over three years to write this, and if you find room in the MESSENGER, you can publish, and pray for me and my children as we sojourn in this troublesome world. I will desist, as I can't write nor tell my experience as satisfactorily as I wish.

I remain your brother in Christ, as I hope,

Byron, Ga.

J. F. ETHRIDGE.

EXPERIENCE.

Dear Brother Respass:—I have been impressed to write some for some time, in regard to my trials and troubles on account of sin. I have made the attempt and quit more than once; feeling my inability, weakness and sinfulness, but the

desire continues with me, and I make another attempt.

If not deceived, I was made to see myself a sinner, before God, when about eighteen years old. I was brought up by Baptist parents, who frequently carried me with them and the first preacher I ever recollect hearing, was a Primitive Baptist in Holmes county, Miss., at old Mount Paran. I frequently, after that, heard Nathan Morris, Simpson Parks, and Wm. McDonald; but I had not yet felt that I was a sinner against God; though very wicked, until I was about eighteen years old, at which time there were some serious impressions made upon my mind. I felt that I was a great sinner, and that if I did not leave off my sinful habits, I would be lost forever. I commenced a reformation, leaving off many evil practices, thinking I would soon feel better; but in this I was sadly mistaken; for it seemed the more I strove to be good, the more guilty and sinful I felt. I had abandoned my former associates, for I was afraid to engage in sin as they were doing. I went on in this way for sometime, going to meeting and to the mourners bench. I saw some seemingly get very happy, and I thought it might be the place for me, but no relief could I find. It seemed to me that my case was getting more hopeless. I frequently resorted to some secret place and tried to pray, but oh! I was so sinful that I had no faith in my prayers, such as I could offer—Sometimes I read the scriptures, thinking I might find some consolation there; but I was only more deeply convinced of my sinful state, and feeling my condemnation more forcibly. In looking around for some place of enjoyment, I saw my former associates enjoying themselves, as I thought, and that I had surely been under a delusion and entirely mistaken about my troubles. And I would go to the places once loved so well and for a short time I got along very well, but it did not last long; I soon left them, hopeless and in despair, thinking I would surely be lost and ruined forever.

At this time there was no old Baptist preaching near my father's, and I did not hear any except when I went off to a big meeting, and it seemed to me every time I heard them

they told me of all my troubles, trials, and difficulties, that was passing through. And I was frequently made to shed tears over my wretched condition. I continued to go to meeting, searching the scriptures and trying to beg for mercy. While reading the scriptures on one occasion I came across as I thought, a promise for one in my condition—"Come unto me all ye that labor and are heavy laden and I will give you rest." I felt that I had labored under a burden of sin for many years. I had read where He was faithful to all His promises, and I resolved to try to put my trust in Him, for I had done every thing in my power and had grown worse all the time. Not long after this I went to meeting and while sitting in the meeting house waiting for the preaching to commence all at once I felt this great burden leave me; it seemed to me that I saw something like the sun of righteousness about the roof of the building. Oh! how I wanted to give vent to my feelings, but the thought struck me if I said anything, they would think I was crazy. A peaceful calmness seemed to hover around me; the people looked more lovely than I had ever seen them before; I looked out through the window and everything looked lovely to me; I thought to myself, that my troubles were all at an end, and I would go on my journey rejoicing the remainder of my days. I was in this happy condition about four weeks, then doubts came, and trouble, but I tried to pray to the Lord to undeceive me if I was deceived and I was soon made to rejoice again. I have had much darkness and a little light ever since. I am trying in my weakness to do my Master's will, but I find that I fall far short in my attempts. Yours with a little hope,

Collins Station, Drew Co., Ark.

JAS. C. MORRIS.

EXPERIENCE.

Dear Editor:—It has been impressed for some time to write some of my troubles in this life, but deeply feeling my ignorance and unworthiness, has caused me to hesitate greatly; but hoping if it does no good but to relieve my

mind, it will do no harm, I do so. I can tell nothing about my first thought of a loving Jesus, as mighty and able to save to the uttermost. I have never had much health, and it has been my study nearly all my time since I was a child; for I thought I was not long for this unfriendly world, and must seek a friend in heaven. I lay on my bed sick one night, and I saw very clearly a great burning of fire, and this made me study a great deal about my condition. I said I would never let another protracted meeting pass; I would get religion, and be like others; but meeting after meeting passed, and it was the same old cry with me—"Lord, have mercy on me," and no relief could I find; I would often wonder if father and mother ever thought to pray for one so afflicted in mind and body as I was; I would go to preaching, and sometimes I would go up as a mourner and sometimes not, for I was fearful I only wanted to be one, and somebody would say they did not like such mourners; and this would trouble me the more, for I thought if I was not a mourner away from the meeting, I was not one there. I thought the reason all of my mates had gone and left me was because their parents belonged to the church, and mine did not. Poor me! I could find no relief, and surely I am worse than any one else. I often read the song of the beggar, and felt like it was me—

“ Behold a beggar, Lord,
Waiteth at thy mercy’s door;
No hand, no heart, O Lord, but thine,
Can help, or pity wants like mine.”

It always did me some good to hear Mr. Jimmie Jackson pray, for he always prayed for his neighbors’ children, and those that were saying, “And me too, O Lord!” for I was embraced in such a prayer. I scarcely ever got on my knees to try to pray, but it was my prayer all the time, “Lord, have mercy on me; be merciful, O Lord, before it is too late!” I have wished many times I had never been born, or I had died when I was a babe; for I thought then I could never have had so much trouble. I would have given worlds, if they had been mine, for the least hope in the world. One night

at preaching they had called for mourners, and then we going to pray, and said if any one desired their prayers, kneel down, and I knelt down, for I did desire the prayers of Christians, for I felt miserable; and some how I felt a little relieved, but was not at all satisfied. Again, they were singing and praising the Lord, and I was away back in the middle of the congregation, but it seemed to me the sweetest name on earth; I could scarcely keep from speaking, but I thought it would never do, for some one would say I had professed and I did not think so, and was afraid I would deceive them. I thought I would not be satisfied unless I could show like some others; but it seemed at last I would be satisfied just to know that God even cared for me at all. There was a protracted meeting in 1883 in sight of our house; I was preparing for it; I felt like I did not care how much trouble it was to me, so I was benefited by it; and all at once everything seemed the loveliest and best, and next I was feeling to be satisfied; and why I could then be so, and never had before, I could not tell; I got my Bible and turned to these words first, "The wind bloweth where it listeth, and thou hearest the sound thereof, but ye cannot tell from whence it cometh, and whither it goeth; so is every one that is born of the Spirit." This gave me great comfort; but, alas, it was not long until doubts and fears came. Company came soon, to go to preaching; and I was asked if I claimed any hope, or not; I told them I reckon not, but I was sorry of it before they left, but did not tell them any better, but felt that I had not done right in not explaining myself; I went on to meeting, and in a few days, a lady came to me and asked me if I had any hope; I thought I could not deny it any more; I told her I felt like sometimes I did. Pa was in very bad health at this time; and I thought I must go and tell him about my feelings, or I would always regret it, as we did not think he could get well; he advised me to join the church; said though he had never done his duty by joining. I went home thinking how would I tell my husband; I had never cheapened it to him, for I felt still so sinful that he could see no differ-

ence in me; as he did not claim to be a Christian, and he would think it was all false. There was to be several days' meeting soon at Enon, and Bro. Frost was to preach; so I went and joined with several others, and was baptized by the dear brother; as we went into the water it seemed like I was going to a burial, but I did not realize that it was sure enough a burial, until Brother Frost raised me up, and then I could realize I had been buried beneath the waves of the beautiful stream. Father was so feeble that neither he nor mother attended the meeting; he did not live long until God called him to a better land; he bore his afflictions without a murmur. The Primitive Baptists have always been my choice, but I do not feel that I am worthy a place with them; I know that I am not as I have once been, but whether I am born of the Spirit, the Lord only knows; for the things I should do I do not, and that I should not do, that I do. I now ask you all to please remember my dear husband, who claims no hope; that the good Lord may show forth his mercy towards him; I do not feel that I am long for this world, and it would give joy to my poor heart to know he was ready for death—for, in the hour that ye think not, the Son of man cometh. And now, I would say to those parents who claim a hope, join the church, and set the example of obedience before your children; do not have them reflect on what you should have done. I did long to see my father and mother join and be baptized above almost all things; I know the church does not save them, but if the head of the family does not belong to the church, it is a pull-back to the children. I know this from experience; for me to take a place they did not occupy, was a cross.

And now, at the close, I would ask you kindly to remember one who feels the need of your prayers; for I feel so blank sometimes that I can hardly realize that I know anything of Jesus. There is nothing but trials, troubles, and tribulations in this unfriendly world. I often feel like life is not worth living for. Jesus says, "In the world ye shall have tribulations, but be of good cheer I have overcome the world."

MARY O. TAYLOR.

Rover, Bedford county, Tenn.

WILSON, N. C., July 27, 1885.

Elder D. Bartley, Crawfordsville, Ind.—Dear Brother:—

The *exact* translation of John iii. 3, is—"Verily, verily, I say unto thee, if one be not born from above (or anew), he cannot see the kingdom of God." Christ's language in John iii. 5, is, I think, an enlarged repetition of the *same* thought. The *exact* translation of the latter expression is—"Verily, verily, I say unto thee, if one be not born of water and Spirit, he cannot enter into the kingdom of God." The word "man," used in the King James version, is not in the original Greek of either verse. And the words "of" and "the" used immediately before "Spirit" in the fifth verse, in the King James version, are not in the original. There is thus shown to be, I think, a close and inseparable connection between "water" and "Spirit." An equivalent expression is found in Titus iii. 5—"The washing of regeneration and renewing of the Holy Ghost." The numerous washings in the Mosaic law made water familiar to the Jews as an emblem of purification. John himself, tells us in vii. 37-39, that by the term "water," Christ meant the "Spirit." The same fact is shown in Isa. xlv. 3, and Ezek. xxxvi. 25-27. By "water and Spirit," it seems to me, that Christ meant "purifying Spirit," or "Holy Spirit." A similar expression is found in Matt. iii. 11—"He shall baptize you in the Holy Ghost and fire." The preposition, as in John iii. 5, is not repeated. Both fire and water are purifying and powerful principles, and are used to represent the Holy Spirit. In reference to fire being thus used, see Exod. iii. 2-6, xiii. 21, 22, xxiv. 17; Isa. iv. 4; Ezek. i. 4, 27; Dan. vii. 9; Mal. iii. 2, 3, &c.; Acts ii. 3, 4. I believe that both Matt. iii. 11 and John iii. 5, are instances of hendiadys, a figure, not uncommon in Latin and Greek, by which an idea is expressed by two nouns connected by *and*, instead of being expressed by a noun and a limiting adjective, or genitive—the two expressions meaning "the fire of the Holy Ghost," "the water of the Spirit"—that is, "the purifying power of the Spirit." I think that literal water baptism is no more alluded to in John iii. 5 than literal fire bap-

ism in Matt. iii. 11. In describing the heavenly or spiritual birth, water is not used in John i. 13, or in iii. 3, 6, 8. In the latter verse, "wind" is used to represent the Spirit, just as water is used in the fifth verse. The term "water" in John ii. 5, seems to be used in contrast to the term "blood" in John i. 13. The first, or natural birth, of a human being, is of the "flesh" (John iii. 6), or of "blood" (which contains all the elements of the flesh or body), and of "the will of the flesh" (natural desire), and of "the will of man" (natural volition); but, in total contradistinction, the birth necessary for an entrance into the kingdom of God is, not from such corrupt sources, but "of water," from a pure source, "from above," "of the Spirit," "of God."

The profound spiritual mind of John, the especially beloved and last surviving apostle, the last inspired teacher of the human race, eagerly drank in and retained and recorded the deepest words of his Divine Master. His gospel, "the golden sunset of inspiration," is the most spiritual production in human literature. He begins it with a reference to the first of Genesis, but he goes back to a more ancient beginning even than Moses—a beginning before all creation, when God alone, Father, Son, and Spirit, filled eternity with his presence. And so Christ's expression in John iii. 5, seems to carry our minds back to Gen. i. 2, when the Spirit of God, in a vivifying and illuminating manner, moved upon the face of the waters. Thus the incarnate God tells the Jewish ruler, and tells us all, that no fleshly descent, or advantage, or effort, will prepare us for admission into his kingdom; we must go beyond self, beyond salvation, beyond Adam, beyond all creature power, to the eternal and omnipotent Creator, who, in the beginning created the heavens and the earth, and who alone, can new-create the poor, dead sinner, in the spiritual image of God, and prepare him for entrance into his holy, heavenly, and eternal kingdom.

Yours in love,

SYLVESTER HASSELL.

McGREGOR, McLENNAN CO., TEXAS, June 23, 1885.

*Very Dear Brethren Respass and Mitchell, Editors Gospel Messenger;—*After near two months delay I will try to redeem my promise. Many brethren and sisters in Tennessee, Alabama, and Kentucky, seemed to be anxious to hear from me. I promised to let them hear from me through the GOSPEL MESSENGER. Their many expressions of kindness to me I shall never forget. I left my home, which is at Dr. Will Miller's, in McGregor, on the evening of the 29th September last, arriving at Houston in the night, and had to stay over there until the next evening. At seven o'clock we took the train for New Orleans—passing New Orleans, Mobile, and Montgomery, I got off the train in Middle Tennessee, Nov. 2d. at four o'clock in the morning. I stopped with an Old Baptist brother till evening. His father then furnished me a horse, and I went and spent the night with Brother Ezell. The next morning he kindly conveyed me to the old Flint River Association which convened with Kelly's Creek Church, Lincoln county, Tenn. There I met a large congregation of brethren and sisters. A good many of the brethren in the ministry—not one of which was in the ministry when I met that association last, it being thirty-two years since I had met them—all the old heralds of the cross, having lain their armor by, have gone to that rest that remains for the people of God.

Elder Payne preached the introductory. I had to follow using for a text the 38th verse of the 15th chapter of Mark—"And the veil of the temple was rent in twain from the top to the bottom." Surveying the large audience, I had very strange feelings—not one of the old brethren and sisters being present that I had met on former occasions. Being very feeble in health, very much wearied from my long journey, I was ready to say, "Pray have me excused." It having spread through the congregation that I was there, there was great anxiety among the people to see and hear a Texas preacher. I was disposed, in my weakness, to try to gratify them with the ability that the Lord giveth. Elder J. Frost followed me—the pastor, Elder J. G. Woods, closing. It was truly a time of rejoicing among God's people. I tried to preach three times while there. I heard while there fourteen sermons, declaring Jesus as the way—not a discordant note, no uncertain sounds. The association closed Monday evening. It reminded me very much of old times. While the saints were rejoicing there were many, very many, weeping, and asking God's children to pray for them.

I went with Elder Frost to Fayetteville, the county site of Lincoln county. In our drive of eighteen miles we were recounting the many scenes which we had passed through since we had met last, it being thirty-two years. I staid with Elder J. G. Woods. He, with Elder Holman met Wednesday at Buckeye church. There being a good congregation of brethren and sisters, we had a two day's meeting. But, before leaving the Association, the brethren had arranged appointments for me in Alabama and Tennessee for five weeks, all of which, I was able to fill in my weakness. I omit giving the names of brethren and sisters whom I met, being

fearful that this letter might be too long. I was trying to preach most all the time day and night. In the eight months that I was gone, there was but one time that I was idle as much as four days.

On Wednesday morning after the second Sunday in March, I left my sister's, "Bean's Creek," to fill some appointments in Robertson county, Tenn., and in Kentucky. I stopped two days and nights in Nashville, taking the train Friday evening for Cedar Hill, Robertson county, Tenn., Brother Manesse meeting me at the depot, conveyed me to his home. Saturday morning he conveyed me to Fyke's Grove Church, where we met a good congregation. Met Elder Evans, the pastor. Being a stranger to all of them in the flesh, I was made to feel that they were my kindred in Christ. Had an appointment that evening at an afflicted sister's, Draughton's. Being unwell, I could not attend, which I hated very much. We met next day at the church a large congregation, and tried to preach with the ability that God giveth. At the close of the services an old brother, Robertson, related his experience and travels through life. He is the oldest member in that church; being too feeble to stand, he sat and talked to us. He asked us to deal kindly and truly with him. He wished to know whether we thought he knew Christ, and if so, to tell him. At his request, we sung the old familiar hymn, "Amazing grace, how sweet the sound, that saved a wretch like me," &c. When I approached the old brother and gave him my hand, he rose, trembling, and embraced me, saying he heartily endorsed the doctrine I tried to bring; saying that he felt he was bidding farewell to all below. Truly, it was a time of rejoicing with the brethren and sisters, all crowding up to give the old man of God the hand of fellowship. It was like the wine at the wedding in Galilee—the last was the best. I went home with Brother Farthing and his devoted wife, and his two lovely daughters. Remained with them till Wednesday morning. Being unwell, and the weather being very disagreeable, I failed to fill an appointment at Barren Plains Tuesday night. Wednesday, at eleven o'clock, we met the brethren and sisters, with Elder Evans, their pastor, at Spring Creek Church; had a good meeting, and went home with Brother Walter Taylor for dinner. He conveyed me that evening to Brother Anderson's, about fifteen miles, over a very rough road, the ride wearying me so that I did not rest well at night. I awoke next morning feeling very much wearied in body and depressed in spirit. There was blowing a snow storm from the north. I was ready again to say, pray have me excused. We went to Providence Church through the snow, meeting there the pastor, Elder Herndon, and a large congregation. Feeling very unwell, and entirely in the dark, I was able to speak but a few minutes. We had services again that night at old Brother Herndon's; met a good congregation. I enjoyed myself trying to speak to the people. Elder Herndon followed me. It was a time of rejoicing—many of the brethren and sisters expressing themselves as feeling that it was good to be there. The next morning Elder Herndon conveyed me to the depot. I took the train to Bowling Green, Ky. Came back to Franklin,

Simpson county, that evening, meeting several of the brethren. Went home with Brother James Harris. Brother Frost, their pastor, came in next morning, and we went to Sulphur Spring Church, where we met a good congregation. This is truly a live church. It reminded me very much of the primitive days of the Baptist. I was very much edified and comforted at the close of the services that day, listening at two old brethren admonishing and exhorting the brotherhood. Elder Frost and myself went home with Brother Harris. Old Brother Jones came and spent the night with us. Elder Frost being very unwell, had to retire. Till a late hour in the night we were in conversation, which I enjoyed beyond description, listening at the old father in Israel giving me a history of his life. Next day we went back to the church through a snow storm, meeting a tolerable good congregation. The brethren stated that had it not been for the storm the house would have been filled to overflowing. We had a good meeting. The exercises on that day were like they were the day before. We then went back to brother Harris' and spent the night with him. Taking my leave of his family next morning, he carried me to Franklin, where I spent one day and night with a sister, whose name I have forgotten. Next morning I took the train for Bowling Green at which place I took a train in the evening for Whippowil, in Logan county, where I spent the night with Elder Herndon. Spent the next day in that neighborhood, preaching at night at Whippowil. Next morning I took the train for Adairsville, from which place I was conveyed to Bro. Holland's near Spring Creek Church, in Robertson county, Tenn., spending the night with him and his aged wife; next morning he carried me to Barren Plains. Saturday we went to Spring Creek Church, their regular monthly meeting being Saturday and Sunday. Sunday night I tried to preach at Barren Plains in a Methodist meeting-house. Had a large and attentive audience, and it is to be hoped that the meeting was to God's glory, and the comforting of his children. I remained in that vicinity until after the first Sunday in April, holding services several times. Monday morning I took the train for Nashville, and remaining there with Elder J. Bunyan Stephens until Thursday, holding services three nights in the old Baptist church. The kindness of Brother Stephens and family I can never forget. I arrived at my sister's, at Bean's Creek, at one o'clock P. M. The severe cold I took on my trip while gone, made me very unwell for a month. Monday morning after the fourth Sunday in April, I took the train at Decherd, Tenn., with my only sister, J. G. Woods and wife, for home, arriving at McGregor, twelve o'clock Friday. Found all well, for which I felt very thankful. After an absence of eight months, I rejoiced to again meet with the loved ones at home.

Brother Respass, I feel that I am taxing your patience with a long letter. In most every family I visited while gone, I found the GOSPEL MESSENGER, and, dear brother, truly it is appreciated to the fullest extent. The editorials, with the very many letters, and extracts from letters, along with the fond recollections that the portraits bring to mind, is comforting

to the children of God. The paper is accepted by all the brethren I met. May the God of heaven give you grace and ability to continue the work.

Your brother in gospel bonds,

J. H. MILLER.

FLAT SHOALS, GA., August 6, 1885.

Dear Brother Respass:—In compliance with many requests of brethren and sisters in the bounds of the Union Association, and of promises on my part, I ask space in the MESSENGER to publish a short sketch of my trip within the bounds of that Association.

I left my home on the 17th of June, and met my first appointment near Dupont in Clinch county; was met at the first with a warm reception, and the same continued throughout the entire trip. I met with many brethren in the ministry, among whom were some precious young gifts. I never made a trip among churches with such uninterrupted pleasantness in my life. Some of the brethren with whom I met will, doubtless, remember that I told them of a strange feeling that had gotten hold of me—a kind of unusual composure, disinterestedness about my family, home, or home affairs; and the only uneasiness that I could feel was that I could not be uneasy. The brethren and sisters that I met all seemed to me to be of the same size. My efforts in preaching were easy—whether profitable or not, the Lord knoweth. My last appointment was at Cat Creek Church at the time of their yearly meeting; there were some fifteen or seventeen churches represented by letters and delegates in that annual meeting. In that meeting all seemed to be brotherly love and Christian fellowship. I started homeward on the night of the 5th of July and arrived home on the evening of the 7th; found all well except my wife, who was complaining of feeling a little unwell. She continued to grow worse until the night of the 19th, when she calmly fell asleep only, as I have an abiding hope, to awake in His likeness.

“The Lord reigneth;” he knows how to prepare us for every shock; otherwise we could not bear up; would continue to droop in despair. Oh, what a glorious provision of the Lord, that in the economy of his grace he enables his dear children to see his goodness, mercy, and loving kindness, even when his afflictive providence is resting heavily upon them. I never shall be enabled to express to the understanding of another the strange workings within me for some weeks prior to this heavy stroke; I could not understand it, and it gave me deep concern. But I am glad that the Lord has promised never to leave nor forsake us, and that he knows how to prepare us for every emergency. I feel to have the glorious consolation, that in all our chastenings—amidst our greatest afflictions—he will not take his loving kindness from us, nor suffer his faithfulness to fail. I am glad that I too, am born to die.

E. C. THRASH.

RED RIVER ASSOCIATION, TENNESSEE.

Dear Brethren :—I have just returned from the Red River Association, held with Drake's Pond Church, Robertson county, Tenn., embracing 2nd Sunday in August, 1885; and, as several brethren requested me to write to them, and as the MESSENGER is extensively circulated amongst them, I will, in a short way, respond to them through it. And as I have no data to assist a very defective memory, my narrative will be attended with many omissions, or mistakes, which, I trust, brethren will pardon, as I do not wish to make any invidious distinctions. On my way to the Association I attended the monthly meeting of the Nashville Church, of which Elder J. Bunyan Stephens is pastor. On reaching Nashville, I went to Brother Stephens' house for the first time, and was met and kindly greeted by his amiable wife. I had for some time anticipated visiting Brother Stephens, and feel that I am fully paid for my pains, and I think I fully appreciate the kind and hospitable treatment shown by himself and his estimable wife. I also spent Sunday night with them, and was accompanied to the cars next morning by him, when I took the train for West Station Camp Church, my next appointment. I tried, under some embarrassment, to preach on Saturday, but my mind was not properly exercised on either Saturday or Sunday. I spent Saturday night very pleasantly, with Brother James D. Jones. I was met at Pilot Knob by Brother Douglass, who conducted me to his house, near the meeting-house, where, after resting awhile, we met at the place of worship, and I tried to preach to a rather small congregation, when we returned to Brother Douglass' pleasant home, and in the evening went to visit one of his daughters who was unable to attend the meeting, and found her to be, indeed, a very interesting sister; and, in company with Brother Douglass, who conveyed me to my next appointment, we visited another one of his daughters. Met and tried to preach to a very interesting congregation, among whom was old Brother Jackson, who closed the services with very appropriate remarks. With him we took dinner; his wife was confined to a bed of affliction. Brother Jackson seems to be alive and much interested in the cause and kingdom of Christ. We parted with him and his family in time to reach Elder Hodges', on the way to East Station Camp Church. In our opinion, Brother Hodges merits the highest commendation of his brethren. Still in company with Brother Douglass, (may the Lord bless him!) we met the brethren and friends at East Station Camp, amongst whom was our dear brother, Elder Reddick, who came prepared to accompany us to the Association. After a very pleasant and interesting meeting, we returned to Brother Hodges', where I remained till late in the evening, when I took the train for Franklin, Ky., and lodged with Mr. Blewet, whose wife is a Baptist, and was kindly entertained. Was conducted thence to Sulphur Spring Church, and here Brother Jones furnished me with a horse to ride with Brother Reddick to my next appointment, and the last one on the way to the Association. Here, Brother

Reddick was taken sick, and had to return home. Here I called on, and staid awhile with old Brother Venable and wife, with whom I was most favorably impressed. I also met with Brother Elder Herndon, in company with whom, after some brief services, I went to his father's, and found the family very kind and hospitable, and staid all night with Elder Herndon, much to my enjoyment. The next morning we left early for the Association, and were first on the ground. Here I met many strange brethren, with most of whom I had but little opportunity of forming acquaintance. I tried to preach one time, but owing to nervous prostration, I had to desist. I fear I appeared unsocial to the brethren. I formed the acquaintance of Brother H. Smith of Cerulean Springs, Ky., and Elder Kirkland, Elder G. R. Taylor, of Tennessee, able and interesting preachers. Besides these strange brethren, I met with Elders Evans, Petty, J. D. Jones, Branch, Owen, and Barnfield. I must name my dear old Brother Bryan, with whom I staid most of the time, and who talked so much of the goodness of God. May the Lord bless and sustain him in the eventide of life; and also, Brother J. S. Parham, who rendered such efficient service, showing that he was the right man in the right place. Also, I met old Brother Holland.

JAMES WAGNER.

Decherd, Tenn., Aug. 15, 1885.

COMMISSIONER, GA., August 13, 1885.

Beloved Editors:—In the first place, I wish to say something of my tour last month in the Yellow River and Oconee Associations. I was favored of the good Lord to fill all the appointments made for me, and have abundant reason to be thankful to the blessed God of heaven for the liberty afforded me in preaching to the dear brethren, sisters and friends with whom I met. I verily believe that the Lord gave me impressions to visit and preach among those brethren. We had pleasant meetings at all the appointments. I had the pleasure of attending two Union Meetings and hearing other elders preach, much to my comfort and satisfaction. Although it was a very great cross for me to leave home, wife and children, to fill those appointments, I feel glad that I was enabled to bear the cross and go. I would be pleased to give a full detail of the tour, but the circumstances surrounding will not admit it. Allow me though, to say, that I was cared for in every sense of the word. I found fathers, mothers, brothers, and sisters, that labored to make me comfortable and happy. May the good Lord bless those dear brethren and sisters and kind friends; keep them from evil and evil from them, is my desire and prayer to God. Secondly, I would that I could say something to the saints scattered abroad to provoke them to love and good works. How essential to our comfort, peace, and edification, the performance of the good works enjoined on us by the Master and King of saints. The Church of God is created in Christ Jesus unto good works which God ordained, and we are not left to conjecture what those good works are. We are required to

love one another and manifest the love in us for the people of God by preferring one another in honor and love, and not to think more highly of ourselves and our opinions than we do of our brethren. In the spirit of meekness and brotherly love, we should esteem our brethren better than ourselves in all lowliness of mind. We are thus taught by Christ and the Apostles. The Church of God is one family and have one cause, in which every one should feel deeply concerned. Yea, the peace, comfort, and edification of the Church and the glory of God, should be second to nothing with the Christian. As Christ laid down his life for us, dear brethren, we should lay down ours for the brethren, and allow nothing of a worldly nature to get between us and the brethren. The devil is going about as a roaring lion, seeking whom he may devour, and who is this but the child of God he is seeking to devour; and to break peace between brethren, sow the seed of discord, provoke them to fleshly jealousy, envy, strife, and contention, about things to no profit, which sometimes results in division among brethren—that is, a dissolution of fellowship—which in after days is very much regretted. And it is seldom when brethren are thus divided that they ever again become united; the pride of the flesh is such that they seldom turn round, about face, and say, “I’ve done wrong,” hence, remain in the snare of the devil while they sojourn in this life. Because it is evident they are ensnared by Satan or they would not so act. We feel assured that we know brethren now who have been led by the spirit of the flesh into captivity that are barred from the fellowship of their brethren and the people they love. Oh, how careful, brethren, we should be for the cause of Christ! and when our chief object is to please our Father we will follow after the things which make for peace, &c., in the church. The doctrine of Christ is clearly set forth in the scriptures and the order of the Church, and all things that the Church should observe, therefore, the people of God should read the scriptures, search them diligently, for they testify of Christ and are profitable, for doctrine, reproof, correction in righteousness, that the man of God may be thoroughly furnished unto every good work. You see, brethren, that the scriptures furnish us the perfect rule by which we must be measured, by which our works are tried, and we judge by those who are spiritually minded. Judgment is in the house of God. Let us bear one another’s burden, and so fulfill the law of Christ. Let us strive for the little things, not big ones, that we may build up each other and keep the unity of the Spirit in the bond of peace. Let us confess our faults one to another, although it is mortifying, very much, sometimes, to do so. In this we humble ourselves under the mighty hand of God, and the promise is, he that humbleth himself shall be exalted, and to be exalted in Christ should be our chief concern and highest aspiration. Let us, as little children, love not in word, but in deed. Mind not high things, but condescend to men of low estate. May the Lord prosper you, beloved brethren, in the things pertaining to His kingdom, and glory is my prayer for the Redeemer’s sake.

H. TEMPLES.

ORDINATION.

*Eld. T. J. Bazemore—Dear Brother :—*By request of the church at Consolation, I send you the ordination of Brother Y. E. Hughes.

The church of Christ at Consolation met July 4th, 1885, and after divine services, went into conference, called for references, when the ordination of Brother Y. E. Hughes was taken up. The following brethren, Elders S. Long, R. S. Hughes, W. W. Lewis, S. D. Wiggins and G. W. Lee then formed themselves into a Presbytery for the purpose of taking into consideration the gifts and qualifications of Y. E. Hughes to the gospel ministry. Elder R. S. Hughes was presiding Moderator: when the church brought Brother Hughes before them, and after due and deliberate examination, found that he was full ripe for ordination, he was brought under the imposition of hands of the presbytery. Prayer by Elder S. D. Wiggins, after which Elder S. Long delivered to Brother Hughes a charge, after a solemn and dignified manner, which seemed to carry such force with it that we felt truly like Moses of old, when God told him to "Put off thy shoes from off thy feet, for the place where thou standest is holy ground." The Presbytery then extended to Brother Hughes the right hand of fellowship, and recommended him to the churches and public generally, as a regularly ordained minister of the gospel, to officiate in all the ordinances of the church when and where God may cast his lot. Done and signed by order of the conference.

R. S. HUGHES, *Moderator*.

By W. W. LEWIS, at the request of the church.—*From Pathway*.

TROPIC, BREVARD CO., FLA., July, 1885.

*Dear Brethren :—*Seeing so many comforting letters in the MESSENGER, with which, it seems at times, I can witness, I will endeavor, with your permission, to state a little of my own travail, and how, I hope, the Lord has led me. At times it seems to me that I want the whole world to know, and then again it seems not worth knowing. I did not know until I began reading the MESSENGER that there were as many of what are called the Hard-Shells in all the world, as there are who write to that worthy paper. My dear mother has been one ever since before I was born, but I never knew much about them, as we moved to Indian River, Fla., in 1873, and have lived here ever since, though I remembered enough to make me love them, having seen two of my brothers baptized by dear old uncle Jimmy Blanton before we left our old home. I had felt myself a lost sinner before this, but tried all the time to smother it; but, after we went home that day mother asked me what made me cry when they were baptized. I still did not want her to know my feelings, so I told her nothing; but it seemed like I loved them better than I ever did before. She asked me if I wanted to join the church, and I told her I was not fit; so it passed. But everywhere I went, night or day, awake or asleep, it

seemed that I could see my sins in a row ahead of me. One night I went to bed as usual, thinking about my condition, and trying to ask God in my heart to forgive my sins, for I was afraid to kneel down and try to pray, lest the devil should jump on me. So I lay there thinking until I dropped asleep, and in my sleep I saw my sins plainer than ever, in a long row before me. It seemed to be about three feet wide. I was told to roll up that row; it was like a width of cloth; and it seemed as if I had it to do, so I began rolling, and the devil, in the shape of a big black dog, was right before me, and as I would get it rolled nearly up, he would throw it all back; and I would cry and beg for help; but no help came; but still I had to do it. Well, I rolled it up several times, and back it came on me, the devil on top, reminding me of a little fice dog, he was so fidgety. At last I got it all rolled except a little; I was pushing with all my might, and crying and begging for it not to roll back again, when, behold! there appeared at the end the head of Christ, when the devil jumped off and was gone! And oh! it thrills my heart with joy yet to think of that happy moment. I awoke rejoicing, and rejoice yet at times, when I can recall it. I never told any one in a long time, for I thought it was nothing but a dream, and not worth telling. After that we moved to this country, where there was no denomination except Methodists. So I lived on in that way I don't know how many years. I wanted to do right, but did not know how; I could not enjoy myself with the worldly people, and did not feel good enough to join the church; I was afraid I would be acting the hypocrite. Mother did not want me to join the Methodist, but it seemed to me that I wanted to join some church, so I joined them, trying to beg God if it was not the right church, to show me better. I lived with them four years, and became so dissatisfied that my life was an awful misery instead of a pleasure. It came into my mind that I had not been baptized as Jesus was; there was no other church in the country, but still everywhere and everything told me to be baptized, so I became the most miserable person in the world. I lived this way about four years, during which time I was married twice; the first time I lived with the man three weeks, and behold he had another wife, and of course, I went home to my father, staid two years, and married again. It seemed that I could not live under the burden much longer; I was afraid of some great judgment; so I told mother that my day of salvation was past; that God had forsaken me. All this time I wanted to be baptized, and had no chance to be baptized where there was nothing but Methodists. They told me they would baptize me, but I told them I wanted to follow Christ as nearly as I could, and he said, There is one Faith, one Lord, and one Baptism. So I tried to pray if it was right for me to be baptized, that there would be some way provided. We were poor, not able, as I thought to visit my old home; but I always will believe that the Lord led us the right way. Last summer my husband and myself took a trip to Madison county, Fla., and there we were both baptized. But now, since we have returned to our home, nearly a year,

we have not heard a sermon preached—such as we call the preaching of the gospel.

I am afraid I will tire you, or I would tell you many more things that I feel the Lord has done for me, and I hope I feel thankful to him.

Yours in hope of eternal life,

MRS. E. A. SANDERS.

GOLDENDALE, WASHINGTON TERRITORY.

To the Editors of the Gospel Messenger, Butler, Ga.—Dear Brethren:— We have noticed in the August number of the MESSENGER, a correspondence over the name of W. J. Fleming, which leaves the impression that he has located himself here where there are no Old Baptists of the Primitive Order, and in consequence thereof, “the GOSPEL MESSENGER is a very welcome visitor to him.” Now, dear editors, we wish to correct a wrong impression which will grow out of his communication; for there has been for near seven years, a Primitive Baptist Church here in this locality, called the Pleasant Grove Church, holding to, and believing in the doctrine taught and practiced by the Primitive Baptists, as found in the scriptures of Divine Truth—contending earnestly for the faith once delivered to the saints; and we hold meetings twice each month, a part of said time here in Goldendale. And we have a membership of thirty-nine orderly and faithful members, belonging to what is known as the Columbia River Association of regular Predestinarian Baptists, having a correspondence with Associations in Oregon, Iowa, and Missouri states. Our Association was held here in Goldendale last June, and believe that could you have been here with us, you would have felt glad, and glorified God, that he had a people that he loved even here in this far North-western country. Yet, Elder Fleming was at this meeting only one day, that we know of, and seemed to take no interest therein. Yet, in that correspondence of his, published in the GOSPEL MESSENGER, he quotes scripture, and tells us of the doctrine that he loves, which is the very same doctrine believed in by us, and which is taught by our elders; and yet he says “that he seldom meets with any one here whose religious views, feelings and understanding, harmonize with his own.” Strange! Here is a misrepresentation; that while he clothes himself with our doctrine—that we firmly believe—he endeavors to make his readers think that there are no Primitive Baptists here. Dear editors, Elder Fleming knows nearly every member of our church; he knows that when he first came here, the brethren were glad to meet him, and opened their doors to him. Our pastor, Elder James A. Bullack, who is widely known over several of the States as an able defender of gospel truth, invited him into the stand to preach for several meetings, until he became restless, and, as he said himself, “*let the cat out of the wallet,*” and then took a back seat when the church was setting to commune; after which, he said that he did not have

fellowship for us. This is the history of the case. Elder W. L. Biggs, one of his old associates in Texas, came here and united with us; this act of Elder Biggs seemed to offend Elder Fleming so, that he writes back to Texas that Elder Biggs has changed his method of preaching, and he is also misrepresenting what we believe. We would gladly hope that Elder Fleming would change his course, and do right. The readers of the GOSPEL MESSENGER, in many States, where they read such pieces reflecting on us, will know that such statements made against such men as Elder Bullack are not true, which will work unfavorably against the GOSPEL MESSENGER, for several of *our* members are now taking it, and others are thinking about doing so. We all wish you success, and hope that the Lord will bless you and us, and lead us in the way of peace and love.

Done and signed by order of the Church, Saturday before the second Sunday in August, 1885.

Please insert this in the GOSPEL MESSENGER.

Attest:

ELDER J. A. BULLACK, *Moderator*.

T. G. FLANARY, *C. C.*

We are glad to find that Elder Fleming was mistaken; and regret that he wrote so prematurely, and that we published it. We must think that Brother Fleming was honestly mistaken. We should not make indifferent matters tests of love and fellowship, such as rising up or sitting when we sing; they are matters of no consequence, for no principle is involved. We are glad to find so strong a church in that far off country. May God multiply them. Elder W. L. Biggs has also written us a letter of the same import as the above, which we do not publish, thinking the church letter will suffice.—R.

The Primitive Baptist Church at Mars Hill, Dyer County, Tenn., in Conference Thursday before 3rd Sunday in August, 1885—Elder H. W. Thomas, Moderator.

Elder G. I. Thomas, of Texas, being present, and rendering complete satisfaction to this Church for a complaint against him by Mount Zion Church, now dissolved, but whose business was removed at her dissolution, to Mars Hill Church; therefore, the said G. I. Thomas was restored to full fellowship with us; and, that the letter carried by the said Thomas to Texas be recognized as valid and lawful by us.

On motion, it was agreed to have this published.

Done by order of the Church in Conference.

F. G. ELLIS, *Clerk*.

OBEDIENCE.

Dear Brethren:—Knowing that except it please the Lord to give light, it is impossible for me to say anything that would be edifying to the Lord's people, yet I have a desire to write and have had for several years, but my weakness has kept me from it. But, hoping that I write in the fear of the Lord, I will try to pen a few thoughts for your consideration. And I will try to write on *Obedience*, hoping that I may have an eye-single to God's glory. Beloved brethren and sisters, obedience is better than all whole burnt offerings and sacrifices, for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. The law consigned to death any person who was guilty of witchcraft or of idolatry; and now, dear brethren, let us examine ourselves and see whether we have set up an idol in our hearts or not; for our dear Saviour, who was obedient unto death, has said, Except we forsake all, the dearest ties of this earth, and deny ourselves, we cannot be his disciples. My dear brethren and sisters, there is but one way of life, which is Jesus; there is but one way of peace, which is obedience to our dear Saviour. O, my dear brethren, do we obey the meek and lowly Redeemer? He says, "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls." Then, to be obedient, is to be meek and lowly; and he that humbleth himself shall be exalted. If we sit at the feet of Jesus we shall find rest to our souls; for in obedience we shall be blest. Let us therefore fear, lest there being a promise left us of entering into his rest, any of us should seem to come short of it. They that are Christ's have crucified the flesh with the lust thereof; then, brethren, and sisters, to obey is to put off the old man with his deeds; deny thyself, take up the cross, and in an humble and meek spirit, follow our meek and lowly Jesus. For the fruit of the Spirit is love, and love is the fulfilling of the law; love is the theme of all the redeemed of the Lord; and when our minds are exercised by it, we can, and do obey the new command,

which is to love one another. Beloved pilgrims, let us love not in word only, but in deed, and in truth. Let love be without dissimulation, and be ye kindly affectionate toward one another, for God is love, and he that is begotten of God loveth him that is begotten. My dear brethren, when I am able to see what a poor, helpless and sin-polluted creature I am, I am often made to say, "O, wretched man that I am!" but when I can feel that the grace of God is sufficient for all the saints, and am as it were lifted above the sorrows of this sinful world, and, like the sweet psalmist, be set in a broad place, and can see the glorious plan of salvation, I can then say, "It is enough," and can then sing the praises of Israel's God, and say—

" Bless the Lord, O my soul,
And all that is within me bless his holy name;
Bless the Lord, O my soul,
And forget not all his benefits;"

For God, who spared not his own Son, but delivered him up for us all, shall he not with him freely give us all things? He was delivered for our offences, and raised again for our justification; he, Jesus, who was rich, became poor, that we, through his poverty, might be made rich. Then, are we not rich! God freely gives all things which is or would be beneficial to the saints; for all things are yours, and ye are Christ's, and Christ is God's; and, if God be for us, who can be against us? Then, beloved saints, the precious promises are sure to all the saints, who are scattered throughout the world. I am fully persuaded that there is no power which is able to separate us from the love of God which is in Christ; for it has pleased the Father that in him should dwell all fulness, and of his fulness have we received, and grace for grace. Then, dear saints, let us all try to be obedient in all things, for it is but our reasonable service, and the commandments of our Lord are not grievous; no, for the yoke is easy and the burden light. Cast your cares upon Jesus, for he careth for you; and as ye have received Christ, so walk ye in him; for he says, I am the vine, ye are the branches, and except the

branches abide in the vine, we know that they wither and die, but if we abide in him we will be obedient to his laws, and our light will shine. We will be comforted and our Lord will be glorified. Then our meetings will be joy and peace in the Holy Ghost, and we will follow after the things which make for peace and things wherewith one may edify another. Beloved saints, let love govern you in all conversations one with another, be ye kindly affectioned one to another, in honor preferring one another; follow the meek and lowly Saviour and fall not out by the way; but, let brotherly love continue. I pray that God may enable all his children to be humble and obedient.

And now, dear editors, may the Lord stand by and strengthen us in every time of need, is my prayer, for Jesus' sake.

Your brother in tribulation,

Milam, Texas.

W. S. MACILL.

EDITORIAL.

J. R. RESPESS and Wm. M. MITCHELL,.....Editors

THE GOSPEL WITHOUT CHARGE.—1 COR. IX. 18.

There has been so much published in our papers for the past few years on "Ministerial Support," that it is a little embarrassing to say more now; but, as nearly all the writers have pursued the same line of argument, appealing to the charities and sympathies of churches, by representing (truly, no doubt,) the minister as poor, hard run, with a large, or helpless family, afflicted wife—many temporal sacrifices by loss of time, absence from home, and such like—we wish in this article, without detracting from the merits of what others have written, to present another feature of the subject which we have thought brethren generally would do well to consider.

It is according to the order which our God has established for his people that they shall "meditate of all his works and

talk of his doings.”—Psa. lxxvii. 12. “In his law doth they meditate day and night.”—Psa. i. And we know that it is enjoined, especially upon the gospel minister, that he “give attendance to reading, to exhortation and to doctrine”—and that he “*meditate* upon these things,” giving himself “wholly to them, that his profiting may appear to all.”—Tim. iv. 13–15. Meditation, therefore, investigation and a kind interchange of views among brethren, is profitable, instructive, and edifying.

It is very evident from the scriptures that the work of the gospel ministry is, by far, the most important of any calling ever committed to any man upon this earth. And, without stopping here to argue this point, we will say that the holy apostle of Jesus, under the direct power of inspiration by the Spirit of God, regarding the ministerial calling as far above everything else, felt in duty bound to “suffer all things, lest he should hinder the gospel of Christ.”—1 Cor. ix. 12. In this chapter he speaks at considerable length of the necessity of administering to the temporal support of those whom God hath called and sent forth to preach the gospel. This calling being so far superior to all other callings, is one great argument why it should be freed from all minor incumbrances of temporal things which in any way are calculated to embarrass or “hinder the gospel of Christ.” Whatever neglect, embarrassments, or hindrances, may befall other things, or whatever seeming losses, or crosses, may occur in temporal things, we should still “suffer all things” rather than embarrass or hinder the proclamation of the gospel of Christ. “Yea, doubtless,” says the apostle, “I count all things but loss for the excellency of the knowledge of Christ, for whom I have suffered the loss of all things.” The great and important thing with the apostle, as well as with all others who are prompted by the same Spirit and properly instructed upon this point is, to make the “Gospel of Christ *without charge*.” And this is the point upon which we have designed mostly to dwell in this article.

In 1 Cor. ix. 18, the apostle says: “What is my reward

then? Verily, that when I *preach* the gospel I may make the gospel of Christ without charge, that I abuse not my power in the gospel." We see, therefore, that the "hindrance" of the gospel of which he speaks, alludes to any unnecessary incumbrance or embarrassment with which gospel preaching may be burdened. "He that warreth entangleth not himself with the affairs of this life that he may please him who hath chosen him to be a soldier."—2 Tim. ii. 4.

We are inclined to think for want of proper investigation, as well as from a worldly spirit, many of our brethren have placed a very improper and erroneous construction upon the apostle's teaching of making the preaching of the gospel without charge. They construe it to mean that gospel ministers should not receive anything, and that they ought both to preach and support their own families in temporal things at the same time. This is an erroneous construction, because such a thing, instead of making the gospel without charge, or without care of temporal things, would be putting a charge, a care, a weight, a burden, a clog and incumbrance upon the preaching of the gospel precisely to the opposite of what is meant by making it "without charge." The word *charge* here signifies, "A load, or burden, that is laid on any person or thing." It is "care or trust, cost, management, or expense." And, to load the gospel ministry down with worldly care and burden them, as most of them in this country now are, with the management of worldly business, and with the cost and expense of temporal support, is certainly putting a *charge* and care upon the gospel precisely to the opposite of the apostle's teaching. He did not teach that when he preached the gospel he might make the brethren and churches to whom he preached without care or without charge. This charge, or care, for the temporal support of the ministry, is laid upon the brotherhood in the scriptures, and they cannot free themselves from it without sin, nor without putting a burden or hindrance upon the gospel, which is condemned by the law of Christ.

But, there is also another sense in which the gospel of

Christ, or the preaching of it, is to be without charge. It is not an article of merchandise, to be put in the market to the highest bidder. Neither members, or ministers, have any scriptural right to either buy or sell gospel preaching for so much money, or for any other corruptible thing. They who preach the gospel have nothing to glory of, as though it was a mere voluntary thing, under their own control. "Necessity is laid upon them," and woe unto them if they do not preach *the gospel*. They can no more, in this sense, put a price, nor make a charge for their preaching, than a juror could for his verdict, or a witness for his testimony. Yet, who would say that neither the juror nor the witness should receive anything from the county or State for his time and expense in attending court at the call of his country?

But we notice that, though the apostle did not glory because of his preaching the gospel—yet, he did glory in the fact that he had not preached from any carnal nor lucrative motives. He gloried that, while the gospel gave him power to "forbear working," or engaging in any worldly avocation for temporal support, he had not abused that power—neither by being burdensome to his brethren, nor by any clog or incumbrance of worldly care put upon himself to the hindrance of the gospel of Christ. Fortunate, indeed, is that minister of Jesus who can thus glory. If he has not abused his power in the gospel in becoming burdensome to his brethren as an idle, wasteful spendthrift, nor by putting the clog of worldly cares upon himself to the neglect of his ministerial duties, he certainly has grounds to glory with the holy apostle on this point, and say, "It were better for me to die than that any man should make my glorying void."—1 Cor. ix. 15. He gloried that no hindrance, or clog, had been put by him upon the preaching of the gospel for the sake of any worldly gain, nor for any temporal comfort or support, and at the same time, he had not been burdensome as a mere drone, an idler, or wasteful consumer of the liberality of others. We have good reason for believing, and in *one* instance, at least, of *knowing* that some of our aged ministers in this country have

gone for years in the service of churches, either mostly or entirely, at their own charges for temporal support. They have, as they thought, necessarily had to engage in some worldly business avocation to the neglect or hindrance of their ministerial calling. And now, in their old age, they find it very difficult, if not impossible, for them to say in truth, that they have made the preaching of the gospel of Christ without charge, or without the care and incumbrance of worldly business. Nor can they say in truth that they have "suffered all things lest they should hinder the gospel of Christ."

But, while some of our aged and very useful ministers have been thus neglected by their brethren in days past, and have also fettered themselves with worldly cares, contrary to the order of the gospel, our younger ministers have been of late, much better provided for, but still they are very liable to abuse their power in the gospel, and, instead of the kind liberality of their brethren freeing them from worldly cares, they are in danger of using this liberality to advance worldly interests so as to put a charge, or neglect upon their ministerial calling that would hinder the gospel of Christ. Let ministering brethren, whether young or old, take heed, lest they look merely at one side of this question. Before they complain too heavily of being neglected by their brethren in the way of temporal support, they should carefully consider whether they have made a right use of such things as have been given them; and, also, whether or not, they have been faithful as ministers in "all things approving themselves as ministers of Christ, in *much* patience," when sorely tried, or "in afflictions," when they have fallen suddenly upon them, or in "necessities and distresses" in their families occasioned by neglect of churches. Have they suffered hunger, and gone and still discharged their duty, lest they should hinder the gospel of Christ? Have they made their ministerial calling without charge? Have they not sometimes put a charge, or care, upon themselves that has hindered their usefulness? We hope the reader can see there is a difference

between making the *gospel* without charge, and making brethren without care.

But, before closing this article, there is one other point to which we will call attention, and in order to bring it properly before us, we will again quote from 1 Cor. ix.—“If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless, we have not used this power; but suffer all things lest we should hinder the gospel of Christ.” And, again—“But I have used none of these things; neither have I written things that it should be so done unto me, for it were better for me to die than that any man should make my glorying void.”

What “*power*” is it of which the apostle speaks? It was a power over the church at Corinth, of which others had been partakers, and to which he and Barnabas, as gospel ministers, were more justly entitled than were those who had been partakers of it; because it was a power, a right and privilege given in the gospel, that they might justly claim support in temporal things from those to whom they had preached, or among whom they had sown spiritual things. But they “had used *none* of these things,” nor did Paul write these things about reaping their temporal things, simply and alone, for the purpose that it should be so done unto him. He was not so greedy of earthly gain as to claim even what he had the power and right to claim, lest, under the peculiar surroundings and influences which were then brought to bear on that church, he might “abuse his power in the gospel,” and thereby give encouragement to certain teachers who had presumptuously assumed to be *partakers*, or to share in common with true gospel ministers in the power and right over the church to claim temporal support. These teachers are supposed to be the “others” to whom Paul alludes as being partakers of this power over the church at Corinth. (1 Cor. ix. 12.) They are the “false apostles and deceitful workers” mentioned. (2 Cor. xi. 13.) These false ministers and deceitful workers, like false teachers in this day, claimed the power,

right and privilege, of having temporal support just as though they had truly preached the gospel, when in fact, they were but the ministers of Satan "transforming themselves as ministers of righteousness." In order, therefore, to "cut off" an occasion for these deceivers to claim support by Paul's example, he used none of these temporal things from that church. When he was present with them, and in want, the brethren from other places supplied him. (2 Cor. xi. 9.)—M.

ASLEEP IN JESUS.

My beloved wife, the wife of my youth, whom I had of the Lord, departed this life on the night of the 10th of August, 1885. She, Miss E. A. Respass, a distant relative, was born 25th of July, 1830, and we were married the same day I was graduated at the University of Georgia, the 4th of August, 1852, having lived together in love, as perfect as human love could be, for thirty-three years and six days. She was the mother of thirteen children, six of whom preceded her to the grave, two of them being grown men. She had been baptized by the Missionaries whilst a girl, in Albany, Ga., and was a member of that body at our marriage. She had, from her education and training, prejudices against the Primitive Baptists, knowing nothing of them save what she had learned from their enemies. The death of her first child, a precious little boy named after me, was sanctified by the Lord to the opening of her eyes to the truth as it is in Jesus. Her affection for her children was deep and strong, so that the loss of her first born, at the age of about one year, seemed to break up the fountain of the great deep in her heart and impelled her to seek refuge in cries to the Lord. Her cries were first that she might go to her child, and be saved in order to be reunited after death with him; but that desire sank into a little thing when the Lord set her desires on Jesus, whom she sought with her whole heart, realizing her exceeding sinfulness and helplessness. But he made himself known to her

as more precious than her babe, in which hour he made the church against which she was prejudiced, most lovely in her eyes and dear to her soul. The old fashioned sisters and brethren of Ebenezer Church, in Upson county, Ga., were made precious to her soul. This was about five years before she joined them. In the meantime the Lord had taken me, as I hope, in hand, and brought me into the fold before he I felt so unworthy of a name in the church, that I went the day I joined, not letting her know my intentions, and on returning home I was ashamed to tell her, thinking she would reprove me for doing it, knowing that I was unworthy; for I thought she did know how unworthy I was, and could not have any confidence in me. But, when I told her, she burst into tears, saying, "Oh, John, I am so glad!" Some months after this, one Saturday morning, when about starting to church, I asked her if she would go, and suggested that she should join the church. But a sense of unworthiness deterred her and she would not go. I had, however, been gone but a little while before she went out into the orchard to pray, and suddenly the Spirit was poured out upon her, and "If," she said, "I had not clasped my hands upon my mouth, I should have shouted aloud, I felt so happy and full of love to God." In this feeling she went to the church, joined, and was baptized, and continued in this happy frame several days. It was no cross to her, but a high and holy delight to confess Jesus in the midst of her brethren and signify in her baptism her death to sin, and her own works, and her happy and glorious life in Jesus. This life she lived until she fell asleep in Him on the 10th of August last. At times the Spirit was poured out upon her in greater measure than upon any person I have ever known. When we were first married it was the great cross and burden of her life to bear children; and, whilst in child-bed with one of her first children, she was deploring her hard lot in prayer, she heard a voice, whilst asleep, or not, she was not certain, but she did not believe she was asleep, for she was not conscious of waking out of sleep. The voice seemed to rise up in her room near the fire

place, and to ascend higher and higher, until the sound died away in the firmament. It seemed to her to be Jesus speaking to her in answer to her lament about bearing children, saying, "I, too, have borne children, that we may rise higher, and higher, and higher!" and thus the voice faded away. She was filled with love and joy, and she no more lamented bearing children. She was for twenty-seven years a servant of the church, and a succorer of many of the Lord's people. She has, perhaps, fed and lodged as many of the Lord's people as any woman of this age. Many of the poor, both white and black, have been ministered to by her kind hands. Many remember her kind ministrations in spiritual things, when cast down and in affliction. She was a very modest and retiring woman, never intruding herself in religious conversation only when there seemed to be a necessity for it; at such times she spoke, and her words were like apples of gold in pictures of silver. She dressed very plainly, though with means to have been richly appareled, she preferred for Jesus' sake, the ornament of a meek and quiet spirit. She was beloved by the Lord's people wherever known. What my bereavement is in her death, none can know but myself. I loved her as myself. I loved her before I ever met her. With all the insincerity of my nature, my love to her was sincere and constant; and so was hers to me. I have often told her that I wished that we two could in eternity merge into one being. It is not merely a beloved wife I have lost, but a spiritual comforter and counselor. Her words of faith have staid me in many an hour of gloom and sickness, both at home and abroad, in the work of the Lord. She ever encouraged me in the work of the Lord, and bid me go forth, trusting in Him, though her heart would almost break to see me go forth so feeble and despondent. She has left me, but her words are with me even whilst I write these lines. She lives with me even now.

The week before her death I had been absent from home, visiting some churches and brethren, and on Monday, the 10th of August, the day of my arrival, I had been gone

eleven days. That night she died. She was as well as usual when I got home, except she was very nervous, caused by shock from the sudden death of a nephew, Robert Williams her sister's son, a lad of about sixteen years of age. He was killed by the accidental discharge of a gun whilst hunting with a cousin, a little boy, near Tazewell, about eighteen miles west of this place. The corpse was brought to my house early Sunday morning for interment here, (the day before I came home), and it shocked and grieved my wife very much. On Monday night she retired to her bed as well as usual, kissing me very affectionately as she bade me good night. Thus we parted! The next morning the cook, as usual, called at her window, but she did not answer, and I thought she wished to sleep a little longer. In about half an hour, I called her, and as she did not answer, I turned over in my bed, and looking across the room to her bed called her again. I looked intently at her a moment, and seeing that she did not seem to breathe, a great fear and horror began creeping over me as I jumped out of my bed and ran to hers. She was dead! Her eyes were closed as if asleep. Thus she passed away from earth. How I stood it, I do not know. I would not have believed that I could have gotten through it as well as I have. But my sins rose up before and became horrible to me; and I felt so vile, sinful, and unworthy, that I was amazed that the Lord let me have her so long as he did. I know I was not worthy of her. O, brethren, pray for poor me, and my children.—R.

ELDER JOHN ROWE'S BOOK.—We have received from the author, Elder John Rowe, of Butler, Ga., a book bearing the title of "A Practical Discourse on the Sovereignty of God," and while we regard nothing short of the scriptures as the standard of faith, or practice, this treatise will be an interesting and valuable accession to the library of all who are in search after truth. We commend it to the reader.—M.

A BAD HABIT.

Some time ago it was our fortune whether good or bad, to hear the talk of a very worthy gentleman, during which time, the style and manner of Primitive Baptist preachers was the topic of conversation. He appeared to be quite friendly to the general principles of the denomination, but regretted that so many of the preachers should consume so much time in unbecoming and needless apologies and preliminaries in introducing themselves and their subject to a congregation. He said many "of them would begin by telling how ignorant they were—how illiterate and poorly qualified they were to preach,—they had no text nor could they get one in all the Bible till the Lord should give them one—and if they should read a text they did not know whether the Lord had given it to them or not, neither did they know what they should say," &c.

While calmly listening to this gentleman's conversation, we were forcibly reminded of the more laconic way in which a brother expressed somewhat the same thing when he said, "They spend one hour in telling their congregation they cannot preach, and another hour to *prove* it."

It is to be regretted that any of us should give cause for the censure that is put upon us by the above criticisms. Few, however, will plead entire innocence. Forty-two years we have been trying to lop off all things in preaching which would tend to weaken its force or mar the beauty of the gospel, but confess we have made poor progress. We think, however, it is far better to say nothing than to divert attention of the hearer away from a calm consideration of gospel truth. It is better in anything we have to do, to go right at it at once. Preaching should not be an exception to this rule. Do not detain a congregation, nor embarrass brethren by a long detail of something which has no connection with the object of the meeting; but read a text and go to expounding it at once, or else sit down. Time is precious and should not be wasted in talk about yourself that is worse than useless.—M.

WE will publish in next issue an able article from Elder S. H. Durand, of Pennsylvania, on Predestination, written in an excellent spirit. And as we will not have controversy in the MESSENGER on this subject, we here say, that if an article taking another view of the subject, is written us in a proper spirit, we will publish it and close the discussion. It is a question that should not affect the fellowship of brethren, and will not if viewed in the proper spirit. We love brethren who differ in their views on this subject equally as well on both sides.—R.

P. S.—Elder Rowe will write.

TO OUR beloved brethren Elders Bussey, Lippincott, Temples, Mitchell, Cleveland and Durand, Prof. Methvin, and Deacon J. R. Battle, we return our humble thanks for their affectionate letters of sympathy to us in our great bereavement. We may give at some other time extracts from some of them, when our mind gets right, if it ever does.—R.

EXTRACTS FROM LETTERS.

EUFAULA, ALA.—*Eld. W. M. Mitchell*—*Dear Brother in Christ*:—I am sensible of my unworthiness and of my ignorance to write you, but as I have read your comforting letters in the MESSENGER and know you seldom hear from me, I have a desire to write you. Being old and very hard of hearing, I have but little comfort of conversation, and often have many lonely hours as well as dark and trying times; but believing the precious word of Jesus, that he will not leave his people comfortless, I am strengthened. He gives them his Holy Spirit to dwell in their hearts forever. I am still here and well cared for by my son and his wife, but age and deafness prevent my going to meeting, so that I have been to none in four years or more. My membership is still at Beulah, Pike county, Ala., and as I cannot live a great while longer, suffer me here to give a brief sketch of my ancestry and of myself.

My father's name was Henry T. Anthony; my mother's maiden name was Mary C. Lovell, both native of Virginia (Henry county,) but moved to Georgia, and settled for a time in Wilkes county, where I was born in 1808. I was received into the fellowship of the Baptist Church in 1832, and was baptised by Elder Henry Petty, in Green county, Ala. The first gospel sermon I ever heard was preached by him. I have recently received

a letter from my oldest daughter, telling me that she had joined the Primitive Baptists and had been baptised by Elder Hall, of Mississippi. She is near sixty years old, and her only daughter went with her into the water and was baptised at the same time. I rejoiced to receive her long letter, though she said there are but few Baptists there, and they had no church-house, but held meetings in a school-house. They were trying to build a house, but were all poor. In order that she may know that there are others built upon the same foundation, I have sent her one of my MESSENGERS, and some to another daughter in Texas.

I will here close with love to all saints.

MARY JACKSON.

ZEBULON, GA., April, 1884.—*Dear Brethren Respass and Mitchell*:—I have been a reader of the GOSPEL MESSENGER for three years, and do appreciate it very much. I wish every Primitive Baptist could read it. The biographical sketches, experiences, sermons, and other good letters are all useful and interesting, so that I am always glad to get a new number, and think the time long to wait another month. I send remittance for two new subscribers.

Your sister,

HARRIET E. WILLIAMSON.

CRENSHAW CO., ALA., March, 1884.—*Beloved Brethren Mitchell and Respass*:—I have desired for some time to write a short article for the GOSPEL MESSENGER. When I was about 24 years old it pleased the Lord, as I hope, to show me my lost and ruined condition. I was told by some that all that was necessary was for me to confess that Jesus is the Son of God and be baptised, and I would be safe. For a while I was deluded with this kind of teaching and I had a name among those who taught and believed it, but I did not enjoy that preaching which they asserted to be the Gospel. In my case, it was the blind being led by the blind, and whether they have fallen into the ditch or not, I feel that I have not only fallen, but like Joseph, I have been sold to Ishmaelish traders. I joined the M. E. Society while on a visit in N. C. it being my native state. I remained with the Methodist until the war. My husband died in the war, and I was left with two small children, and as my father and mother lived in Montgomery county, Ala., I returned to them. In 1865 I was married to Mr. W. Butler, who was a Primitive Baptist. I often went with my husband to hear preaching, and it seemed to agree with my experience and feelings better than any other I had ever heard. I must here close for this time, but perhaps may continue a little farther at some future time.

MRS. R. HARRISON.

TY-TY, GA., March, 5, 1885.—*Eld. Mitchell*:—It seemed to be a cold and dreary time among Primitive Baptists here, which doubtless are the legitimate fruits of strife and confusion. The Lord saith his people shall be tried as by fire, and it is written that even among the ministry shall men

arise, speaking perverse things to draw away disciples after them.—Acts 20. I have had a name and a place among Primitive Baptists for twenty-one years, and am one of the weak and afflicted ones among them. But I hope it will give no offense if I say that I have never known as many travelling preachers in all my life as have been of late; and yet the churches remain in a cold and lifeless condition. It appears that Ephraim is joined to his idols, Israel is defiled with the world and gone into idolatry, loving and caring more for the world than for the Church of Christ. It is written in the Scriptures that “Evil men and seducers shall wax worse and worse, deceiving and being deceived.” I will close by asking the prayers of God’s people.

MARY E. PITMAN.

Dear Brother Mitchell:—I once lived in Arkansas and was baptised there, by Elder Ben Sanders, November, 1875. In 1877, I moved here to Texas, but have been deprived of hearing preaching much of the time. This, perhaps, makes me appreciate the reading of the MESSENGER the more highly, though I am but a new subscriber. I delight to read of the way the Lord has led his people and of the faith he has given them in the saving efficacy of the blood of Christ to save them from their sins; and if I cannot write nor express myself as clearly as they do, I hope they will bear with me, as I never have written to any Primitive Baptist before in my life. Though I often feel to be one of the least of all saints, if indeed one at all, yet I do believe that all things work together for good to them that love God—to them who are the called according to his purpose. It is true that we often are assailed with doubts and fears that we are deceived by Satan, but the power of the wicked one cannot overthrow the work of God. Neither tribulation, persecution, peril, famine, nor sword can separate from the love of Christ.

Yours in love,

A. P. CARDWELL.

CAIRO, TEXAS, April, 1885.—*Dear Brother Mitchell:*—I herewith forward you the experience of my dear old mother, and desire that it have a place in the MESSENGER. She has for a long time been in feeble health, suffering much, but bearing it with great fortitude. Her life has been a pattern of piety and good works, always, if possible, attending her meetings, and delighted to have the members stop with her and to wait on them, especially gospel ministers. She says she has from childhood had a peculiar love for them as servants of God. I would that all her children could follow her in meekness, patience, and love to the brotherhood. O, that her example may still live with us all, is the prayer of her youngest son.

DURHAM RICHARDSON.

Dear Brethren and Sisters generally:—By request, and according to my own desire, I give a brief sketch of the dealings of the Lord with me. I am the daughter of Elder Wm. Morris, and was born in Mississippi. When about twelve years old I felt that something had to be done for

me, else I could never be happy after death. But I thought I could do that something myself, and so I rested easy until I was fourteen years old, when one of my uncles was preaching at my father's house, and said, "You can't do anything yourself." These words reached my heart, and I felt condemned as my sins came up before me. If my eyes were ever opened to see my lost condition, it was then; it is a night long to be remembered by me. I felt that I was forever lost, and with every breath and many tears, crying, "Lord, have mercy on me." For several days I continued in this dreadful condition, hardly knowing what was the matter, but eventually the burden began to wear off until it was gone, I knew not how. I wanted it back again, not because it was pleasant, but that I might know better how it left me. I loved God and his dear people with peculiar love, which I had not felt for them before. I knew there had been a change in me, but what it all did mean, I could not tell, and thought I never would go to the church without better evidence, though my father advised me to talk to the church. But when opportunity was given it seemed that I must go, and so I went, and was received into fellowship and baptized the next day by my father. I was then in my fifteenth year, and from that time till the present, my love to God and his glorious cause, has been unabated. I love to read the dealings of the Lord with his people, and of late years have had this blessed privilege in reading the GOSPEL MESSENGER and the Bible. Much of my time is thus spent. For near ten years past I have had rheumatism, and scarcely ever clear of bodily pain, and barely able to walk even with the help of a stick, as I am now seventy-one years old. Heavy trials have been upon me, and I have had a fervent desire that the Lord would show me something heavenly, and to this end my mind was led out in prayer, and I trust that the good Lord did, on the 12th of November, 1884, answer my feeble petitions. That night after all had retired to rest, I was on my bed in a room to myself, and had such a manifestation that it appeared as though I had seen things with my natural eyes, but I presume it must have been an eye of faith.

But I will now close this letter, feeling that my stay upon earth is short. At times I am reconciled and almost tired of my stay here, feeling that I will be better off after leaving this sinful world.

Dear brethren and sisters, I ask you all to pray for me, a poor sinner, saved by grace, if saved at all.

MARY RICHARDSON.

We have felt much interest in reading the experience of our dear aged afflicted Sister Richardson, and have full fellowship for her as a child of God. We admire the simplicity, as well as the compact manner, in which her narrative is expressed, but not being able to see any particular point in the vision of which she speaks, further than to satisfy her own mind, and doubting the propriety of its publication, it is omitted.—M.

GAP STORE, VA.—*Dear Brother Respass:*—After a long delay, and seeming negligence, no doubt, to you, I write to let you know that I am still “this side of the grave.” I am still confined to my bed, but hope some prospects of improvement. Hope the good Lord will look upon me with an eye of pity, and “turn away my captivity.” I haven’t any news of interest to write. “Our people” seem cold and indifferent in spiritual things; there has been but little interest manifested in our churches in the Washington Association for several years. I have been to my home church but two days in over five years; that was last September. I had made up my mind that I would never go any more unless I got able to walk; but a short time before that meeting came up, I was all at once melted down, and my ambitious pride taken away, and a desire to go to church; but Saturday morning I felt much worse than common, and thought the feelings I had experienced were a delusion, and settled down on that opinion, but in the night (Saturday night) I awoke, feeling much better, with same desire to go to meeting. On Sunday morning I told the man who was with me to hitch up my team and put my lounge in the wagon, for I was going to meeting, if able to get there that way. When I got there the house was about filled, but I was carried in and placed before the pulpit on my bed. I never saw so many countenances change so suddenly in all my life. My own feelings were indescribable, though I did not feel like saying anything then, but concluded I had made another mistake, as the Spirit seemed to not witness with what I had previously felt; but after I had decided against my conduct, I noticed my frame commenced quivering and my eyes shedding forth tears freely, and ere I was aware, I exclaimed, “How sacred the walls of thy sanctuary, O God! Great and marvelous are thy works, Lord God Almighty! Just and true are thy ways thou King of saints.” Then my feelings subsided, and I felt ashamed of my conduct. After preaching by Elder Harvey, of Indian Creek Association, I was asked if I wished to say anything. I could not refuse and feel clear. I don’t know how long I was enabled to talk, nor not much about what was said, but I noticed the congregation seemed deeply interested, and many of them much affected. I have been told that there were but few but what were in tears. At the close, the door of the church was opened, and five persons presented themselves as candidates for baptism; and such a meeting as we had I have but seldom had the happy privilege to witness. I felt well reconciled to my afflicted state, that I had been wonderfully blessed by its visitation, and remarkably sustained in it. I felt to say, “It was good that I was afflicted—for before I was I had went astray.” “Restore unto me the joys of thy salvation Lord, and uphold me by thy free Spirit, then will I teach transgressors thy law, and sinners shall be converted unto thee.” There is nothing so sweet to our souls as the application of the experience of the ancient saints, personally applied to us by the Word. The next day (Monday) we met again, and at the close of Brother Harvey’s sermon, I felt to talk again, on the subject of practical duties of the church members, and our

tenderness toward the excluded and erring members who had not committed a sin which was unto death (to lose confidence as Christians). At the close, one excluded sister, who had been out a good many years, came forward and was restored. Truly we realized the truth of Christ's word: "There is more joy over one sinner who repenteth than ninety and nine just persons who had not gone astray." Brother Respass, cannot you give us an article on the duty of churches toward their excluded members; to my mind, many are cast off abruptly, and held off by contempt and coldness of the members, who might be satisfactorily restored by the use of scriptural means, rightly applied. "He that converteth a sinner from the error of his way, saveth a soul from death."

JONATHAN HANKINS.

HOPE MILLS, PAGE CO., VA., March 23, 1885.—*Editors Gospel Messenger—Dear Brethren:*—Through the kindness of a cousin, I have been permitted to read several numbers of your most excellent paper and I am delighted with its contents; it is surely laden with the rich treasures of the gospel. Oh, how appropriate the name, GOSPEL MESSENGER! how wonderful are the workings of the mighty Jehova as he speaks through his under shepherds to feed his sheep, and to comfort and strengthen the weak and feeble lambs, although we are separated by miles, hills, mountains, and valleys, and though we are strangers in the flesh, yet I feel you are my brethren, kindred and friends, in the Spirit, and my heart burns within as I commune with the brethren through the MESSENGER in that far off Southern clime. Words fail to express my appreciation of your valuable paper. God, in his wisdom, has laid out a thorny road for me to tread; sorrow has been my meat and my drink for some years past. Out of four lovely children, three of them have passed beyond the river where loved ones never sicken and die. Oh, I miss their bright, sweet faces every where, and in everything, but thanks be to God, I have a little hope of meeting them on the sunny banks of the New Jerusalem, where sorrow, sickness, and death, can never come. Then should we not be willing to endure with patience that is laid upon us in this life, which is but a span at most, and take comfort in the thought that the warfare will be ended by and by.

L. A. KEYSER.

OBITUARIES.

J. H. PATTERSON.

J. H. PATTERSON, the kind father, the affectionate husband, the good neighbor, the useful citizen, and most beloved Christian. Some have no taste for poetry, and others no ear for music, and some no turn for science; but almost all men have a love for history which is nothing but truth embodied in our kindred clay, coasting in sight of familiar landmarks of time and place. When it is the history of a dear departed friend, we love the pleasing reminiscence.

The subject of this short memoir was born April 18, 1825, near Huntsville, Ala. In his twelfth year he moved with his parents to Shelby Co., where he resided eleven years. He married Miss Mary M. Taylor, the daughter of our aged friend, Wm. Taylor, Dec. 24, 1846. Of his religious impressions previous to his marriage nothing is known. But in August 1848 he and his wife were baptized into the fellowship of Big Spring Church, Shelby county. He did not remain there long, but in November after, they drew their letter and moved to Union parish, La., and in 1865 again united with the church at Liberty Hill, Union parish, La. From then a religious friendship and intimacy between him and the writer sprung up that only increased with the lapse of years. A more patient and sympathizing friend it was never my lot to know. He was truly a great and good man though he was not to be found among the plumed warriors, the brilliant writers, the eminent statesman, nor the eloquent speakers; but administering of his substance to the needy and destitute. To say the man was without a fault would disconnect him with Adam's sinful race and deprive him of a Saviour's spilt blood who came to save sinners. But he had a great sense of his unworthiness and labored to enter into a knowledge of his interest in the great plan of redemption. But he is gone from the evil to come. He was taken with a cold about Nov. 19 or 20, which resulted in typhoid pneumonia. Although he had all the medical skill that three physicians possessed, he lingered till 2 o'clock a. m., Dec. 24, 1884, just thirty-eight years from the day of his marriage. When we heard that he was not expected to live we started to see him, but the kind Father called his spirit home before we reached him. When I saw his form lying it seemed as though he was enjoying a sweet repose. But his eyes could no more look into mine nor his hand grasp mine in friendship, nor his lips bid me welcome. The form and familiar features were there, but all that made the man was gone. On the next day—the anniversary of His birth who came to redeem a lost and ruined race—his remains were deposited in the burying grounds in Liberty Hill cemetery, to await the resurrection of the just. I feel that I have lost one of the greatest and best of earthly friends, but He that fills immensity and dwells in the lowliest of hearts and comforts mourners can comfort still and fill the void in the household, the neighborhood, the country and the church.

HENRY ARCHER.

Feb. 27, 1885.

MRS. ELVA MYHAND.

My dear mother, ELVA MYHAND, died at her home in Johnson county, Ark., July 21st, 1885, in the sixty-six year of her age. She was born and raised in Morgan county, Ga. Her maiden name was Nelson. In August 1836, she was married to Samuel Calaway, and soon after, she was received into fellowship of the Baptist at Union. In 1841, her dear husband died, and May 12, 1844, she was married to Thos. B. Myhand. In 1847 they moved to Russell county, Ala., and there remained till 1882, when they come to Arkansas, and she put in her church letter with the Primitive Baptists at New Providence. Mother had been feeble and declining for some time and had all necessary attention and medical aid to restore health, but death's summons had to be obeyed. But, O what a peaceful departure, passing away as calmly as an inno-

cent babe falling asleep. How sweet to die the death of an humble Christian ! My precious mother was a very devoted and spiritual minded woman, had read the scriptures attentively and much blessed of the Lord with good understanding of them. It was her delightful theme to speak or write of her Saviour and to dwell upon the great things He had done for her and for His chosen people. She certainly adorned her Christian profession by a sound faith and an humble, pious and orderly life. Her kind companion, children, grand-children, and many friends, as well as the church of which she was a member, will deeply feel the loss. May He reconcile us to His will, that we may, through grace and faith, follow her example of patiently suffering for Christ's sake.

FIDIE POLLARD.

RALEIGH HIGHTOWER.

Died, July 11, 1885, at his son's residence, near Salem, Lee county, Ala., Brother RALEIGH HIGHTOWER, in the eighty-fifth year of his age. He was a native of Georgia, but came to Alabama in 1841. His circumstances in life had been both pleasant and trying, but he was wonderfully blessed with a spirit of calm resignation under all circumstances, and one very commendable and prominent trait of his character was, that he never spoke evil of any one. He was quite social in his nature, and had many friends, among whom, much of his time in his last years was spent, as he had buried three wives, and had nothing earthly to bind him specially to one locality. For many years he was religiously connected with the Methodists, but in 1881, he was received into the fellowship of the Primitive Baptists in Crenshaw county, Ala., and baptised by Elder J. E. W. Henderson. But he is now gone to his home—his "Long Home," to rest forever with Jesus.

M.

JOHN BENNETT.

Died, Aug. 5, 1885, at his home near Auburn, Ala., Mr. JOHN BENNETT, leaving a heart stricken wife, several children, and many relatives and friends to mourn the loss.

M.

AMANDA DRIVER.

Died, Aug. 6th, at her uncle William A. Whatley's, in Lee county, Ala., Miss AMANDA DRIVER, in, I suppose, about the sixteenth year of her age. Her father, Wm. Driver, died a short time before.

M.

MRS. MARY TAUNTON.

Died, October 29, 1884, Mrs. MARY TAUNTON, near Oahland, La., in the fifty-seventh year of her age. She was married to Tilman Taunton in 1844--and in early life had experienced a hope of salvation through grace, but never made a public profession. She talked much to her husband and children in her last days, of her precious Saviour. Space forbids farther notice now as given by Bro. H. Archer.

M.

MRS. SARAH WOODALL.

Sister SARAH WOODALL, died of Dysentery, at her son-in-law's residence, in Marion County, Ga., on the fifth Sabbath in May last, at the advanced age of 88 years. The deceased was born in North Carolina, Feb. 24, 1798. She was married in her youth to Clement Woodall, with whom she lived in peace, love, and harmony until his death several years ago. Since his death she

remained a widow indeed, continuing in supplication and prayer. She joined the Church at Hannah's Creek N C., in March 1828, and was, therefore, a devoted member nearly fifty-eight years. She was in the split in North Carolina; soon after which her husband moved to Houston county, Ga., and she immediately became a member at the church at Bethel, and was in the memorable division which occurred at that place in 1836. They afterward, I think about 1845, moved to Schley county, Ga., where her husband died. She immediately became a member at Phillippi, Schley county, Ga., where she remained a true, orderly, and much beloved member up to her death. She was the affectionate mother of five children, three of whom survive her—and have all been baptised into the fellowship of the church, but one. The deceased was blessed with reasonable health through life, and her attendance at meetings was so prompt, that her absence was a subject of remark and surprise, to all the membership and congregation, who familiarly called her Aunt Sally. She was one who certainly walked worthy the vocation wherewith she was called, and adorned the profession she had made, daily, by her precept and example. She loved the Lord, loved the church, and long and much will she be missed at Phillippi. But her work is finished below, and her presence we will realize, and enjoy no more on earth, for her Spirit is gone to that Spirit land to join the Church and Saints celestial; of this she left abundant testimony before her death, and in fact, for almost fifty-eight years past, without any conflicting testimony, either as a wife, mother, neighbor, or member of the church, for I never heard anybody speak a word against her. After funeral service by Elder B. Stewart, her body was deposited in the cemetery at Phillippi, to await the morning of the resurrection. May God sanctify, comfort, and bless the bereaved children and church. J. G. MURRAY.

P. S.—By request of the deceased, and family.

SHERWOOD WASHINGTON STEPP,

Departed this life June 19th, 1883, of slow fever, after an illness of 113 days. He was born in Young county, Texas, Feb. 5th, 1879, being at his death four years, four months and thirteen days old. He was laid away in the old Dry Creek grave yard to await the resurrection. He was a sweet child, and loved by all who knew him, and possessed of a quick mind for his age, often rebuking me and his father when he thought we were doing any thing wrong. During his sickness he often called for his grand-parents, whom he called papa and mamma, but they never got the news of his sickness until two days before his death, so that when they arrived, he was too far gone to know them. His Master had a use for him, and now his sufferings are done on earth. He was too sweet, fair, and bright, for this world, and has gone to his home above.

It grieves my heart; 'tis hard indeed,
To part with this sweet precious babe,
But 'tis God's will, I must I know,
Be still and know that it is God.

O bless the Lord! His word that's given
Declares that babes are heirs of heaven—
Though it grieves my heart to part,
My loss I know is Heaven's gain.

He leaves a mother, one sister, grand-parents, aunts, and uncles, to mourn his death.

Graham, Texas.

One of the least of all,

SALLIE STEPP.

STEPHEN G. WALDRIP.

Died, at his residence in Wheatly, St. Francis county, Ark., Dec. 7th, 1884, STEPHEN G. WALDRIP, in the sixty-fifth year of his age, of pneumonia, confined to his bed only one week, suffering severely most of the time, especially the last twenty-four hours. He was most always complaining, but was able to be about. His wife died three years before—a severe loss to him. He loved to talk about her, and tell of his sorrows since he had been left without her. He appeared to have but little desire to live longer, and said often to me he desired to be with her. He was born in Lauderdale county, Ala., Feb. 9th, 1820; married to Jane Smart at about nineteen years of age; and in the year 1871 united with the Bethesda church of Primitive Baptists, Panola county, Miss.; was chosen deacon of the church and served until he moved to Arkansas. He moved near where he died in the winter of 1873. He was a strong believer in the doctrine of the Primitive Baptists, was a supporter of *Signs of the Times*, which he loved to read, and was about all the preaching he heard; was strictly honest in his dealings, firm in his belief, ever ready to defend the same, be the odds ever so much against him. He left five children, three sons and two daughters, all with families. We hope he is at rest.

ALSO,

Little EDDIE, son of J. H. and M. F. Freeman, August 20th, 1884, of congestion of stomach, in the seventh year of his age. Little Eddie was a favorite child, quite harmless and inoffensive. We did hate to give him up, but try to be reconciled to the Lord's will, who is too wise to err; and hope by God's grace to meet him in that good land where parting will be no more.

MRS. MARY FRANCES FREEMAN.

MRS. MARY FRANCES FREEMAN, oldest child of S. G. and Jane Waldrip, was born in Tenn., Sept. 10th, 1840. At about the age of sixteen years she professed a hope in Christ and united with Missionary Baptists, and lived an orderly member of that denomination for many years. She was married to J. A. Freeman, Nov. 13th, 1859. We united with the Primitive Baptists at Pi'grim's Rest, in Panola county, Miss., in the fall of 1873. We moved to near Wheatly, Ark., in the same year. There being no preaching of the Primitive Baptists in this section of country, she was deprived of hearing the preaching she loved so well. She was a reader of *Signs of the Times*; was firm in that doctrine advocated by its editors, as she understood it. Her residence was near a Methodist Church, and in a strong Methodist community, but she seldom ever went to their meetings; said it was no enjoyment to her. She had many friends in the Methodist faith. She was the mother of ten children, three having preceded her to the grave. She died at Wheatley, St. Francis county, Ark., March 14th, 1885, of interception of the bowels, after suffering severely most all the time for seventeen days. She expressed herself willing to die, but said she had rather live longer, if it was the Lord's will, and see her little children larger. She left a babe fourteen months old (a pet with us), next youngest, a girl five years old, two son's with families, and three grand children. She was one of the best of wives, a devoted mother, and good neighbor. She was followed to her grave by a goodly number of her friends—

more than usual in this community on such occasions. Rev. W. H. Paslay, a Baptist minister, and friend of ours, preached an interesting sermon at the grave, from Rev. xiv. 13. After which her body was lowered in the grave to remain until God shall call her to arise in glory. I have a strong hope to believe my loss is her gain. Her sorrowing husband,

J. H. FREEMAN.

ELDER CORNELIUS BUIE.

ELDER BUIE was born in Bulloch county, Ga., Nov. 5th, 1814. He was born blind and of very poor parents, so that he never had any of the advantages of education. He was converted by God's grace when very young, and united with the Primitive Baptists, at between his twenty-fifth and thirtieth year. I have not the name of the church, or minister by whom he was baptised; but he was received in order and soon commenced preaching. He lived in different localities, and hence, in several churches, but in peace in all, with little exception. He was ordained at Antioch church, Lowndes county, Ga., April 15th, 1843, Elders Wm. A. Knight, Moses West and Elias Knight, being the presbytery. Brother Buie served several churches as pastor, and was an able minister; and, though he could not see, he had the best memory of any one I ever knew, and perhaps, not excelled in that respect by any one in this age. He could very nearly quote the whole bible in his preaching, never being at any loss for scripture to prove his points. Whilst with him we had no need of a concordance; he could direct me to any scripture by giving him a few words of it. I have frequently tested him and had recourse to him when with him, as I have been much in the last ten years. He could repeat correctly about 900 hymns. He could tell the important events of each day since 1820, as he had heard them. I have heard him tried as far back as 1822.

After his marriage, one daughter was born to them, Mildred, who proved a blessing to him and his wife. He and his wife lived happily together, and blameless as members of the church, until Dec. 24th, 18—, it pleased the Lord to take her to his promised rest. This was a great grief to him; but he continued in the work of the ministry, being ever ready to stand upon the wall of Zion and declare the whole counsel of God without fear, favor or affection of man. He was a good disciplinarian, and assisted in the constitution of several churches, and in the ordination of many ministers and deacons. He assisted in my ordination to the ministry. After the death of his wife he lived with Mr. Lee, who was kind to him and his daughter. But in 1882, he desired to live with me, and did so until the marriage of his daughter with Brother Yonn. He united with Beulah Church in 1882, by letter from Bethel church, Ware county, Ga., and was faithful in attendance until stricken with paralysis, Nov. 23, after which he was never able to walk alone but very little. But he became so desirous to meet with the church, saying that he would not die satisfied, if he did not, that the dear brethren brought him Saturday before third Sunday in April last. But he was not able to walk alone, and his tongue was so paralyzed that he could not talk plainly enough to be much understood. Some two or three months before his death he said two angels came to his bed and told him that they had come for him; that his time was about

out and that he would die the last day of May; and of this he talked a great deal, and could not be persuaded that it was not true; and he was not mistaken, for at nine o'clock and fifty minutes on the morning of the 31st of May last, and the last day, he departed this life in a good old age, and in the triumphs of faith, being seventy years, six months and twenty-five days old; having been a consistent member of Christ's Church over fifty years, and a minister over forty. Thus a good and noble man has fallen asleep, but we mourn not as those who have no hope, for we believe he is better off. Bro. Yonn cared for him to the best of his ability.

Yours to serve in gospel bonds,

JOHN W. LOARD.

Graham, Ga.

Pathway, please copy.

PROCTOR KNOTT STOWERS.

Our dear, precious baby boy, PROCTOR KNOTT STOWERS, aged six months and a few days, died July 18th, 1885.

His spirit, precious in the sight of the Lord, was called home just as the sun went down. "Precious in the sight of the Lord is the death (natural) of his saints." He was an amiable, pleasant child, to look upon, and enjoyed good health until hurt from a fall two days before his death. If not deceived, brethren, we do not mourn as those who have no hope. While it is a sore trial, the flesh is weak. In proportion to the light of the spirit given us we can lay hold of the promises in revelation as to the future state of the dead. "The natural man" has no discernment. The spiritual man only can say, "Our loss is his gain." The natural man walks by sight only; the spiritual man by faith. The eye of faith only can, by the light of revelation, penetrate the otherwise dark future, and say feelingly, "The Lord giveth and the Lord taketh away; blessed be the name of the Lord." While we trust, we believe we can but pray, "Lord help thou our unbelief."

Your unworthy brother in tender sorrow,

Stowers, Ky.

J. W. STOWERS.

MRS. MARY COOK.

Died, at her residence in Wilcox county, Ga., 19th June, 1885, MARY COOK, who was born in Washington county, Ga., 30th April, 1804, aged eighty-one years, one month and nineteen days. She joined the Primitive Baptist Church at Sharon, Monroe county, Ga., and was baptized by Elder Wm. Henderson. From Monroe county they moved to Macon county, thence to Wilcox county, where she died. She had six children, four sons and two daughters, twenty-five grand children, and three great grand children. Her husband died eleven years ago 5th of July. She was a kind, affectionate and lovely mother, a devoted wife, and kind neighbor, and was beloved by all who knew her. She was a strong lover of the Primitive Baptists. She had many sorrows, trials, and troubles, in this world, but was never heard to grumble at her hard lot, but always seemed willing to bear what the Lord was pleased to put upon her. She was stricken with paralysis in her left side five years ago, which rendered her almost helpless. Last spring a year ago she was taken with dropsy of the heart, and was last August again stricken with paralysis in her right side, which impaired her mind very much, though this spring her mind improved. For four weeks before her death she suffered very much, though never complaining, and was willing to be called away from this world of trouble. She craved to depart, and we believe she is now at home in the bright mansions above. We ask the sympathies of the readers of this humble tribute by her daughter,

N. H. COOK.

BENJ. A. UPSHAW.

Died, at his residence in Walton county, Ga., August 3rd, 1885, Brother BENJ. A. UPSHAW, aged thirty-four years, ten months and twenty-five days. He was the son of Brother Tinsley Upshaw, and married thirteen years ago, to Sister Susie C., daughter of Deacon J. R. Garrett. Our brother was baptized into the fellowship of Sardis Church, June, 1879.

For some ten or twelve years our brother was a great sufferer from apoplexy and some affection of the heart, but being a man of great energy, he did not give up, but was quite prosperous until some two months ago, when his health sensibly declined until he fell a victim to death. He was conscious of the approach of death, had no fears, but calmly resigned himself, his beloved and devoted wife, with his three little children, into the hands of God, saying that He would care for them. He was a spiritually minded brother, always ready to talk of salvation by grace, would talk for hours to his wife upon that theme, go to his brother Burrian's, and to others, to relieve his own mind of correct scriptural ideas. In his last sickness his mind seemed much absorbed in heavenly contemplation; said his time was short, that he soon would be with Jesus; and, the day before his death, asked his wife to join him in singing the praise of God, which they did, much to his joy. A short time before his death he had a dream, or vision, in which he seemed to be carried to a dark river on the side next to him, but the other side of the stream beyond him was as clear as crystal. The dark side he interpreted to mean death, the bright, the joys that awaited him after. He quoted many passages of scripture—among them Isa. lv. 1, Matt. viii. 11, and John v. 25. His death was calm and serene, and, while we cannot mourn for him, yet we do for his beloved wife and little fatherless children. God pity and comfort them. A very large concourse of people was present to honor one they so much loved as a friend, brother, and in all the walks of life. As none of the elders in our church could be present at his burial, Licentiate Garrett held short funeral ceremonies. May God sanctify this bereavement to the good of all that was near to him. He left quite a number of brothers much scattered—do not know if he had any sisters. It was a happy exchange to him of pain and prolonged sufferings, for a life of endless joy beyond the dark river. WM. S. MONTGOMERY.

Social Circle, Ga., Aug. 10, 1885.

The *Landmark* will please copy.

JAMES AUGUSTUS WEBB.

Died, at his home in Morgan county, Ga., June 6th, 1885, JAMES AUGUSTUS, son of Deacon G. W. Webb, aged eight months and one day. This bright little child suffered for a long time from diarrhœa, and we so much hoped the Lord would spare the little sufferer. It was my privilege to be much with the family during the illness of one so near and dear to the parents and its four brothers and four sisters. Its mother, Mrs. Webb, though a great sufferer for many years, seemed to forget self in her great desire for the life of the child, and its father, Dr. Webb, exhausted all his skill in trying to arrest the fatal disease. The writer of this tried to comfort the family while the child lived, and at its interment, and he now prays God to comfort the sighing ones. Your brother, WM. S. MONTGOMERY.

Social Circle, Ga., Aug. 10, 1885.

☞ Will the readers of the GOSPEL MESSENGER in Alabama, Mississippi, Arkansas, and Texas, or elsewhere, who may be able, give me information of my daughter, MALINDA A. SMITH, who was raised in Taylor county, Ga., and married during the war a Mr. Cox, near Autaugaville, Ala., and moved thence to Arkansas, and was expected to move from that State to Texas. If now living, I would be glad to know, and where. She went to Alabama before I married Mr. Jones, her step-father.

Mrs. DELILA JONES,
Butler, Ga.

Subscribers, please do not forget—That we change dates on slips (your printed address) on the MESSENGER but once in three months. And we always send receipt to you when money is sent. And if, after money is sent, you do not get a receipt in a reasonable time, let us know; or, if in three months afterward, the date on the printed slip is not changed, please let us save expense, as it costs about Fifteen Dollars to make the change.

☞ Orders and Remittances for the **Gospel Messenger**, with full written instructions, will receive my prompt attention if left at the Store of MESSRS. CRAYTON & HARWELL, corner of Chambers and Jefferson streets, Opelika, Ala.

W. M. MITCHELL.

NOTICE.—ELDER J. T. SATTERWHITE, of Chambers County, Ala., desires us to say that he will act as Agent to obtain subscribers, collect dues and send remittances for the GOSPEL MESSENGER. We hope the brethren and sisters generally will aid us in these particulars.

M.

PLEASE NOTICE.—In ordering a change of offices, mention both; that to be changed to and that to be changed from. Also, in sending money, always give the office of those for whom it is sent. Those sending at different times for clubs, when money is sent to pay for the club, send all the names and offices again, so the proper credits can be made.—EDS.

ZION'S LANDMARK.—A semi-monthly periodical, devoted to the Primitive Baptist cause. Elders P. D. GOLD and P. G. LESTER, Editors. P. D. GOLD & J. A. CREWS, Publishers, Wilson, N. C., at \$2.00 per annum.

THE PRIMITIVE PATHWAY.—A semi-monthly periodical, devoted to the Primitive Baptist cause, by Eld. T. J. BAZEMORE, Troy, Ala., at \$1.00 per annum.

—THOS. GILBERT,—
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Read this, Musicians and Music Lovers. Business has rushed up in
the past year so that we could not post you, as usual, through our
advertisements, and to make amends, we here give a few solid facts
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ployees. The Officers are: W. Ludden, President; J. A. Bates, Treasurer and Manager, and J. I.
Murphy, Secretary. Patrons are, therefore, as safe in dealing with this House as with any Bank,
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money must buy more goods than it used to. *The most for the money*
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LUDDEN & BATES' SOUTHERN MUSIC HOUSE,
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[ap85]

Vol. 7.

No. 11

THE GOSPEL MESSENGER,

JJ Martin

Bull Creek Ga

Dec 85

BUTLER, GEORGIA.

PUBLISHED MONTHLY.

Price—One Dollar a Year, in Advance. Single Copy 10 cents.

J. R. RESPESS and Wm. M. MITCHELL, Editors.

Brethren wishing to communicate with ELD. MITCHELL, in asking views on scripture, or in submitting articles written for the GOSPEL MESSENGER to his inspection, or in remitting money, will address him at Opelika, Ala.—R.

NOVEMBER, 1885.

All Letters, Remittances and Communications, should be addressed to J. R. RESPESS, Butler, Ga.

Money should be sent by Money Order or Registered Letter.

Be certain to write names and post-offices plainly.

Subscribers not receiving the Messenger should notify us.

Any one sending us Five Dollars for five new subscribers, shall have one copy of the Messenger for one year free.

ASSOCIATIONS.

THE MOUNT ENON ASSOCIATION will convene, if the Lord's will, on Saturday before the second Sunday in November, 1885, at Mount Enon Church, Florida. Those coming by railroad will be met at Lakeland on Friday. E. Z. HULL.

THE ALAPAH PRIMITIVE ASSOCIATION will be held with Antioch Church, Charlton county, Ga., five miles east of Spanish Creek, and five miles north of Falkston, on Jacksonville Railroad, on Saturday before the second Sunday in November, 1885. Those coming by railroad will be met on Friday at Spanish Creek Station. JAMES WAINRIGHT.

NOTICE.—ELDER J. T. SATTERWHITE, of Chambers County, Ala., desires us to say that he will act as Agent to obtain subscribers, collect dues and send remittances for the GOSPEL MESSENGER. We hope the brethren and sisters generally will aid us in these particulars. M.

Central and Southwestern Railroads.

[All trains of this system are run by Standard (90) Meridian time, which is 36 minutes slower than time kept by City.]

SAVANNAH, GA., JUNE 14, 1884.

ON and after SUNDAY, June 15, 1884, Passenger Trains on the Central and Southwestern Railroads and Branches will run as follows:

READ DOWN.		READ DOWN	READ DOWN.		READ DOWN
No. 6.	From Columbus.	No. 20.	No. 51.	From Savannah.	No. 53.
1:00 p.m. Lv.....	Columbus	Lv.....	10:00 a.m. Lv.....	Savannah	Lv. 8:45 p.m.
3:30 p.m. Lv.....	Butler.....	Lv.....	4:30 p.m. Ar.....	Augusta.....	Ar. 5:45 a.m.
4:25 p.m. Lv.....	Fort Valley.....	Lv.....	6:20 p.m. Ar.....	Macon	Ar. 3:50 a.m.
5:42 p.m. Ar.....	Macon	Ar.....	.....Ar.....	Fort Valley.....	Ar. 9:31 a.m.
11:20 p.m. Ar.....	Atlanta.....	Ar.....	.....Ar.....	Butler	Ar. 10:23 a.m.
.....Ar.....	Eufaula	Ar.....	.....Ar.....	Columbus	Ar. 12:32 p.m.
11:30 p.m. Ar.....	Albany	Ar.....	11:20 p.m. Ar.....	Atlanta	Ar. 7:50 a.m.
.....Ar.....	Milledgeville ..	Ar.....	.....Ar.....	Eufaula	Ar. 4:09 p.m.
.....Ar.....	Eatonton	Ar.....	11:30 p.m. Ar.....	Albany.....	Ar. 4:05 p.m.
.....Ar.....	Augusta	Ar.....	.....Ar.....	Milledgeville ..	Ar. 10:29 a.m.
7:40 a.m. Ar.....	Savannah	Ar.....	.....Ar.....	Eatonton.....	Ar. 12:30 p.m.

Tickets for all points on sale at Ticket Offices C. R. R.

G. A. WHITEHEAD, Gen. Pass. Agt.

J. C. SHAW, Gen. Trav. Agt.

WILLIAM ROGERS, Gen. Supt., Savannah.

W. F. SHELLMAN, Traffic Manager, Savannah, Ga.

THE GOSPEL MESSENGER.

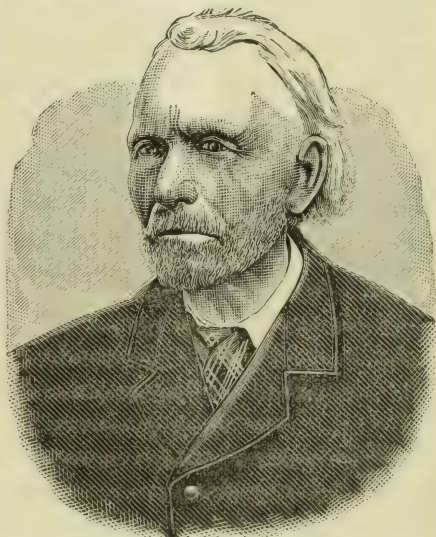
Devoted to the Primitive Baptist Cause.

No. 11. BUTLER, GA., NOVEMBER, 1885. Vol. 7

BIOGRAPHICAL.

ELDER E. B. TURNER.

I was born in Henry county, Va., 14th August, 1801, near the place where I now live, and, like all of Adam's family, was conceived in sin and brought forth in iniquity, and remained in that condition until I grew up to manhood, though often warned and admonished by my dear parents, who were warm hearted Primitive Baptists many years before I was born. I was



the youngest of fourteen children. My parents made a profession of the religion of Jesus Christ when quite young—my mother at the age of sixteen, and my father at the age of eighteen; and were in full fellowship in the church between seventy-five and eighty years, both living to extreme old age, their walk and Christian conduct ever being such as became those professing godliness during their long pilgrimage in this world. They were well known by the Baptist preachers who traveled anywhere through their section of country, as their

hearts and doors were ever open to their reception. They were remarkably kind to the poor and needy, never turning a deaf ear to their calls, but often administering to their necessities, both in feeding and clothing them.

As before remarked, their many admonitions and warnings were not passed by without reflection, for often I felt sad and awful, and particularly when my dear old father and mother engaged in their spiritual devotion; when they would call their children around the family altar and put up their petitions to a throne of grace for them, and return their heartfelt thanks for the many mercies and blessings they were made the recipients of in their old age; but yet I was unable to see myself as I was, a vile sinner in the sight of a sin-avenging God, until some time in the month of May, 1823, when I, with a large number of others, had assembled at the water-side to witness the administration of baptism, and in a rather wild and careless conversation with some of my young friends; and just as the old preacher was about to lead the young candidates down into the water, a feeling came over me that would be vain in me to attempt to describe. I do not know whether I saw the baptisms or not, I felt so miserable. I absented myself from my young comrades, for that seemed no place of pleasure for me. I felt so awful I did not know what was the matter with me, nor what was the cause of my miserable feelings, for I had never experienced such feelings before. I thought I would try to amend my life, and for the first time in my life I tried to call upon God to have mercy upon me, feeling so deeply wretched that I did not think I could live long in that condition. I had read that where the Lord had begun a good work he would carry it on, but my great fears were that he had not begun that good work in me, for I felt that I was the vilest of the vile.

Being born under a covenant of works, I thought I would go to work, and would search the Scriptures to see if there was any promise to me, but alas, in vain did I search them through. Though it was in the month of May, the nights short, and I had to labor on the farm all day, I would secrete

myself, and read the Scriptures nearly all night. Night after night I read from the first of Genesis to the end of Revelations, and no promise reached my case. I was a poor, helpless sinner without strength and unable to do anything that would be acceptable in the sight of a sin-avenging God. I read woe, woe to the wicked, and I felt that I was of that number. So in my reading there was no relief, in my trying to pray there was no relief. I would go to preaching, hoping I might hear something that would console me, but in all this I was sadly disappointed. It seemed there was no rest for me, and I began to think I had some bodily disease that would terminate my existence in a short time; and, so unprepared, I felt myself to be, that if I died as I was that woe and eternal banishment from the presence of God would be my awful doom. O, wretched thought, to be banished from the peaceful presence of Jehovah!

In this distressed condition I lived through the summer, laboring and toiling through the day, reading and searching the Word of God at night, praying, begging and pleading for mercy, but it seemed that mine was an outside case, that there was no mercy in store for me. In the month of November there was meeting several miles off, and in my great troubles I felt a great desire to hear something of the goodness and mercy of God to poor, helpless sinners. Old Father Pedigo was to preach, and I had great confidence in him, and believed him to be a righteous man, and I read that the fervent effectual prayer of a righteous man availeth much, so I thought I would go to him and ask him to pray for me; but in a moment the thought occurred to my mind that vain is the help of man, and he can do me no good, so I did not go to him. In this great distress, when indeed I felt that I was sinking beneath the frowns of a just and holy God, when I felt entirely helpless and undone, there was a space of time, I do not know how long, that I have never been able to give any account of, but when I came to myself I was lying on the floor between the benches. My burden of sin and condemnation seemed to be gone, but I could not claim it as religion,

but continued in this condition for three days, not willing to claim a hope in Jesus as my Saviour, but praying to the Lord that he would show me my true condition in a way to enable me to claim the change that I had felt as a pardon of sin and claim him as my Saviour, the fairest among ten thousand, and altogether lovely. At the close of the third day my mind seemed beclouded. I was troubled on account of my feelings, my great burden seemed to be gone and I was not satisfied; I was walking alone on a high ridge, much drawn out in prayer to God that he would show me what my condition was, when in the twinkling of an eye, as it were, the plan of salvation was made plain to me. I thought I could show it to everybody; and, though by myself, I was made to rejoice; I felt such love flow from my heart to God and his dear people. I thought I would go home and tell my dear old father and mother what a great blessing I had received, but before I could reach home the tempter came, and I thought perhaps I was deceived, and said nothing about it at that time, though it was not long before I went to the church at Town Creek and told them what I hoped the Lord had done for me, and was received and baptized by Elder Wilson Turner, who was then pastor of the church.

In the spring of 1824 I was married to my first wife, Margaret Herd, with whom I lived fifteen years and some months, which time we spent happily together. We had five children, three of whom died in infancy. My wife, in the thirty-eighth year of her age, became diseased with consumption, which, in the thirty ninth year of her age, terminated her pilgrimage on earth. She became a member of the Primitive Baptist Church about a year before she died, and as I was with her in all her affliction I think I am prepared to say that she left every evidence that any one could that she was prepared to meet her God in peace. Two of her children survived her—a son and daughter. My daughter lived to her eighteenth year, when it was her lot to die with the same disease her mother did, and though she was quite young I have strong confidence to believe that the Lord had enabled her to

remember her Creator in the days of her youth, as she left every assurance that she was prepared to meet death with a perfect resignation to the will of her Heavenly Father. A very short time before her death, when she was quite feeble, she joined the Primitive Baptist Church and was baptized by Elder Arnold Walker.

After the death of my wife, being broken up in my feelings and my children scattered—though but two, they were not with me—I was not satisfied, I was lonely and felt disconsolate; I was without an helpmeet for myself and a mother for my children. In 1840 I was married to my second wife, Elizabeth C. Wingfield, with whom I have lived forty-four years, which time we have spent happily and agreeably together, as in the case of my first marriage, so I think I have been wonderfully blessed. By my present wife we have had seven children, six sons and one daughter. The eldest son, a very sprightly little boy, died in his fourth year. Our daughter was greatly afflicted, having no mind sufficient to take care of herself, so we may look upon her as being an infant all her life through. She lived to be thirty-two years old. I have six sons living—five by my present wife and one by my first; four of them are married, and two yet single. My eldest son by my present wife is a member of the Primitive Baptist Church. My wife is also a member, and has been for thirty-two years.

I now return to the time I joined the church. I have been trying in my feeble manner to serve the church ever since. I served many years as Clerk, also as Deacon. I have been a regular messenger to all the Associations far and near. We moved on very harmoniously for several years, not a discord among the churches; but at length there sprung up a spirit of missionism with some belonging to the Primitive Baptist, which was entirely unknown to me for years after I became a member, which caused great trouble and distress. It became a distress in the church where my membership was, and I was appointed a messenger to the Pig River Association in the year 1832 or 1833, which was holden with the church at

Snow Creek, Franklin county, Va., and there reported to the members of that body what I considered the condition of the church which I represented. The Association took up the matter of distress, and after some debate upon the reasons why we were distressed, in consequence of their favoring the so-called benevolent institutions of the day, such as Sabbath Schools, Bible and Tract Societies, which we considered unscriptural, and we also considered them unsound in the faith of the gospel of the Son of God, then and there we declared non-fellowship to all who favored those things, and a record was entered upon our Association book, written out by old Brother Osbourn, of Baltimore, which stands until this day, and we have been a separate people ever since that time. But to my certain knowledge the Missionaries have come back twice, asking to be received again into fellowship, saying the only difference between us was the so-called benevolent institutions, but were rejected. We, the messengers, of the churches, were admonished to labor in meekness and love with those who favored missionism and reclaim them if we could, and to convince them of the error that we thought they were going into, but all of them who were not willing to endorse the proceedings of the Association were excluded from fellowship, and ever since then I have endeavored to the best of my ability to raise my feeble voice against all those new fangled schemes of the day set up of man and not as thus saith the Lord for them. For the Lord said, "Teach whatsoever I have commanded," and I do not consider that we are to teach anything that is not commanded; but it seems that there are many things that are aiming to be taught that I do not find in the Scriptures of divine truth.

I remained a member of Town Creek, my mother church, until about the year 1850, when, on account of being more convenient, I moved my membership to Reed Creek, near the place I now reside, which makes it about thirty-four years. During my pilgrimage up to this time I was only a private member, except the deaconship and clerkship of the churches which I served in that capacity; but traveling around a great

deal with my brethren, going to Associations and meetings, I became acquainted with a great many Baptists, and was often asked by my brethren if I did not have impressions to preach. But at that time I did not feel that I was called to fill so important and responsible a position as that, for I felt so unworthy and so incompetent to the task. I did not feel that I possessed a single qualification that a servant of the most high God should be blessed with, for I looked upon the preaching of the gospel as one of the most sacred things a poor finite worm of the dust could be engaged in. Notwithstanding, at times, I was strongly impressed to say something to my fellow-man upon the all important subject of religion, but would again and again suppress my feelings until the burden and weight of preaching became so heavy I felt that I could no longer resist it. In my deep meditation and trouble I would often in secret prayer to God ask him to direct me what my duty was. And oftentimes when I would go to preaching and return home, cast down in feelings, my wife would often ask me what was the matter, and what was the cause of my looking so dejected; would ask me if she had wounded my feelings in any way, but she told me that she believed and felt that I was living out of my duty; that there was a work for me to do, and she believed if I would only be willing to take up the Cross that it would be a great relief to my feelings. So in my troubles I promised the Lord I would try, and in much fear and trembling, at the house of an aged sister, in the presence of a large crowd of strangers, through the solicitation of an old father in the ministry, I took up the Cross and went forward, not knowing what I should say, but trusting, I hope, in the Lord, I was enabled to talk a while to the people upon the all important subject of their souls' eternal salvation, though I did not think it was preaching, though I can say it gave great relief to my feelings, and my brethren called it preaching. So I have been called on to speak in a public way ever since that time. But I can say that I was not like some that seem so anxious to preach; I never felt like I wanted to be a preacher; it was too sacred a thing for

me, for, as was remarked by an old brother in the ministry to a young member who wished to become a preacher, that he considered the preaching of the gospel larger than all this world, and I think so too.

In a short time the church granted me license to exercise in public, though I asked them not to do so; to wait awhile, but they insisted that I should say nothing, as that was a matter with them and they desired it; so I held my peace, and a few months after they sent a request to the Association for a Presbytery to attend Reed Creek Church for my ordination, which was attended to by Elders Kelly, Walker, Winter and Martin. After going through the examination and laying on of hands of the Presbytery, I was set apart to the work of the ministry, and I have been moving on in my blundering way ever since. In a few years I was requested to take the care of Camp Branch Church, which I attended to for several years, and after the death of Brother Walker I was called on to take the pastorate of Reed Creek and Town Creek Churches, though somewhat against my wishes, as the care of churches, like the preaching of the gospel, I have ever looked upon it as a responsible position for a man to occupy; to go in and out before them as their under-shepherd and leader. To the best of my ability I have endeavored to look to the welfare of the churches and to try to keep them in union and love. I have ever thought that good discipline was essential to the welfare and prosperity of all churches, though imperfect as I feel myself to be I am thankful to the Giver of all good and perfect gifts, that the churches I have had the care of have generally led a peaceable and quiet life. I do not know how many I have baptized, as I did not keep an account of it, but a goodly number. Several years ago, some ten or twelve, the Pig River Association conferred upon me the moderatorship of that body, which position I held until last spring; and feeling from my age and feeble health, both of body and mind, that I could not travel and visit the Associations much more.

I am now in my eighty-fourth year, and have had many

hard spells of sickness, so I feel that my race is almost run. At my request the Association released me from that position and appointed our beloved Brother Peter Corn, who, I think, will fill the office well. As before remarked, feeling that my old age and infirm health will not admit of my traveling much more, I have given up the care of two of my churches, Town Creek and Camp Branch, but still visit them as often as I can, still retaining the great interest that I feel for the good of Zion and the honor and glory of God. In the language of the poet, I feel to pray for Zion still, while life and breath remains. There my best friends, my kindred dwell; there God, my Saviour reigns. I still have the care of Reed Creek Church, one among the largest churches in our district, about eighty-five in number, there being twenty-one churches comprising the Pig River Association.

I can now say that during my pilgrimage, and particularly in my ministerial labors, I have tried to be faithful. In trying to promote the peace and happiness of the church I have not turned to the right or to the left. I have not shunned, as was said by the eminent apostle Paul, to declare the whole counsel as far as God in his providence has enabled me to do, regardless of the frowns of mortal man; for when I arise before a congregation, and stand as it were between the living and the dead, and if I am what I profess to be, as a mouth for God, and in his immediate presence, I do not feel that I have a foe to punish or a friend to reward. I have ever felt that error should be exposed and truth made manifest from preaching the word as it is in Jesus. Timothy was commanded to preach the word, which has ever been unpopular with the world of mankind at large, and especially with the religious world. I feel that my time is short that I am to remain here on earth to fight against the enemies of truth, but my great desire is that I may be found in the discharge of my duty, that I may have a conscience void of offence toward God and man, that I may, through divine grace, be enabled to say I have fought a good fight. I have kept the faith, henceforth there is laid up in heaven for me a crown which the Lord, the

righteous Judge, will give; and not me only, but for all those who look for His appearing. I have never changed since my first view of the plan of salvation for poor, lost and helpless sinners, for I read that God is in one mind and changes not, and his arrangements are not to be frustrated by the puny arm of man.

I have given a short and very imperfect sketch of my religious life since I became a member of the visible church of God, but as was said by a certain queen, when she came to speak of the wisdom of Solomon, "The half cannot be told." I feel a great desire that my brethren and friends, particularly my ministerial brethren, should visit me in my old age and retired life, as it would afford me great pleasure to have their company and hear them talk of the mercies and goodness of God. I feel that I am wonderfully blessed in my old age; I have a pleasant family; my children are so kind and tender of me and my feelings, those that live with me and those that have left me; and in my wife I feel that she fills the place of a wife and mother as much so as any one could, I feel happy in thinking and believing so, and I can say she has been an helpmeet and comfort to me through all our married life, and never has been the woman to lay a straw across my path to prevent my going at any time, nor anywhere, that I had impressions to go.

As I have been saying something about my religious life, and feeling that the things of the world and that should be a separate matter altogether, I will say something, in a brief way, of what my official duties and services have been as a citizen of Henry county, the place of my nativity, though I never let my official duties interfere with my religious duties. In early life, under the old constitution, the Court appointed me a Justice of the Peace, in which capacity I served near twenty years. During the time, through strong solicitation by many warm friends, I became a candidate for a seat in the Legislature of Virginia, was elected and served in the session of 1846 and 1847. Under the same constitution I was appointed School Commissioner, and not long after this received an ap-

pointment from the Court as Assessor of the lands of Henry, which I attended to, and assessed all the lands in the county. Under the present constitution was made Trustee of the school, and served some four or five years in that capacity. Some several years ago, when I was not at home, or even in the county, my friends saw fit, entirely unknown to me, to confer upon me an office as one of the Board of Supervisors of the county, in which position I served for three successive terms, which made six years, and can say that I never was a candidate during the time, but my friends would call upon me to know if I would serve them if they elected me again, and at the close of the six years, although I was solicited to hold on by many of my friends, I told them I was tired of the noise and bustle, that I felt that I wished to be more retired, and there was no office within the gift of the people that I desired or would have. I am now old and most worn out, and I can say that a great deal of my labor and time has been given to the public, but I do not regret it, nor anything I could do for my fellow-man; there is a sphere in life for all men to occupy, and he who lives alone for himself is but little use to society. Brethren Respass and Mitchell, I have written briefly upon my official duties; in regard to publishing what I have said about it, you can exercise your own pleasure. I thought perhaps it would be a pleasure to some of my friends to read something of my stewardship as a county man, perhaps when I am no more. I will now bid you an affectionate farewell.

From your aged brother in hope of eternal life.

Ironside, Va.

E. B. TURNER.

WILLFUL SINNING.

Dear Brother in Christ:—In the last MESSENGER I see a comment from Brother Mitchell on the subject of willful sinning, and I was much interested in his exposition of the subject. As I have had my mind somewhat exercised on that subject and its connections, I hope it will not be out of

place to give the result of my meditations to the readers of our most excellent paper, THE GOSPEL MESSENGER. As a basis of my thoughts I will refer to 1 John v, 16, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it." To me there is a chain of thought running through the Old and the New Testaments on this subject. John was a Jew, and most certainly had in his mind the relation the sin unto death under the Old bore to that under the New Testament. That there were sins of that character under the old and the new dispensation, no Bible reader can reasonably doubt. For most all the sins of Israel there was provision made, by which the transgressor could bring forward an offering to the priest and have the sin atoned for. But "If there be found among you, within any of thy gates which the Lord thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the Lord thy God in transgressing His covenant, and hath gone and served other gods, and worshiped them, either the sun, or the moon, or any of the hosts of heaven, which I have not commanded; and it be told thee, and thou hast heard of it, and inquired diligently, and behold, it be true, and the thing certain, that such abomination is wrought in Israel; then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die."—Deut. xvii, 2-6. And many other places might be referred to, but we will let this suffice. But remember it was an Israelite that had thus sinned and was thus stoned to death. The law of Israel did not extend to any other nation of people. We will now come to the New Testament, where we read Paul saying "Moses verily was faithful in all his house," etc., "But Christ as a son over his own house, whose house are we," etc. Now as Moses had a law to govern Israel, so Christ has a law to govern Zion. "Out of Zion shall go forth the law and the word of the Lord from Jerusalem." Now in order for me to become amenable

to those laws, "the law of the spirit of life in Christ Jesus," must "make me free from the law of sin and death." In other words, in order to become a citizen of Zion I must be born of the Spirit, born from above, or be circumcised with the circumcision not made with hands, circumcision of the heart in the spirit and not in the letter; whose praise is not of men, but of God. Now being placed under those laws the rule is laid down, "If ye live after the flesh ye shall die," etc. What is willful sinning but living after the flesh, and what is the first indication of it but "neglecting the assembling of ourselves together," and why do we neglect the assembling of ourselves together but for living after the flesh? James tells us how to rescue this man: "Brethren if any of you do err from the truth, and one convert him, let him know that he that converteth a sinner from the error of his way (a sinning brother) shall save a soul from death, and shall hide a multitude of sins." But when he gets to the point that he is no longer governable by the laws of Zion, no longer shows his faith by his works, he is dead. Now to draw the contrast, "He that despised Moses' law," that is he determined no longer to be governed by Moses' law, but turned his back upon it, determined in his own course, "despised it," he was taken out and stoned to death. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the spirit of grace? That is one that has had as much done for him as Christ has done for his people; then to turn his back upon the government of Christ in his church, tramples under foot the Son of God, in refusing to heed the teaching of his word and counts the blood of the covenant unholy by the unholy life which he lives. Therefore he is at the point of willful sinning; and no more sacrifice for him. But how? may be asked. The sacrifices under the old pointed to that under the new dispensation. There were sins under the old that sacrifices would not reach the case. They were therefore given up to God's judgments

to suffer the penalty due their crimes. But he was an Israelite all the while. So under the new, Christ's blood answers for all the offerings under the old. That is, his blood not only took away all sins that condemned to eternal death, but also answers for "the fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."—Zech. xiii, 1. This fountain is the one in which the Lord's children wash away their sins in Zion; in which they wash their robes (not make their robes but wash them) and make them white in the blood of the Lamb.—Rev. vii, 14. In Zion while Jesus Christ is their High Priest, yet every one is his own priest, for they are called "a royal priesthood," (1 Peter ii, 9,) and are kings and priests to God, and are built up a spiritual-house, a holy *priesthood*, to offer up spiritual sacrifices *acceptable to God by Jesus Christ*. Now our sins in Zion against the law of Christ are not sins that condemn to eternal death; we are made free from that law; but if we live after the flesh we will die to all our privileges in Zion. But do the best we can, and still we will sin more or less, and where is the remedy to restore us to our blessed Lord's divine favor? Down upon our knees we go and come pleading the merits of Jesus' blood; come bringing in our prayers the right offering, the acceptable blood; come washing our robes, making them white in that blood. We no more have to bring the costly bullock, the lamb, the kid, or the trouble of catching the dove or the pigeon, but here is the offering made once, and once for all, for all to the end of time. The poor can now bring this greatest of all offerings; the rich can do no more. Come all ye weary, heavy laden, broken hearted, ready to faint, who grieve and mourn over your sins because you feel so wretched in sinning against so good and gracious a Saviour, until you feel like the poet:

Weary of earth, myself and sin,
 Dear Saviour set me free;
 And to thy glory take me in,
 For there I long to be.

Yea, come through this blood and draw nigh to your hea-

venly Father (Heb. vii 19; James iv 8) and he will draw nigh to you. For they who come pleading this blood will never be empty sent back. The poorest, the weakest, the most ignorant, yea,

“Come needy, come guilty, come loathsome and bare,
You can’t come too filthy, come just as you are.”

All such are welcome to come to this fountain, and by faith in this blood “cleanse their hands” and “purify their hearts.” (Jas. iv 9.) “Wash your robes and make them white.” But if we continue to neglect this fountain and go on living after the flesh, giving heed to a heart of unbelief, in *departing* from the living God, “neglecting our privilege in Zion,” turning from the earnest entreaties of our brethren who would “save us from death” and “thus hide a multitude of sins,” and the rod of chastisement fails, and we tread under foot the Son of God, and count the blood of the covenant wherewith we were sanctified an unholy thing, and do despite to the spirit of grace,—become willful sinners, there remaineth no more sacrifice for sin, even our brethren need not pray for us, for the Lord will not hear, (Jer. vii 16,) but a sudden fearful looking for of *judgment*, yes vengeance belongeth unto me, I will repay, saith the Lord. And again, the Lord will judge *his people*. He is thus given over to the judgments and fiery indignation of the Lord, for the adversary to be destroyed, for the destruction of the flesh, but the spirit saved in the day of the Lord Jesus.

Is is a fearful thing to fall into the hands of the living God; again, “our God is a consuming fire,” who will destroy all our sins by his judgments and fiery indignation, but the spirit shall be saved if so as by fire. Who would think for a moment that all who were drowned in the flood went to hell? Did not God’s judgment and fiery indignation come upon all those people? Here the sons of God corrupted themselves with the daughters of men (Gen. vi) until he said “his spirit (in Noah preaching righteousness to them) should not always strive with man.” Hence as they turned their backs upon Noah preaching to them to turn from the evil of their way

and *do right*, God's fiery indignation came down upon the whole world, so that none but Noah and his family were saved from that awful destruction. The world is only saved for the benefit of his people, and when they cease to heed his judgments (in afflicting them for their wrongs) and his commandments to do them, but begin to eat and drink with the drunken, the Lord will cut them off and appoint them their *portion* with hypocrites, or the dread calamities befall them, as in the days of the flood, or in the destruction of Jerusalem. Bear in mind that I have never said that one of his people will ever be sent to hell, but if after having "tasted that the Lord is gracious," they heed not his commandments, they will "be judged according to men in the flesh." The Saviour pardoning the thief on the cross did not save him from the penalty of the crime he was guilty of. The Lord by his spirit preaches unto those regenerated spirits imprisoned in those of his disobedient people (1 Peter iii 19, 20) as in days of old. Don't understand me that one born of God dies an eternal death, but a death to his privileges in Zion, to that sweet communion and the fellowship of the saints and approving smiles of the blessed Saviour. But still the gospel is to be preached to those that are thus dead, that they may be judged according to men in the flesh but live according to God in the spirit. That is all the world will be and are judged *in this life*, according to the *way they live in this life*, and if we live like the world *in this life* we will be judged like the *world in this life*, though the spirit saved. That is, if men get drunk they have to put up with all the sorrows of the drunken. If men bow down to idolatrous worship, they have to pay all the penalty of slavery to that worship; and if God's people join other societies, they will reap all the serfdom and afflictions and fail of those sweet enjoyments of fellowship and liberty enjoyed in obedience under a gospel ministry; and thus fail to enter into *that rest in this life* promised those that labor to enter into it, (Heb. iv)—that sweet rest of perfect confidence in the blessed Lord, that all things shall work together for good to them that love him, that sweet rest from

bondage under the law, in being completely dead to it, and divorced from it, and married to another, to God's only begotten Son, to enjoy sweet rest and have our fellowship with the Father, and with the Son, and with all saints, abiding under his shadow to shelter us from the wrath of the law, living in obedience to his commandments as our loving and lovely husband, father and friend—resting in full assurance that no harm can befall us while he is on our side and we be followers of that which is good. In thus living there is no fearful looking for of judgment, no fiery indignation, no vengeance, no wrath, but “looking through a glass darkly, we greatly rejoice, though even for a season, if need be, we are in heaviness through manifold temptations, that the trial of our faith being much more precious than that of gold that perisheth, though it be tried by fire, might be found unto praise, and honor, and glory, at the appearing of our Lord Jesus Christ; whom having not seen, we love; in whom, though now we see him not, *yet believing*, we rejoice with joy unspeakable and full of glory.” Yes, “BELIEVING” with full confidence that he will perform all he has promised, and proving our *belief* by walking before him in his commandments and ordinances blameless, brings us into that rest. But *beware of an evil heart of unbelief*, for that causes us to “neglect the assembling of ourselves together,” it puts us to “walking after the flesh,” and through it we “depart from the living God,” and therefore “fail to enter into that rest,” and lands us in death.—Rom. viii; James v 16. If this letter was not already too long I would go on to speak of the Lord's chastisements, his afflictions and judgments, and may write on this some day if the Lord will. With love to all the saints, and especially the brethren editors, with the prayer that God may continue to bless their labors through THE MESSENGER to the comfort of his people, I remain yours, to serve in the best of bonds.

JAS. J. GILBERT.

Winchester, Ky., August, 1885.

PREDESTINATION.

Dear Brother Respass :—It is impressed upon my mind to write for the readers of the GOSPEL MESSENGER some of the exercises I have had concerning the doctrine of predestination or foreordination. It is a subject that has caused me much perplexity of mind and many trials ; but for a number of years I have been firmly settled in regard to it, and feel an humble assurance that it is my dear Saviour who has thus established me in the truth.

When contemplating the character of an infinite and eternal God it has always appeared to me that he must have foreordained all events, and appointed the time and destiny of all beings. And many portions of Scripture would appear very clearly to teach that he did so. But then many such questions as the following would often arise to perplex and trouble me: Could a holy God predetermine that there should be sin? Could he foreordain acts that would be sinful and wicked in them that he had before determined should do them? Could he determine that certain events should transpire, which would manifest principles in those connected with them contrary to his pure and holy nature, and which must even be absorbed by him? Could he foreordain a sinful act and then punish the one who committed it? These are but a few of the perplexing questions which the enemy of all truth suggested to my carnal mind, and with which I presumed to try the infinite and holy One. And I have no doubt many a dear child of God has been in like manner troubled and worried. I have sometimes found myself asking the question, "Would God be just if he should do so and so?" But since I have known him by a precious experience of his grace abounding to the chief of sinners, I have been checked in any such course of reasoning, though questions still assail me. There has been within my heart a reverential fear of God, which has forbidden me to undertake to decide what would and what would not be just in God. I have felt satisfied that whatever God should do would be right, merely because he did it.

It was not until the Lord gave me a good hope through grace, that my mind was fully settled with regard to any of these questions. With that hope he gave me such views of himself as set my mind perfectly at rest as to the character of whatever he might do. "He is the rock, his work is perfect; for all his ways are judgment; a God of truth and without iniquity, just and right is he."—Deut. xxxii. 4. I felt that I could say with the psalmist, "I will hear what God the Lord shall speak." I desire to take with childlike confidence whatever his Word teaches concerning his character and works.

All things that take place are either according to the eternal will and purpose of God, or they are contrary to it. If anything could possibly occur that was contrary to God's will and purpose, then he does not do all his will, and he is not therefore infinite in his wisdom and power. But the Bible plainly teaches that he is infinite in all his attributes, and that

he does all his will. "He is in one mind and who can turn him, and whatsoever his soul desireth, even that he doeth."—Job xxii. 13. "Our God is in the heavens: he hath done whatsoever he hath pleased."—Psalm cxv. 3. "My counsel shall stand, and I will do all my pleasure."—Isa. xlvi. 10. "Who worketh all things after the counsel of his own will."—Eph. i. 11.

If Adam's transgression had not been foreknown by the Lord, then he could not have provided redemption. If that transgression had not been according to his will and purpose it must have been contrary to it, and he must have desired that it should not be. But having been foreknown it must certainly take place, and could by no possibility be prevented. The thought therefore that the fall of man was not according to the eternal will and purpose of God, leads directly to the conclusion that he was disappointed and dissatisfied, not being able to do all his will and pleasure. This thought I felt, therefore, that I must at once and forever discard. In nothing can I be more firmly settled than in this clear teaching of the scriptures concerning the only wise God, our Saviour, that nothing ever has taken place contrary to his eternal purpose, nor ever will. He is above all in power and wisdom, and knowledge, and by no conceivable possibility, therefore, can anything transpire which it was his will and pleasure should not transpire.

"O the depth of the riches, both of the wisdom and knowledge of God ! How unsearchable are his judgments, and his ways past finding out !" While, therefore, I cannot for a moment yield to the idea that his power is limited, so that his will is contradicted by any event, however dark and wicked, I can easily conceive that there is a good and infinitely wise reason for all things to be just as they are, hidden away from our understanding in the infinite depths of his unfathomable wisdom ; so that I can rest satisfied, and say, with my dear Saviour, "Even so, Father, for so it seemed good in thy sight." It must be that God will do all his pleasure, and that nothing can be different from what he wills it to be ; but it is not necessary that we should see the reason for all things that he has prepared, nor that we should be able to judge of his ways and works by our feeble sense.

This question may arise : If God ordains that an action shall take place which manifests a wicked principle in him who does it, would not God, in that, be the author of sin ? Would it not follow that he must be the source of wickedness ? I state the question somewhat hesitatingly because it seems so irreverent and sinful to even suggest such a thing. But in the blindness and pride of our carnal hearts we do ask it ; and are often tempted of the devil to disbelieve the doctrine of God's foreordination of all things for fear of such a conclusion. I hasten to answer a sharp and decided No ! Such a thing cannot be. God cannot be the author of sin or source of wickedness, whatever he may do, or ordain to be done. He ordained that sin should enter into the world and death by sin, and predestinated and commanded things to be done that are sinful in those that

do them, as in bidding Shimei to curse David, (2 Sam'l, xvi. 10.) in putting a lying spirit in the mouths of Ahab's prophets, (2 Chron. xviii. 22.) as in determining the crucifixion of the Son of God by the wicked hands of those who slew them; yet he is not the author of sin, nor source of wickedness. Sin is a transgression of the law. God is under no law but his own will, which "he doeth in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, nor say unto him, what doest thou?"—Daniel iv. 35. He can transgress no law, and therefore cannot be the author of sin. He kills, but it is not sin, though it is sin in the man whom he employs as his sword and hand.—Psalm xvii. 13. If he dash whole worlds to death, it is right in him. He created man upright, placed him under a holy law, and purposed that he should fall under the condemnation of that law and die. It was right in him. He is a sovereign, whose will is his only law, and that will is right and holy and infinitely wise. If he did not purpose that the man whom he had created should transgress his law, then the fall of man was contrary to his wish and a disappointment to him. But before the world began he had foreordained Jesus for the redemption of his chosen people from that fall, and had given them eternal life and all spiritual blessings in him. He could not have elected them unto the sprinkling of the blood of Jesus Christ without having determined the need of that sprinkling.—1 Peter i. 2. The purpose which embraced the salvation from sin, must have embraced also that which caused the need of that salvation. Through the fall of man the Lord determined to display his justice, and grace, and mercy. Who shall therefore dare to say he is the author of sin? It is our carnal minds that object to this sovereign right of God, and refuse to consent to what we cannot understand. "The carnal mind is not subject to the law of God, neither indeed can be." But the spiritual mind can easily see that "It was all for the lifting of Jesus on high."

The wicked are God's sword. Men of the world are his hand.—Psalm xvii, 13. If God does a work with such a sword, the wicked are still wicked. Men of the world are still sinful, though the Lord use them as his hand to carry out his eternal purpose. Cyrus, the ravenous bird from the East, was none the less a ravenous bird because he executed the counsel of God. The Lord girded him to do his will, yet he did not know the Lord.—Isa. xlv, 11; xlv, 1-5. The Lord raised up Pharaoh for the very purpose which he fulfilled by him, and then destroyed him for the wickedness he manifested. Those who crucified the Saviour did but what God's hand and counsel determined before should be done. They were none the less wicked, though foreordained to do the awful deed. Peter says of those who stumble at the word, being disobedient, that they were appointed unto it.—1 Peter ii, 8; and Jude speaks of those "Who were before of old ordained unto this condemnation."—Jude iv.

"The Lord hath made all things for himself; yea, even the wicked for the day of evil."—Prov. xvi, 4. Does this mean that he made the wicked as such, in whatever sense he made them, with the end which they fulfill

in view? Did he not make them good, and they became wicked contrary to his design? But it is said that he made them for the day of evil, showing the purpose for which he made them carried out. The form of the expression proves this to be the meaning. He created the waster to destroy.—Isa. liv, 16. He made Leviathan (Ps. civ. 26) and formed the crooked serpent, (Job xxvi, 13) which his love and great and strong word has destroyed. (Isa. xxvii, 1) which old serpent is the Devil and Satan.—Rev. xii, 9; and xx, 2. The saints who behold these things can join the “Song of Moses, the servant of God, and the song of the Lamb, saying great and marvellous are thy works Lord God Almighty. Just and true are thy ways, thou king of saints.”—Rev. xv, 3. God has determined the times before appointed, and the bounds of the habitation of all nations of men, and those bounds they cannot pass.—Acts xvii, 26; Job xiv, 5.

“Thou wilt say then unto me, why doth he yet find fault, for who hath resisted his will?”—Rom. ix, 19. No one has resisted his will. But “who art thou, O man, that repliest against God?” He does find fault with all iniquity and sin; and he causes his people humbly to acknowledge that fault, and the justice of their condemnation.

Some fear this doctrine will cause men to feel that they are not responsible for wicked acts, and will therefore increase wickedness, causing them to say, “If God has foreordained these things, why am I judged as a sinner?”—Rom. iii, 7. It is a great mistake to be troubled, for fear the truth may have a bad effect. Nothing can remove the sense of responsibility which God has laid upon the conscience. The wicked will still find excuse to do wickedly, for it is their delight. But the Lord gives to his people a desire to do his will. He has created them in Christ Jesus unto good works, which he has before ordained that they should walk in them.—Eph. ii, 10. He chose them that they should be holy.—Eph. i. 4. He elected them unto obedience.—1 Peter i, 2. He blesses them with a hunger and thirst after righteousness, which no power of the enemy can ever drive away. He makes them to realize the riches of his grace and mercy in the forgiveness of their sins; and he causes them to see that all things, good and evil, light and darkness, sin and holiness, do “work together for good to them who love God, to them who are the called according to his purpose.”

Can we suppose that God has ordained an act and not decreed who shall perform that act? To the waves of iniquity he has said, “Thus far shalt thou come,” as well as, “no farther.” The wrath of man shall praise him; the remainder of wrath he will restrain.—Ps. lxxvi, 10. That portion of man’s wrath which is not foreordained to work for his praise will not be allowed to find expression in acts. The wicked will not be allowed to carry out their wicked desires. They can do nothing which God has not purposed shall be for his glory. The remainder of wrath which swells and surges up in their hearts, shall be securely held and caged there, causing them to gnash their teeth in impotent fury.

What a comfort this is to the poor, trembling child of God, when sur-

rounded by enemies and dangers. How absolutely safe they feel under the care of such a God, who works all things after the counsel of his own will, and who turns the king's heart whithersoever he will, as the rivers of water are turned. (Pro. xxi, 1.) They cannot search out his judgments, nor find out his ways, nor trace his path in the deep waters, as he goes on in the execution of his infinitely wise purposes; but they can trust in him and lie sweetly at rest in the bosom of his love when he gives them to feel that trust; for they know that he hath done "whatsoever he pleased in heaven, and in earth, in the seas, and in all deep places." (Ps. cxv, 3; cxxxv, 6.) David could see the Lord's hand in the fearful curses which Shimei heaped upon him, and said to those who would have slain him: "Let him curse, because the Lord hath said unto him, Curse David."—2 Sam. xvi, 10. Yet Shimei was afterwards punished for that sin. (1 Kings ii, 44.) Micaiah knew that the Lord had caused Ahab's prophets to deceive him with false prophecies of success, and could trust in the Lord though railed at and imprisoned. (2 Chron. xviii, 22.) Our dear Saviour knew when the appointed hour of his enemies and the power of darkness came, and that they could do only what the Father's hand and counsel determined before should be done. So he feared no evil (Ps. xxiii, 4), as only the will of God could be done, and that must be for good to his people and for his glory. Stephen could rest in the holy will of God while his enemies stoned him to death. David could see his bitter enemies as merely the sword and hand of his God, and could look to him for deliverance from them, if consistent with his will. Job's great afflictions were directly from the devil and expressions of his enmity, but Job saw only the purpose of God in them, and his remonstrances and supplications concerning them were addressed to the Lord, not as to one who could merely overrule them, but who had predestinated and directed them. So may we be enabled to look up through all the afflictions, trials and sorrows that come upon us, and see the hand of an omnipotent, infinitely wise and most loving and merciful God directing and controlling the storms of wickedness and waves of iniquity, as well as the blessing of light from the Son of righteousness which shall overcome all the powers of darkness, and the peace flowing like a river which shall triumph over all evil, and then most sweetly can we rest in him, whatever be our earthly lot, saying when dire afflictions come: "It is the Lord, let him do what seemeth him good;" and in whatever manner our earthly treasures and comforts are removed, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."

With love in the Lord to you and all the dear brethren, I remain,
Your unworthy brother in Christ,

SILAS H. DURAND.

P. S.—I want to say that I agree with you in your estimate of Dr. Carleton's book, which is named, inappropriately, I think, "The Diagram of the Churches." I found many clear expressions of truth in it, but much that I do not think is according to Scripture, such as the Parker

two-seed doctrine, the declaration that masonry was a type of the church, and some other things. The writing appeared to me to be of a contentious spirit and as striving for the mastery, rather than the expression of a heart made humble and loving and earnest by an experience of God's rich grace and mercy, and in which the love of God had been shed abroad, causing a feeling of sweet and solemn praise to God and an aversion to levity and vanity. I hoped to find comfort in it, but did not. The manner of dealing with sacred subjects appeared to me to be light and trifling. Such manner is always unbecoming the solemn and most holy subject of salvation.

S. H. D.

Southampton, Pa., August 19, 1885.

PREDESTINATION.

In writing a brief article under the above heading I design to confine myself to plain Bible teaching upon the subject, for all the reasoning of uninspired men upon the point, whether they be learned or illiterate, should be fully set aside as carnal, except so far as their reasoning is sustained by the Scriptures. God's declarations of the point are very brief, yet they are full and clear enough to express all that God designs we should understand or teach at present. For twenty years and more after God had taught me that I was a vile being without hope of salvation except through his abounding grace and mercy, it was a question with me whether God had predestinated the wickedness of the world. I reasoned as follows: Does anything occur in the world contrary to God's will? Certainly not. Did not God foresee the transgression and fall of Adam? To be sure he did. Could God foresee an uncertainty? Could any matter be any otherwise than as foreseen of the Almighty? Certainly not. Then I would enquire, how could God's purpose have been obtained without the wickedness of men, through which, in many instances, his will was secured? Reasoning thus, I was inclined to the opinion that the wickedness of man was predestinated of God, though I dared not proclaim it, and I now feel thankful that I did not. Such reasoning I had without considering the plain teaching of the Scriptures upon the point which would have saved me much trouble. As to whether God has decreed all the wickedness of the world there is but one question to determine, viz.: Was the first transgression of Adam a fruit of God's decree? If so, then all subsequent sin was decreed. So, on the other hand, if that first sin of Adam was not a fruit of an imperative decree of God, then no wickedness is the fruit of his decree; for I suppose it will be allowed that the first sin of Adam was the root of all subsequent sin.

I have laid down this proposition to which, I suppose, all concerned will consent to avoid the error and confusion which brethren involve themselves in by referring to that class of Scriptures which declare the sovereignty of God as proof of their conclusion that all things are predes-

minated of God. Remember, dear reader, the question is not whether God is a sovereign, or whether he subdues sin to his will, but the question is as to whether the wickedness of men is the fruit of God's holy decree. Strictly to this point the discussion should be confined, nor shall I be thrown off of the track by the introduction of remote questions. Whatever may be proven of God's dealing with wicked men, or of his overruling their wickedness and turning it against their designs and to the advancement of his will, all such proofs I say are irrelevant to the point in question, and hence no support of an opposing theory. In approaching the question of the transgression and fall of Adam as to whether it was predestinated of God I premise that Adam was made a rational and intelligent man. While he was made lower than the angels, he was also made higher than the beasts. Beasts are not rational, hence no law was given to them. They are not subjects of law, but should be governed by instinct. But man was a suitable subject of government by law, of which we need no better testimony than the fact that the law was given to him. Here I premise that God's purpose to govern man by law was as permanent as any other purpose of his. And surely it may be seen that an imperative decree of God that man should transgress, and that before the law was given; such a decree I say would have been a clear contradiction of God's purpose to govern man by law, and must have fully destroyed such a purpose. Then let us take heed lest by carnal reasoning we set one purpose of God against another purpose of his. For as Christ is not divided so neither is the Father. We know that an imperative decree of a sovereign, either that subjects should or that they should not transgress such a decree, I say, either positive or negative, would destroy all intelligible ideas of law. Hence for these plain reasons, as well as many others, I don't believe that God had imperatively decreed the transgression and fall of Adam. It is not the province of law, neither of law makers, either to determine or to prohibit transgression, but to condemn and punish willful violators. "Thou shalt not eat of it," is the only expression of the divine will respecting the transgression of Adam that is recorded in the divine oracles, and to say that God had another opposite will or imperative decree respecting the same matter is, to say the least, very extravagant.

John Calvin, when he would silence opposition to such views, speaks freely of the presumption of men who assume to comprehend the hidden counsels of God; but when the object is to sustain such a theory he, with impunity, refers to the secret decrees of God as the embodiment of his views. But I think it fair to conclude that if God has any secret purposes (which is not denied) they are as fully hidden from the advocates of the predestination of all things as from others who are of a different opinion. Talk about presumption! If it does not appear in Calvin, who takes upon himself to affirm that God had a secret decree respecting the transgression of Adam directly in opposition to his expressed will, I say if this is not presumption, we need not be in dread of it. There is an

effort to make it appear that God has imperatively willed all that he has not imperatively willed against. But there is no weight in such argument, for it has just been considered and must be agreed that an imperative decree, either for or against transgression, would dispense with all correct ideas of government by law. Hence all such reasoning must be carnal and should be so regarded at least until it is shown that Adam was not a suitable subject of government by law. With full confidence it is argued that nothing occurs in the world contrary to God's will, and it is granted that nothing occurs that God imperatively wills against. But let us see how such argument will apply to such a theory. We know that God's will is contained in his word as far as we may understand it. It was not a deception when God said, "Thou shalt not eat of it," but an expression of his will to govern man by law and throw the responsibility upon him in the event of transgression. But if God imperatively willed another thing, viz.: that Adam should transgress, don't we see that whether Adam eat or refrained from eating he must act contrary to God's revealed will, or else contrary to his supposed secret will. Thus I will recognize the refutation of that theory and pass on to consider other unbelievable consequences following it.

I wonder if any man in his senses would argue that Adam was under no obligation to obey the law of his Maker. I should hope not, for without an obligation we could not conceive the idea of disobedience. Then if Adam was under obligation to obey the law, God laid that obligation upon him in giving the law. Will any object to this proposition? I should hope not. However, if God laid an obligation upon Adam to obey the law, and he had previously and imperatively decreed that he should transgress, then God laid an obligation upon Adam to make null his eternal decree, and so man must die only because he failed to make void his Maker's decree. Is this Bible teaching? Is the belief of such things to be a test of sound and intelligent Baptists? At this point, brethren who advocate the predestination of all things would fly off and introduce abundant proof of the sovereignty of God, and show that we could not conceive how God's holy ends would have been obtained without the wickedness of men. But this will not be allowed. As to whether God is a sovereign, or as to how his purposes would have been obtained without the wickedness of men, not only these are not the main questions involved in this discussion, but such questions are not involved in the main question. The question is, be it remembered, was the first transgression of Adam a fruit of God's predestination? When that question is settled upon principles of right, reason and revelation, then I will stand shoulder to shoulder and rejoice with them in the pleasing view that our God is a complete sovereign in heaven, earth and hell. Here I undertake to say that things predestinated are fruits of that predestination, and that God is the author of whatsoever he has decreed. When this is shown by plain Bible teaching it will matter little with me what is said to the contrary, or by whom.

We have the following by the pen of inspiration: "For whom he did foreknow he also did predestinate to be conformed to the image of his son."—Rom. viii, 29. Now, does not every man who reads understandingly know that the transforming of the Lord's people and conforming them to the image of Christ is a fruit of his predestination? Still it should not be supposed that such a purpose abstractly considered conformed them to his image. No; it must be done by the power and spirit of Him who declared the decree. But such an operation of the spirit is in pursuance of such a purpose, and is indispensable to such an end, notwithstanding it was foreappointed. It should be further considered that had there been no such purpose, then there had been no such operation of the spirit, and hence no conforming to the image of Jesus. I reckon these considerations will make it clear to the unbiased reader that it is not enough for God simply to predestinate, but he must also perform his purposes. Again, "Having predestinated us unto the adoption of children by Jesus to himself according to the good pleasure of his will."—Eph. i, 5. I conclude that seekers after truth will perceive from the above that God is also the author of the adoption of his children as well as of the image of his Son in them. Certainly he did not predestinate the thing and then leave them to adopt themselves without any influence of the decree. Still we are required to believe that God solemnly decreed the sin of Adam, but that nevertheless he sinned without any influence of the decree, the strongest witness of which, that I know, is John Calvin.

Reader carefully note the following: "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."—Eph. i, 11. Now is not God the author of our heirship, and also of our inheritance? Are not these fruits of his predestination? I hope no brother would give a negative answer. Then let us speak of the first Adam and say in whom we have obtained alienation and corruption. Did we not obtain it in him? And should we go and say being predestinated to such alienation and corruption? If so, don't we see that God is the author of our alienation and corruption, as certainly as he is the author of our heirship and inheritance? Why do we regard God as the author of these? Have we any better evidence than the fact that he has predestinated such things? Then if his predestination is valid proof that he is the author of our heirship and inheritance, and if he has as certainly predestinated our alienation and enmity, then why should not that predestination be regarded as valid proof that he is the author of these also?

Let it be proven that God is a sovereign and also a God of foreknowledge, such proofs will never sustain the theory that he has solemnly decreed things which are not consequences of that decree. If God peremptorily decreed the transgression of Adam, and if that decree had no effect to influence the transgression of Adam, then, to say the least, that was one fruitless decree of the Almighty. Hence we see the least that can be said in harmony with such a theory is too much for mortal man to

conceive in his mind, much less to utter from his lips. How much, or rather how little, such speaks for the wisdom of God. Would it not be folly in a court in passing sentence upon a murderer, to solemnly appoint that the murderer should die after his neck was broken? His neck being broken the murderer would die without such decree of the court. But we are required to believe that God's appointment of Adam's transgression was not only necessary, but indispensable, but still it is insisted that his transgression was a fruit of altogether another thing. Such as teach that Adam's transgression was appointed of God have never shown from the Scriptures, neither can they, that God's purpose in the matter extended any further than to leave Adam, without restraint, to act from his own volition. To be culpable, actions must be fruits of an intellectual mind or will, and such was Adam's sin, and hence the responsibility fell upon him, and justly so, too. God's foreknowledge of his sin is sometimes referred to as evidence that it was decreed. But it has never been shown that foreknowledge and predestination is exactly the same thing. No, but the Bible plainly shows the contrary, speaking of them severally and as distinct. "Whom he did foreknow he also did predestinate," etc. Now I conclude that God foreknew his people in their relation to the first Adam, in the same character that he foreknew the wicked in that relation. And if the foreknowledge obliged the predestination, it would oblige the appointment of all to the same end, for we know that exactly the same thing in principle will not secure opposite results. Hence we see that their theory gets no support from God's foreknowledge. It has previously been considered that to be culpable, acts must be fruits of an intellectual will, and Adam's transgression could not be a fruit of his will at all, and at the same time a fruit of God's foreknowledge, or of his predestination. It was not on the ground of God's foreknowledge, nor on the ground of his imperative decree, that Adam sinned, but it was his own deliberate act, and hence his culpability. Some have wondered what had become of God's decree of salvation, if Adam had not sinned and thence concluded that his sin was appointed. But we should conclude that his sin was as certain as foreseen of God, as if predestinated of him, and hence we need not worry ourselves with such reasonings.

I will now take a little space to consider some texts of Scripture which are regarded as proofs of the predestination of all things. "The Lord hath made all things for himself, yea even the wicked for the day of evil."—Prov. xvi, 4. Now while it is true that God made the wicked, yet Solomon has not informed us that they were so any otherwise than by a transgression of law. Nor was their transgression a result of their original make, for man was made good, as the Scriptures avow. Then don't we see at once that the theory that the wickedness of the world was appointed of God, gets no support from that text. If God made the wicked as such, *i. e.* if he made them wicked, then he would be as well pleased with his wicked creatures as with the good, otherwise we should conclude that he despises the work of his own hands. Again, if God made the wicked

as such, if they are exactly what he made them, then we should conclude that he punishes the wicked just because they are exactly what he made them. And who believes that? "I form the light and create darkness, I make peace and create evil, I the Lord do all these things."—Isa. xlv, 7. The above is referred to as proof of the predestination of all things—certainly with more confidence than of understanding. For it must be agreed that creation was finished the sixth day, and that whatever may be said to the contrary, God said that all of his creatures were good.—See Gen. i, 31. Then the text should be investigated with that fact in view. It should be noted that it says "I create" (not created) evil, hence in the sense of the text, doubtless, creation is going on to-day. For instance, by God's providential restraints laid upon the wicked, such as busy-bodies and tattlers, neighborhoods may enjoy peace and tranquility, and the Lord makes it by his restraint of interrupters of peace. But when he is pleased to withdraw his restraints and leave corrupt human beings to act out the corruption of their nature, then feuds, broils and confusion, prevail in families and in neighborhoods, for which God brings evil, *i. e.* chastisement upon them. Thus God makes peace and creates evil in families and in neighborhoods. By his constant watch over nations, restraining the ambition of corrupt rulers, setting their liability to lose their grandeur and power against their thirst for more, the nations enjoy peace so long, and the Lord makes it. But when for the correction or for the destruction of individuals, or of nations, the Lord is pleased, as in many instances, to withdraw his restraints and let the deep rooted corruption of proud and haughty rulers extend, then evil of strife, commotion, war and bloodshed abounds abundantly, and the Lord creates it. Not in the sense of producing, but by withdrawing his restraints, just as he hardened Pharaoh's heart by lifting off of him the restraints which his weighty judgments laid upon him. Such a construction we know is not against God's teaching that creation was finished the sixth day and that all of his creatures were good. While it may be seen at a glance that if God created evil in a sense of producing, as some would prove, then that declaration that all of his creatures were good, could not be true. Convince me that God created evil and the wicked as such, and then I will not be heard arguing that God is not the author of his creatures. The following is thought pertinent to prove the predestination of all things: "But the wicked shall do wickedly."—Dan. xii, 10.

Reader, when such passages as the above are brought as proof of their point, it should not be marvellous to us that a great array of Scripture is brought to prove it to their own satisfaction. Do the wicked do wickedly by an imperative command of God? If so, they are as fully in obedience to God as others who do right at his command. How could wickedness be wickedness, and at the same time be engaged in by God's command? Or how could wickedness be wickedness, and at the same time a fruit of God's holy decree? Such as are not blinded by human theory will readily perceive that in that place it is only declared, (not commanded) what the

wicked will do without God's restraint. But yet again, "What if God, willing to show his wrath and make his power known, endureth with much long suffering the vessels of wrath fitted to destruction," etc. That text certainly proves that the vessels of wrath are fitted to destruction, but it has never been shown how their fitness for destruction consists altogether in their pursuing the will and imperative decree of their Maker. When this is shown, and not until then, I will acknowledge the passage as proof of the predestination of all things. That God appointed them to destruction, and that they are fitted to that destruction, is not denied, but to suppose that God had imperatively decreed the very wickedness, of which their destruction is the end, this will be very difficult to prove. What had been the difference in principle if God had appointed them to destruction without respect to their sin? I ask, what would have been the difference in this and in his predestinating the wickedness of men, and then appointing them to destruction as a consequence of the very thing he had predetermined? The following has more semblance of proof than anything that has been proposed to prove the predestination of the wicked acts of men: "For of a truth against thy holy child Jesus, whom thou hast annointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done."—Acts iv, 27, 28.

The above certainly witnesses that the crucifixion of Christ was predetermined and that the characters spoken of were gathered together for that purpose. Upon that event was hinged the salvation of all the Lord's people. Nor was it less certain that the characters that did, should crucify Christ, but still I cannot see in such things any evidence that God had predestined the wickedness of those who crucified him. If I should determine the death of a dog by delivering him to a lion, though my decree might be irreversible, yet it had no influence upon the disposition of the lion to destroy the dog. So the crucifiers of Christ, as manifest enemies to him, needed no influence from God's decree to incline them to the deed, nor did they receive any influence from that source. It was but for God to lift off of them his restraint, and they, with "wicked hands," crucified him, as the scriptures avow. It has previously been shown to the satisfaction of some people, that whatsoever God purposes he also performs. His purpose in the matter under consideration was that Christ should be crucified, and hence he delivered him to characters who were eager to do it. But this don't prove that that eagerness to crucify Christ was a fruit of God's decree. No, in fact it could not be, as it was wicked, declared so to be, then how could a holy decree be the origin of it? Job was of the opinion that "not one" could bring a clean thing of an unclean, hence we ought not to conclude that an unclean thing proceeds from a clean. I mean it ought not to be believed that God's holy decrees are the origin of the wickedness of men. They that teach such things need not fear that Christ would not have been crucified, except God had decreed the wickedness of his crucifiers. For their wickedness, and all

of its effects, was as certain, as foreseen of God, as if decreed by him. Some very confidently refer to the following as proof of the predestination of all things: "Surely the wrath of man shall praise thee, the remainder of wrath shalt thou restrain."—Ps. lxxvi, 10. If that was offered as proof of God's sovereignty, it would appear very forcible, but if I were to select a text to prove against the predestination of all things, I could do no better than to take the above. Did God predestinate the wrath and wickedness which he restrains? If he predestinated any he did, for there is but one source of wrath and wickedness, and this must be agreed. Then if God appointed the wrath and wickedness which he restrains, don't we see that he is circumscribing and restraining his own appointments? I hope no reader will as perversely construe anything I have written here, as that passage is construed by some to prove the predestination of all things. So far from regarding the text as proof of that point, I should rather be willing to ground my whole objection to such a theory upon that one text, proposed as proof of it.

With these considerations in my mind, to say to me that God has predestinated the wickedness of the world, is to say to me that he is the author of that wickedness. Though I am aware that our brethren (but few of them) don't intend this, I think I understand how they involve themselves in error and confusion by confounding the questions of sovereignty and foreknowledge with the question of predestination; while to my mind the Bible clearly sets those questions apart. Believing that in holding the predestination of all things it was not designed to teach that God is the author of sin, I have heretofore paid but little attention to the brotherly discussions of the point. But of late such discussions have assumed a more formidable appearance. Dr. Carlton, of Texas, a rigid advocate of the predestination of all things, and a Baptist in good standing in his section, as far as I know, says to such as cannot accept his views upon the point, "I would advise you to go the Fullerite Baptists, where you belong, for the true disciples of Christ have no fellowship for your theory." There, it is seen is a clear declaration of non-fellowship, for, I venture to say, four-fifths of the Baptists in the South. In vindication of the same principles another writes, "I do not suggest that this iron-bound doctrine shall be eaten with soft-shell teeth." Besides many such taunting expressions as the above, there is in many places arising bitter strife and confusion among brethren, and hence my concern in the question. I never moved my pen to write upon the subject until I saw such strife and confusion arising as was a sore grief to me to behold among brethren. But when I see trouble increasing in the camps of Israel, I must sound the alarm, let it affect my own standing as it may. And now, in the close of this article, I would beg and beseech brethren, for Zion's sake, to abandon such declarations as that the wickedness of the world was predestinated of God. Such declarations are not found in the Scriptures, certainly not, except by inference. And we have seen that devoted and highly educated brethren infer different conclusions

from that class of Scriptures regarded by some as proof of the predestination of all things. And how can we conclude that God requires any to go beyond his expressions of the point, to the wounding of others, possessed of equal advantages. But Dr. Carlton says again, "But because of their obtuse spiritual vision, they fail to comprehend some of the deep things of God, they deny the gift to others." Is not that bold and assuming, to be uttered by an uninspired man? Still about its equivalent has been uttered by many, and honestly I do think they need check and reproof, to which end I have labored. In my pamphlet of forty pages will be found a much more full and clear investigation of the point, than I could write in the space allowed me for this article.

Butler, Ga.

JOHN ROWE.

REMARKS.—In reading these letters of Elds. Durand and Rowe, we think it will be seen that there is no real difference in spirit. Neither admit God to be the author of sin; neither believes that anything has happened by chance, or can so happen, and if not by chance, then the question is, how? It is a great deep.—R.

STATE ROAD, DEL., September 15, 1885.

Dear Brother Respass:—It has been my privilege a few times in my life to sit at the bedside of a dying saint. I say my privilege, for there have been times when it was indeed a privilege. One such instance, not long ago, so impressed my mind that I am about to make it the subject of a letter. I will not confine myself to the incidents attending any one particular case, as a number of cases that I have in mind have in the main been quite similar. We rather naturally expect that when sickness and suffering comes, and one is brought face to face with death, that the faith will weaken, and the spirit tremble. And we visit the sick and the dying to speak words of cheer, of comfort, and of hope, as what will be greatly needed. In such cases as I have referred to I have not found it at all so. Nay, it was the place to go to hear words of peace and comfort, and to witness the triumph of faith. The outward man is perishing, the earthly house is about ready to dissolve, but the strength of the inward man is renewed and is on the increase.

We went to try to comfort our dying sister, and tell her of the gracious promises that illuminate the valley of the shadow

of death, but we came away, saying that she needed no comfort from us. We ourselves were the ones that were instructed and greatly strengthened in spirit by her conversation, and the brightness of her faith and hope. Her countenance was radiant with heavenly light, and beamed with spiritual joy. We may not have much idea of what the angelic countenance is, but when Stephen was looking steadfastly into heaven, and beholding the glory of God—I presume it was the disciples—looked steadfastly on Him, and saw His face as it had been the face of an angel. As we stand on the confines of the eternal world, and the separating veil has become exceedingly thin, we might be expected to behold the glory of God with a clearer vision than ever before, and if so, our gaze would be fixed and steadfast. A steadfast and continued gaze upon the brightness of Jehovah's glory would not only exalt the soul in rapture above the terrors of death, but tell upon the countenance, changing it into the same image.

After all that we may say of faith and hope, their value must be tested in the last conflict. A hope that will fail us in the trying hour, at the time above all times of need, is of little value at any time. For this we wait, to this end we look, watching the developments of support in affliction and in dark hours from faith, all to the solving of this great question by every test that life affords; whether our faith is that which anchors where Jesus is, and whether it will be sufficient when nature fails. So, weak in faith ourselves, and trembling in spirit, we hasten to the bedside of the dying believer, fearing, if not expecting, that his faith will fail. Among the scenes of this kind that I shall never forget was one when I visited an aged gospel minister as he lay waiting for the summons. The first words uttered were these: "Well, I am still in the land of the *dying*, but I shall soon be to the land of the *living*." Another similar instance I will refer to. After usual salutations and expressions of anxiety and solicitude, there seemed no more occasion for me to talk. I had enough to do to listen. I had heard the man preach many a time, but never heard him preach as he did then. Rising in

his bed, with glowing countenance, and with supernatural strength, he placed his feet upon the floor and exclaimed: "Heaven is his throne and the earth his footstool." "Why," says he, "It would require but a very little thing for a footstool for you or me." "Well, if it requires all this vast expanse for a footstool for Jehovah, what must his power and his glory be?"

In this and several other cases, it seemed like, as the close of life drew near, as though they were living more in heaven than on earth, and as though they had come "to see and feel, and know, the joys that cannot be expressed." To see a brother or sister prostrated upon a bed of languishing, their mortal frame fast wasting away, and the tedious hours embittered by constant suffering; yet the most cheerful of any about the house, and continually speaking words of comfort and encouragement to every one around them, is something wonderfully suggestive of an entrance upon the life to come; and is more, much more, than mere opinion or argument.

"While some approach the threshold whose looks are blank with fear,
There are some whose faces brighten with joy in drawing near."

It is indeed the promise fulfilled to those who walk in darkness, or whose day is neither clear nor dark, that "At evening time it shall be light." So it comes to be fulfilled that no evil is felt or feared, "even though they walk through the valley of the shadow of death." It is probably the best testimony we can have of the character and preciousness of the faith of Christ, that it not only ministers comfort and support in dark hours on the way, but when the light and strength of nature fails, there is a triumph of light and strength, and joy, that the world did not give, and cannot take away. On this account the dying words of those who had lived the life of faith are treasured as jewels of great value, being inspired, as may be supposed, by unclouded visions of eternal things. About all that is lawful for man to utter, and that can possibly be conveyed to mortal understanding, may be considered as condensed in the utterance of the Psalmist in the closing of the xvii Psalm, "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake, with thy likeness."

E. RITTENHOUSE.

EDITORIAL.

J. R. RESPESS and Wm. M. MITCHELL,.....Editors

YE DID RUN WELL.—GAL. v, 7.

Those who “worship God in the Spirit, rejoice in Christ Jesus and have no confidence in the flesh,” are sometimes spoken of in the scriptures as “strangers and pilgrims” on a tedious and tiresome journey. It is true that they are in the world, but the world knows them not. The blessed Son of God says of them, “They are not of the world, even as I am not of the world.”—John xvii, 14. Christ was not brought forth nor manifested by the combined wisdom of the world, neither are his true followers of the world in their experience, joys, sorrows, hopes, fears, faith, nor practice. “Ye are of God, little children, and have overcome them, because greater is he that is in you than he that is in the world.”—1 John iv, 4. They are strangers *in* the world, and *to* the world. It yields them no wholesome fruits nor comforting joys. They find in it no “place to set the sole of their foot.” This is not their home nor their resting place. Here they have no “continuing city,” but seek one to come, and are therefore pilgrims.

But we did not intend to dwell much upon this point, but wish to say that though the pilgrimage is sometimes represented as a slow, toilsome and dangerous journey, yet again it is as one running a race, and we are specially told that in this Christian race they that “wait upon the Lord shall *run*, and not be weary, shall walk and not faint.”—Isa. xl. But it is only those who “wait upon the Lord” that can thus run. Others get impatient and run too fast for a time, and they soon become weary, fatigued and discouraged by the difficulties, temptations and snares of the race which is set before them. They do not run it with patience, nor are they looking alone to Jesus as their righteousness and strength. They have not thoroughly learned nor been established in the truth that neither salvation nor a comforting pilgrimage is “of him that willeth or of him that *runneth*, but of God that showeth

mercy." Nor is the race always to the swift nor battle to the strong." "So run that you may obtain." Lay aside every weight, every clog that fetters your feet or impedes your progress in the Christian life.

In the first organization of the churches of Gallatia, the members were principally of Jewish converts. They had been brought up from early childhood to rely upon legal forms and ceremonies of worship as right and acceptable to God, even without a spiritual birth or faith in the Lord Jesus Christ as their Saviour and Redeemer.

But when they were born of God, and called into the grace of Christ, they thereby become proper subjects of gospel instruction and of gospel ordinances. They received the preaching of the apostle of Christ with much comfort and joy of soul, manifesting extraordinary zeal for the truth and most wonderful love and attachment for the apostle, receiving him as an angel or messenger of God, even as they would have received Christ Jesus. And so ardent was their zeal, and so great their attachment to him, that "if it had been possible they would have plucked out their own eyes and given unto him." They run well for a time, but it was only for a very *short* time. "I marvel," says the apostle, "that you are so soon removed from him that called you into the grace of Christ unto another gospel, which is not another, but there be some that trouble you and would pervert the gospel of Christ."—Gal. i, 6. We should always suspect some dangerous fall or error ahead for those who begin the Christian race with an overheated zeal, and thereby run too fast for their growth in grace and in the knowledge of our Lord Jesus Christ. They throw in and exert rather too much of their own strength. They are easily beset with difficulties, and often manifest an evil-surmising, fault-finding or censorious spirit against more advanced and better established brethren. They are easily ensnared or decoyed from the plain simplicity of the gospel. They become self-willed, self-conceited, proud, arrogant and overbearing towards all who do not flatter, commend or applaud their wit, their wisdom or their ardent zeal.

Those for whom they had before professed the most devoted love and attachment, and whose ministerial care and labors had been to them kind and instructive, are soon lost sight of by those over-zealous ones, who only run "well for a time." "Ye did run well: who did hinder you that you should not obey the truth?" "Am I therefore become your enemy because I tell you the truth?"—Gal. iv, 16. Yes, the very one whom they had once received, when they began the Christian race, as an angel of God, is now regarded as their enemy when he told the truth of their departure. So it happens with some till this day.—M.

GLEANINGS.

We learn by private letter from Elder J. T. Satterwhite, of Chambers county, Ala., three were baptized at Macedonia the September meeting, and at Mt. Pisgah, another church of his pastoral charge, eleven were received by experience and baptism, and one restored. Among the eleven was his mother, who had been remiss in her duty in this particular for thirty-three years. We are thankful indeed that a time of refreshing has come to these churches from the presence of the Lord.

A brief note from J. L. Brannon, of Versalies, Tenn., informs us of the death of sister Temperance Brown, August 6th, 1885, after a brief illness of only six days. He greatly deplores the loss of such a precious sister to the church and community, but is consoled with the hope of "mortality being swallowed up of life."

Bro. J. E. Hardie, of Texas, speaks of receiving much comfort when he greatly needed it by casually picking up the GOSPEL MESSENGER for September, 1883, and reading an article from Elder Chick to a young minister. He rejoices to know that God has bestowed precious gifts upon the Church, who are able to instruct the weak and comfort the feeble-minded child of God. Truly the gospel minister has an experience and trials peculiar to his ministerial work which others do not have. He must in some measure enter into the

experience, whether of troubles or of joy, of all the flock “over the which the Holy Ghost” has set him. None get so low but the minister gets a little lower; none feel so ignorant but what at some time the minister of Christ will feel to be more so—“less than the least of all saints.” None have spiritual joys, comforts and strength of faith but what the gospel minister, who feeds the flock, must have these joys also. What a varied life of experience is that of the “good steward who gives to his Lord’s servants their *portion* of meat in *due* season?”—M.

A subscriber in Canada writes us as follows. “*Dear Friend*:—Living in a place where there is no Old School Baptist preaching, and being surrounded by all the other denominations, whose teaching I hear, I am sometimes perplexed and troubled about the real import and meaning of certain passages of Scripture; and desiring that you will, if time permits, enlighten me on the same—2 Thess. xi, 10, 11, 12: “Because they received not the love of truth that they might be saved; on account of which, or for that reason, God shall send them strong delusions that they might believe a lie and be damned because they believed not the truth.” Mark i, 15, Jesus in his preaching told the people to “Repent and believe the gospel.” 2 Thess. i, 8: “In flaming fire taking vengeance on them that know not God and obey not the gospel.” These passages, it seems to me, appear to imply that the sinner is commanded to “receive the love of the truth,” to “believe,” “repent” and “obey,” in order “to be saved,” whether he has the power, will, inclination or not. It is claimed by many good and great men as Bunyan and Whitfield that although man has by transgression lost his ability to comply, yet the Lord has the right still to command as if they have the power, which looks like a contradiction. But in the face of such passages, as above quoted, it seems to me to be in accordance with Scripture teaching and the preaching of Christ and his apostles in distinction from the Old School or Primitive Baptists, who confine their preaching to the Lord’s people in accordance with the command, “Feed my sheep, feed my lambs.” These are, however, but sometimes the conclusions and decisions of a sinful mortal with nothing but the light of nature and a heart and mind in almost constant warfare, debating and fightings within himself, which I suppose is the case with every unsaved man. Kindly reply if you think proper.

A READER OF THE GOSPEL MESSENGER.

Vale of Tears, September 13, 1885.

Whether we can enlighten our friend or not, we are willing to aid him all we can, for we feel assured that he is not an

“unsaved” man. Then as to the gospel, it should be borne in mind that it was not sent into the world to condemn the world, but to save it (John iii, 17, 18). Unbelief of it is simply a manifestation of man’s lost or unchanged condition, and belief of it is evidence of his regeneration or salvation. Man was lost before Christ came into the world, and he came to seek and to save that which was lost (Matt. xviii, 11, and Luke xix, 10). If, therefore, a man does not believe the gospel, he is as he was—he is lost; that is, it is not the cause of his condemnation; it has done him no harm, if it has done him no good. But if he believes it, he is not condemned, but has everlasting life, and shall not come into condemnation, but is passed from death unto life (John v. 24). He is born of God, changed from death unto life; that is, to believe, he must be born of God (1 John v. 1-4).

But the teaching of the apostle in the scriptures we are referred to seems to be that man is condemned for not obeying and believing the gospel, and if he is, it must be in a sense different from that we have been considering. Man is condemned for sin, and sin is the transgression of law; and where no law is, there can be no transgression. If, therefore, a man is condemned for not obeying and believing the gospel, he must have in some sense been brought under gospel law, either by regeneration or profession, otherwise he could not transgress it. He must be a believer, or one who has assumed the responsibility of faith in Christ, by profession, at least; and this, we think, is about the condition of the class referred to by the apostle in his letter to the Thessalonians—hypocrites and empty professors, destitute of the spirit of faith.

To be a little more explicit: An unbeliever is not under gospel law—that is, he is not required to obey it. For example, he is not required to be baptized; in fact, he is forbidden to be baptized; it would be a sin in him to be baptized; not, indeed, a sin against Christ, for not being under Christ’s law, he cannot sin against him; that is to say, his disobedience would not be a sin as the believer’s disobedience would be.

In fact, that would not be disobedience in him which would be disobedience in a regenerated person or believer. It would be and is disobedience and sin in a believer to fail to confess Christ and be baptized. But it would be a sin in an unbeliever to confess faith in Christ and be baptized, because it would be confessing a falsehood; that is, a falsehood as to a change or regeneration. It would be sin in the unregenerate to do so, because, though not under law of faith in Christ, he is under the law of God that requires him to speak the truth, therefore his sin would be against the moral law, as being under that. But the unbeliever may sin against Christ and the gospel in a secondary sense, though not under that law by regeneration. God is the ruler of the universe—"Is God in heaven, and rules over all the kingdoms of the heathen, with whom is power and might, so that none can withstand him."—2 Chron. xx. He has moral responsibility, but not spiritual responsibility. God is his King, and he is God's subject, but not his King as He is the King of saints.

Ahasuerus was king over 127 provinces, as God is King over the world. In his 127 provinces were the Jews, his spiritual subjects, over whom he was also king, so it is in this world. God has his spiritual subjects, and as their King rules over them in Christ. He protects all his subjects, punishes all for violation of his laws; but he does not require spiritual obedience of unregenerate subjects. To whom much is given much is required, and not otherwise. God does not require in this day as much of a weak minded, uncultivated man as he does of one of great and cultivated mind, as a member of human society; and in the spiritual kingdom or church the same law obtains. He requires more of a bishop or preacher than of a deacon; more of a deacon than even of an aged member, and more of an aged member than of a young one; but if the unregenerate violate the King's law in doing injury to the regenerate, who are also the King's subjects and protected by his law, they are disloyal to the King and are worthy of punishment as traitors. They are not punished for being unregenerate, but for contempt of the King's sovereignty

over his subjects, and doing them injury without cause. In this they may be said to sin against the gospel, or against the law of their King, who gives no account of his matters to them, nor tells why he chooses some upon whom to confer special favors and not all of his subjects; save thus far, that those whom he has thus chosen and blessed are a blessing to all in a moral sense, and anything done against them or the gospel is a sin against society and morality, and of course against the King's government.

But this would be doubly so if the king's unregenerated subjects should assume spiritual responsibilities, as Haman, for instance did, and who fell, from inability to fulfill the obligations assumed, and brought destruction upon his own head. He was seeking his own honor, and not the king's, as they do who assume the law of Christ without its spirit. He sought to exalt himself above the king, as false religion always tends to exalt man and his power above all that is worshiped or called God.

The warning in the apostle's letter to the Thessalonians was against the revelation of the man of sin, the son of perdition, having its antetype, no doubt, in Haman and Mordecai, and the golden image of Nebuchadnezzar (Dan. iii), which the Jews refused to worship, and were therefore cast into the fiery furnace by the most mighty men in the army, which was so hot that the flame slew them, though it did not even singe the hair of the Jews. Thus the Lord consumed them with the spirit of his mouth, and destroyed the golden image with the brightness of his coming. This false religion is not without its wonders (see Pharaoh's magicians), but it is after the working of Satan, as all religion is that depends upon man's power and wisdom, setting his power and holiness above God's; and they are as Ahab's prophets were, under a lying spirit or a strong delusion so that they believe a lie (2 Chron. xviii). That is an awful condition to being; as a man who goes to excess in drunkenness naturally, will eventually be left in delirium tremens, so that he will believe a lie, and imagine that the devil in bodily shape is after him. So excess in false religion will involve

men in a spiritual delirium, when they will not only believe a lie, and do evil that good may come, but will dye their hands in the blood of innocent human beings, believing that such horrible murder is acceptable to a merciful and just God. Notice that after the apostle has warned them of these things, and the destruction of those wicked ones, that he then turns to them, saying, But we are bound to give thanks alway to God for you, brethren beloved of God, because he hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, and therefore, brethren, stand fast, &c. We write in great haste, our printer waiting on us for copy, and hence cannot treat the subject as it merits. We have no space to suggest who the man of sin was, nor who held him back until the time came for him to be revealed. Church history would perhaps show that when Elder Hassell's work is published.

As to repenting and believing the gospel, it was spoken indiscriminately to the Jews, a people professing to believe the prophets, &c., and some of them, no doubt, had the spirit of the word that was preached to them, and did repent. The Primitive or Old School Baptists do not restrict the preaching of the gospel to the sheep alone, but preach it to all indiscriminately, not knowing who may have ears to hear. We regret that our time and surroundings are such that we could not treat this subject better, but we trust we have been prompted by love to our friend in what we have written.

R.

WE have visited to this time three associations—the Upatoie, Ocmulgee and Echeconna—and they were good meetings. We have never seen such a desire in the multitude to hear preaching. Elders Patterson, Cleveland and Bussey preached with great liberty at the Upatoie. Whilst at Ocmulgee we were pained to learn of Elder W. S. Montgomery's sickness, of which he died 14th September. A good man has gone, but he is at rest.

THE Primitive Western Association of Georgia adjourned *sine die* (to meet no more) on the 2d of October, 1885.

THERE is a typographical error in Elder Hassell's letter in last MESSENGER, on page 511—"We must go beyond self," (*beyond salvation*) should be *for* salvation.

EXTRACTS FROM LETTERS.

ANDERSON CO., TEX., MAY 1885.—*Dear Bro. Mitchell.*—Through the tender mercies of God I am spared, and will say a few things, not knowing whether it will profit any one or not, but am resigned to leave that with Him from whom comes every good and perfect gift.

In my 16th year I was brought to see and feel myself a vile sinner in the sight of God, and for twelve months thereafter I went greatly bowed down with weeping, mourning, and prayer to God for mercy. In my 17th year it pleased God, as I trust, to set my soul at liberty from this heavy burden, and for a time I rejoiced greatly in God my Saviour. Soon, however, another distress came upon me. My mind became exercised about preaching, and though I felt that it was an impossibility for me to do such a thing, still the weight of it was upon me. I united with the Missionary Baptists, but not being satisfied, after fourteen years stay with them, I offered myself to the Church at Friendship, Newton Co., Miss., and was received into fellowship among the Primitive Baptists, and in a short time after I moved to Anderson county, Texas, and joined by letter with the Church at Fort Houston. This Church allowed me still for two years to exercise such gifts as I had, during which time I was trying to preach and trying also to quit or keep from it. But much to my astonishment a Presbytery was called by the Church, and I was ordained by Elders J. S. Collins and B. Parker, in February, 1884.

Dear Brethren, it is in much fear and trembling that I try to speak of the great love of God to us ward, and tell of the sufferings, death and victory of Jesus for His people. He has paid their debt and gives them the victory over sin and death. God the Father loves his people with ever-lasting love, and with loving kindness he draws them to him. It is indeed a wonderful love which the Father bestows upon us, that we should be called the sons of God, and if sons, then heirs of God and joint-heirs with Christ. I submit, Bro. Mitchell, what I have here written, to be sent forth, if you think proper, in the ever-welcome MESSENGER.

W. H. H. DOLLAR.

ALTOONA, FLA., June 1885.—*Dear Brother Mitchell:*—As I am due something on the MESSENGER, I will remit and also write a few lines on other things. I often think of you, and having been so long acquainted with you, and knowing your many infirmities and afflictions, I greatly sympathize with you, and often wish I could again see you. We have been favored lately

with a few of the Lord's ministers, as we believe, to visit us, Elders Lester and Stubbs. I think the Lord's blessing attended them, and was very acceptable to us. So far as I know our little Association is in peace, and the churches are blessed with some good and faithful preachers.

Elder U. M. Bennett lets Elder Stubbs, of Georgia, have some good land here, and he will probably leave Georgia and move to Florida.

There are four of us brothers in the flesh down here in Florida—N., V., J. and myself—and I am the only one connected with the Primitive Baptists, and often think or fear that I ought not to be among them, because I fall so far short of living up to the duties and responsibilities of a Christian. I am fully satisfied with the plan of salvation, and my great desire is to live right.

I send you subscription price and arrearages for the MESSENGER for myself and brother, J. S. H., and hope we will never get so far behind in paying again. May the Lord continue his blessings to you and Bro. Respass, as well as to others who write so much to our comfort and instruction in the GOSPEL MESSENGER.

R. L. HOPSON.

FURMAN, ALA., September 2, 1885.—*Dear Brother Respass:*—I am just home from a short tour of preaching in this region. You remember that I told you that I was deeply impressed to take a trip south of me among the destitute, and I have done so partly, with great success. I preached three days and nights at a newly constituted church, and saw thirteen new members added to it, twelve by experience and baptism and one by letter. Several of them were from the ranks of the Missionaries—seven brethren and six sisters. Two of the brethren are in their seventies. One of them joined the Baptists in 1838, but his church going off with the Missionaries, he has stood aloof from them a number of years, and has just now got home to the people of his choice. The other old brother first joined the Missionaries, and then what are known here as the Independents; so he will take the water the third time, I believe. At another church, almost gone down, two were added, and the prospect good for several others to come in soon. At another church, which is in a prosperous condition, one day's meeting, and that a week day (Monday), we had a glorious manifestation of the presence and power of God, and five were added. Here I saw what I never saw before, but have read of such, viz.: A young lady was so overpoweringly wrought upon in the meeting that she was thrown into a swoon, or trance, similar to what Elder Brown relates in his biographical sketch in last MESSENGER. Some thought she had fainted, others that she was dying; but I examined her pulse and found it to be perfectly natural; her breathing was also natural and easy; face slightly flushed, and beautiful to behold—a peaceful, happy, smiling appearance overspread her countenance; eyes closed, and insensible and unconscious to all and everything around her. Cold water was thrown in her face, and attempts made to arouse her, when first taken, without the least effect. How long she remained in that condition I know not, but I heard that when she came to herself she said she was satisfied. She was in the deepest distress on the account of her sins, so I hope by her saying that she was satisfied, that she was in possession of that peace of soul that follows the for-

givenness of sin. At another church, where a Union or District meeting of three days was held, we had a warm meeting, and five were added to that church. So in a little tour of ten days I saw twenty-five additions, altogether, to the churches I visited. To the Lord be all the praise.

I have been preaching somewhere nearly every day since you saw me. I still have no rest or peace of mind only as I am daily engaged in preaching. Just as soon as I am brought face to face with my waning affairs of business, my heart sinks within me, and I am thrown into the deepest distress and agony of mind, and feel that I must stay at home and go to work to get straight with the world. In my distress I am made to feel that I am forsaken of God and man; and yet with all this I am made to feel that I *must* give up *all* in the world to preach, and leave the result with God. O, that I had faith like the apostle Paul, to enable me to say with triumph and joy, "I have learned in whatsoever state I am therewith to be content." With such faith as that I could go forth, trusting implicitly in the Lord to care for me and my loved ones at home, and be happy whether prosperity or adversity followed us. And if I am doing the will of God—doing what he has required at my hands—I hope it will please him to give me just such faith as Paul's. Pray for me, and *beg* the Lord to show me plainly what *he* would have me to do. To attempt even for a short time to see after my temporal affairs is a deadly thrust at peace of mind. I am made to feel that I am forbidden to have any more to do with the affairs of the world to any extent that would interfere or hinder me from preaching almost continually. To refuse and rebel brings me face to face with death. I see nothing for me but to preach on, and if I could only be assured all the while that this is God's requirement of me, I could be more contented. I ask myself, Why don't Bros. Respass, Mitchell and others have to give up *their* business affairs—give up *all*—houses, land, wife and children, and go and preach daily, as I seem now *compelled* to do? O, that God would decide my case speedily, that I may know his will concerning me, and then have grace and strength imparted to me to *do* his blessed will at all hazards! All I want to know is his will concerning me in the matter of my duty.

J. H. PURIFOY.

*It seems to us that we have.—R.

WHEATLY, ARK., July 30, 1885.—*Dear Brother Respass*:—I am where I never hear any preaching but the "do and live" sort, and oh! how I long to hear some that saves sinners and gives God all the glory: for I feel that I am such a poor sinner that nothing I have done, can or will ever do will save such a wretch. I am so unworthy that I do not feel fit to call you brother, and my prayer is, "Lord, save, I perish." I am anxiously inquiring why the Lord, who is good, is so heavy with his chastisements. I seem to receive so many marks of his displeasure. But in the midst of all my sorrows I feel a sweet something, a little whisper, that all is well; that the Lord knows best; and then I rejoice in a Saviour's love, feeling that he gives and he takes away when it suits him, and I say, Blessed be the name of the Lord! I hope I am a brother in Christ.

J. H. FREEMAN.

DANVILLE, IND., September 11, 1885.—*Dear Brethren in Christ:*—Our Association (Danville) passed off the three first days of September. The weather was fine, and the attendance estimated at near 8,000 people. The preaching was harmonious; full and complete salvation for God's covenant people, through Christ the Redeemer of sinners, was the theme. Twenty-nine churches were represented, and a larger number of additions reported than for several years previous. We have no humanly devised institution to manufacture material for the church, but trust in God, who has said, The ransomed of the Lord shall return, &c. We labor in hope of his promise, and seeing his salvation, we thank God and take courage. E. D. THOMAS.

FT. BRANCH, IND., September 29th, 1885.—*Dear Brother Respass:*—The Associations of the old Order of Baptists in Indiana are nearly all closed for this year now, and we have received encouraging reports from all of them. Peace, much love and good feeling prevails, with more added to our Churches than common before. Ours (the Salem Association) held at Owensville, Ind., (the residence of Eld. Joel Hume,) closed on Sunday last. Elders E. D. Thomas, Jas. H. Oliphant, J. W. Richardson, and Lemuel Potter, with other precious brethren, were present.

Perfect harmony reigned in all the business and preaching. The preaching was in *power*, seasoned with much *sweetness* and tenderness of the good Spirit. May God be praised and greatly exalted in Zion.

Yours unworthily, (ELD.) JNO. T. OLIPHANT.

OBITUARIES.

JAMES M. STONE.

To-day I attempt the discharge of a long delayed duty, and that is a short notice of the life and death of one of the truest and noblest of men, JAMES M. STONE, of Norris' Creek, Lincoln county, Tenn. He was a noble man, and of a family distinguished in many respects. One of his brothers is on the Supreme bench in Alabama, and they are all equal to any trust or position in life they have ever aspired to. The subject of this article departed from the walks of men on the 24th of May, 1884, at his sister's, Mary Landesr, near the place of his birth, and was buried the following day in a few feet of where he was born some seventy years before, side by side with his father, mother and others of the family.

When I say he was one of the best men I ever knew I do not exaggerate, for he had as many qualities to love and remember as any man, and as few faults to forget. His honesty and charities were proverbial.

"Uncle Jimmy," as he was known and loved and respected by all, was never married, and the controlling reason for thus living was a fear that he could not discharge the high moral responsibility of husband and parent. He was not a member of any church, but a believer in the doctrine taught by that honorable body of Christians known as Primitive Baptists. He was not

a visible member of that body, because he could not trust himself to fill the place of a church member; he was fearful of bringing reproach upon the cause of Christ and those he esteemed his true followers, and his weakness be a stumbling block to others, consequently he was a mourner for many years; but, thanks be to that power that healed the bitten Israelites and rolled the stone from the grave of Jesus, it gave him comfort at the entrance of the last crossing in death, so he made a joyous and happy crossing. When he had entered far out on its chilly waves, in view of the other shore—when the voice was almost hushed and the tongue almost silent, he had his aged sister called from slumber, in the silent hour of night, to tell her farewell, and that he had crossed the mourner's line, of which he had tasted many years before, but fearful of being deceived he would not tell it until he hove in sight of the glorious land. This was great comfort to his old sister and brother Jeff, and many other relatives and friends that saw the light of day upon his face while bidding them farewell, and receiving sweet messages of love and affection to friends that had gone before—wife to husband, children to father, mother to child, tell them we are coming. He was asked by his neice, "Do you feel like you will soon see father?" said he, "Yes, yes." By a mother, "Will you see little Maud?" "Yes, I'll see them all."

There was a shout, "Tell them we are coming, we are coming too!" The house was filled with shouts of joy, as well as sighs of sorrow and tears of grief. He fell asleep in peace without further pain or struggle.

Boonville, Tenn.

D. J. NOBLITT, M. D.

MRS. NANCY HOWARD.

This pious woman was born in Edgecombe county, North Carolina, October the 12th, 1812, and died July the 2d, 1885, being at the time of her death seventy-two years, eight months and three days old.

She, with her people, left North Carolina in 1833 and moved to Sumter county, Alabama. In September, 1841, she united with the Bethany Church, of Primitive faith and order, and was baptized by Elder Holbrooks. In 1845 she was married to Mr. Bloxum Howard, who was also a Baptist, and they settled near Gholson, in Noxubee county, Mississippi, and united with Union Church, near that place. The writer made the acquaintance of this christian lady in October, 1849, and about the year 1852, was called to the pastoral care of the church of her membership, which he served for six successive years, she always filling her seat in the church, and was steadfast and immovable in the faith, possessing the talent and ability to earnestly contend for that precious faith that works by love. Shortly after giving up the care of the church at Union, Brother and Sister Howard left Noxubee county and settled in Smith county, Miss., where, during the war, Brother Howard died, leaving his wife and her children to battle through this world as best they could, for much of their property was lost by the ravages of this untimely war. Sister Howard's dutiful sons bought land and moved to Scott county, Miss., where that lovely sister put her letter in Pilgrims Rest Church, of which the writer was pastor at the time, but her age and infirmities were such she could only attend her church meetings once in a while. During the past spring her

health somewhat improved, and concluding that travel might be advantageous, she left her home here to visit a sister in Alabama; and when her time to return home had come, she left Alabama and on return, says her son to the writer, "She stopp'd off at Lauderdale to see relatives there, and was taken sick. They wrote me she was quite sick, and I took the first train to her relief; but when I got there she was dying, though she knew me and called me by name, and said, 'My boy don't grieve.' She was perfectly rational as long as she could speak, and said 'she was ready to go.'" She is gone. Gone to the bosom of the blessed Saviour. Gone to the glory world, where the wicked cease from troubling and the weary are at rest. Her remains, by her dear son, was brought to Morton, Scott county, Miss., and buried in the cemetery at that place.

J. G. CRECELIUS.

Forest, Miss., September 28th, 1885.

Signs of the Times please copy.

MISS LAURA HARRISON.

By request I send for publication in your valuable paper a notice of the death of our much loved neice, MISS LAURA HARRISON, who was born June 22d, 1866, and departed this life August 6th, 1885, being nineteen years, one month and fourteen days old. While the subject of this notice had never made a public profession of religion, we believe, and have full assurance, that her happy soul is now basking in the sunlight of God's eternal presence. A short time before her death she requested that I read for her from the GOSPEL MESSENGER, for said she, "I had rather hear you read than to read myself." So I began reading the biographical sketch of Elder J. M. C. Robertson, in the May number of the MESSENGER, and much to my delight while I read, I noticed that she was in a flood of tears, and when I had finished she remarked, after a short pause, "That is the best I ever heard." The Village Creek Primitive Baptist Association was coming on, and was to convene with the church near where she lived, and she often expressed a desire to be able to attend that association, but the day before that body met she was called to meet and associate with the blood-bought millions around the pure white throne of God in heaven.

Peace be still my aching heart,
Nor longer grieve and mourn,
Laura's gone. No more to part
With those around the throne.

How we miss her none can tell,
O may we be resigned,
While Jesus calls her up to dwell,
In the celestial climes.

Round the dazzling throne of God,
Her happy spirit dwells,
May we all with one accord,
Say God does all things well.

Sleep on, dear dust of Laura,
Till the last trump shall sound,
Then will God's almighty power,
Wake all those under ground

Then in beauty fair and bright,
 Descending from-above,
 To escort the king of light,
 And dwell with him in love.

Then eternity roll on,
 Our loved one's safe at home,
 'Tis God's eternal son
 That guides us all along.

Springtown, Texas, 1885.

J. P. RANDOLPH.

ALLEN ROWE.

Brother ALLEN ROWE was born in Edgefield, South Carolina, October 7th, 1799, and departed this life in the triumphs of the Christian faith in Carroll county, Ga., August 7th, 1885, aged eighty-five years and ten months.

He was married to Mary Lewis, November 14th, 1824. He obtained a hope in Christ, November 1st, 1828. Joined the Baptist Church at Rocky Creek, Monroe county, on the first Saturday in August, 1829; was baptized next day by Elder Jason Greer. Shortly after he moved to Meriwether county, Ga., and became a member of Antioch Church, in said county, and so remained for over twenty-five years, during which time the division of the Baptistss took place, and in the debates of that day his talents were clearly manifested; so much so, that he was regarded as a standard among Primitive Baptist through his future life. He was, after the division, ordained deacon of Antioch Church; he used the office well and obtained great boldness in the faith. He was Clerk of the Western Association for years, and also a member of the Legislature from 1843 to 1845, inclusive. December 14th, 1850, his wife died, and in July, (27th) 1851, was married to Miss H. R. Hay, and shortly after moved to Carroll county, where he closed his life, after having filled high and honorable stations there. Brother Rowe was a remarkable man for evenness of temper and sociability, yet as firm in his opinions as the firmest who lived in his day. He maintained a character above reproach during his entire life. It can be truly said, "That a great man has fallen in Israel." His place in the church will scarcely be filled. The State has lost a good citizen; his wife, a kind husband; his children, a loving father. May we all who knew him, together with his children, endeavor to imitate his example, that we may come to the same peaceful end that characterized him in his last moments.

I. C. NICHOLS.

MAUDIE MAY MIKERELL.

Death has again visited us and taken from our fond embrace our darling little niece, MAUDIE. Tongue cannot express, neither pen describe, the anguish and deep sorrow that fills my heart in the bereavement of my loved one. Yet I pray God to give me sustaining grace to bear my heavy stroke.

MAUDIE MAY MIKERELL, daughter of Squire and Jennie Mikerell, was born at Eaton, Preble county, Ohio, April 16th, 1877, and died of tousiletis, at Charleston, Ill., July 3d, 1885, aged eight years, two months, and seventeen days. She was brought to our old home and birthplace, Winchester, Preble county, Ohio, for interment, and laid to rest in Fairmount Cemetery, where she sweetly sleeps beneath the sod, while the birds sing a requiem above her little grave.

Maudie was a peculiarly affectionate child, and greatly attached to all those

who had charge of her. At quite an early age she was deprived, by death, of a mother's care, but was fondly cared for by me, but owing to failing health I was obliged to give darling little Maudie into the care of comparative strangers. Yet, she found a pleasant home and loving hearts, with Mr. and Mrs. Winget, of Charleston, Ill. Having no little ones of their own they lavished all their love and affection upon her, and strove to make her little life joyous and happy; they sought to keep the jewel in the frail casket, but God's ways are not as our ways, and he saw fit in his infinite wisdom to touch the delicate, sensitive flower, and it drooped away, and perished, ere the rude winds of earth had blown too severely, or the foul stain of sin had long been upon her sweet young life. Just as the bud was opening 'twas plucked by God's hand, and transplanted to the garden above, to live in immortal loveliness, and bloom forevermore.

Farewell, dearest Maudie, farewell!
Thy beautiful spirit has flown
And left us all desolate here,
In sorrow and sadness alone.

With a sensible feeling of my own unworthiness and shortcomings, I remain your sister as I hope, in Christ in tribulation,

Dayton, Ohio.

MRS. DR. KELLER.

FRANCIS ELIZABETH YOUNG.

FRANCIS ELIZABETH YOUNG, departed this life December 13th, 1883, at 8-30 o'clock. She died with pneumonia and rheumatism. Her sickness was great, though she was never heard to murmur. She leaves a husband, four step-children and a little babe two weeks old. She possessed a hope in Christ in the fall of 1878, and joined the Old School Baptist Church, and was baptized by Elder G. I. Thomas. She was born in Whitefield county, Ga., in the year 1861. Her parents moved to Lamar county when she was quite young; from there to Desoda county, Miss., and from there to Texas. She married in August, 1882, and moved with her husband to Palo Pinto county, and remained there until her death. She was willing to go. Not long before she died she told her husband that she knew that she never would get well and that she was willing to die, but if it was God's will, she would be glad to stay and help him raise his children. She was in her right mind until about twelve hours before she died, though she seemed to be happy all that night. She was buried at Black's Springs graveyard, followed by a large company of weeping relatives and friends. Her funeral was preached by Elder B. S. Throwsborn, followed by Elder G. I. Thomas.

MISS EFFIE HOLLEY.

Messenger of Peace, please copy.

Graham, Texas.

NANCY M. LEGGED.

Our dear daughter, NANCY M. LEGGED, departed this life October 13th, 1884, aged twenty-seven years. She was confined to her bed about six months, but she had not been able to do anything for two years; she was afflicted with scrofular all her life, but bore it with Christian fortitude. After she was confined to her bed her brother would talk with her about dying and she told him she was ready any time when it was the Lord's will to take her, although she

hated to leave us all, but told us that she wanted us to meet her in Heaven. She was so weak that she could not talk much at a time, but she told her friends that she was going home, and would say, mother, I want you to talk to my brothers and sisters; tell them to meet me in heaven. Oh, that all of the writer's children could say that when the good Lord calls them. She joined the Primitive Baptist Church at Zion, 1875, and was baptised by Brother Lacy. She was married to Mouroe Legged in 1877. She leaves one little daughter. Thank God, our loss is her gain. May we all be prepared to meet her where kindred ties will never be broken, is the desire of her heart stricken mother.

Yours in love,

M. S. WORD.

DEACON ELIJAH SATTERWHITE.

Elder J. R. Respass, Beloved Brother in the Lord:—By request of Brother S. H. Satterwhite, I send you the obituary of his father, Deacon ELIJAH SATTERWHITE, who was born October —, 1799, and fell, (as we believe) composedly asleep in Jesus, August 28, 1885, aged about eighty-six years. He was married to Miss Rebecca Manning, 1819, with whom he lived a long and happy life—though she preceded him to the blessed sleep in Jesus six years and fourteen days. He moved from Jones county, Ga., to Troup county, in the year 1827, being one among the first settlers of the county, and a leading citizen. He was empaneled as a jurymen to serve in the first CIVIL COURT ever held in the county. He obtained a hope in Christ in the year 1838, joined the church at Flat Shoals, September 23, 1848, and was baptized by Elder W. N. Hudspeth, deceased, September 15, 1850. He was ordained to the office of Deacon by the lamented Elders Creed Caldwell and W. N. Hudspeth, which office he honored until the day of his death; being sound in the faith, and always ready to discharge his official duties, he doubtless purchased to himself great boldness in the faith. Among the many good citizens who have lived and died in Troup county, none have ever borne a better record than Deacon Satterwhite. As an humble, unassuming citizen, he had no superiors, being ever ready to discharge his duty. As a neighbor he was greatly beloved by all, and revered as a father. As a Christian he lived without a blot on his professional garment, ever contending earnestly for the faith and order of God's house. It is true that he was excluded from his church some time during last year, but not for disorder, but for contending for the discipline of the gospel (as the writer believes). His record as an humble and orderly Baptist needs no comment, all who knew him can truthfully bear testimony that he was a great and good man. During his illness nothing gave him so much pain of heart as the confused state of his church and his exclusion; some think his troubles helped to bring on his death. A few nights before his death he called his son, Brother S. H. Satterwhite, to his bed and told him that the time of his departure was at hand, and that he wanted him to send for me to preach his funeral before he was interred, requesting that I should use Revelation xiv, 13, "And I heard a voice from heaven saying unto me, write, blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them," for a text. The night before his final demise, his son, be-

lieving his aged father was dying, sent for me, I accordingly went and on my arrival found the sainted old soldier still alive, but very weak. It afforded me much comfort to grasp his hand once more in this life, though that hand was chilled with death. About half after eight o'clock, Friday night, he died without a struggle.

An awful, yet a glorious sight,
To see a Christian die,
He bowed and bid the world good night,
And took his flight on high.

Saturday, at 2 o'clock, a large concourse of friends met at Flat Shoals Church, where I complied with his dying request. The friends then decently interred him by the side of his sainted wife. Peace be to his ashes.

Hogansville, Ga., Sept. 15, 1885.

A. B. WHATLEY.

MRS. MATTIE FLETCHER.

Quietly departed this life, MATTIE FLETCHER, wife of J. T. Fletcher and daughter of Mrs. N. A. Mathews. She was born January the 1st, 1850, and joined the Primitive Baptist Church at New Bethel, Marion county, October 15th, 1872, and was married to J. T. Fletcher May 1st, 1877, and departed this life August the 2d, 1885. She was a lovely sister, and much devoted and greatly beloved by all her brethren and sisters and friends, for her good works and labors of love. She loved to read her Bible and to talk about the things of God and his goodness. I truly believe that she loved God and his holy cause. She spent much of her time in reading her Bible and often spoke of dying, though she regarded it but a little thing, feeling and believing that she had "a house not made with hands, eternal in the heavens." She died in the triumphs of faith, or rather fell asleep in Jesus Christ. We feel that she is free from all her labors and troubles, and has entered into that rest prepared for the people of God.

E. NOWELL.

MRS. MATILDA H. ROBINSON.

With a trembling heart and hand I copy the following from a memorandum, as dictated by the sweet and gentle voice of our departed mother in Israel: I was born May the 10th, 1812, in Morgan county, Ga. At nine years of age my father moved to Walton county, where I obtained a hope in Christ, and joined Harris Springs Church, Newton county, and was baptized by Elder Joel Colley, the third Sunday in October, 1829. She married at the age of sixteen to Mr. George Robinson, of Walton county, Ga. From Walton county she came into Alabama, where the humble writer became known to her almost from the cradle. I was constrained by her pureness and motherly kindness, to love her very name from childhood. Being a woman of many sorrows, and acquainted with grief, she often sought relief in the company of my dear mother and father, to whom she seemed to look as her confidential spiritual comforters and advisers. She was wonderfully blessed with a quiet and serene spirit—bore her sorrows in meekness and Christian forbearance—through God's grace. She came to the end of life's journey in Bell county, Texas, third Sunday night in June, 1885, aged seventy-three years, one month and nine days—member of the church near fifty-six years. Her Christian character needs no bracing, it stands unstained and honored in every church where her lot was cast. Even in this Western land she

leaves, where she sojourned but a few years, many saints and friends, together with dear children, to mourn her death. She passed away in the triumph of a living faith in Jesus—having done all things well. Having kept the faith once delivered to the saints, she now rests in Jesus and her works do follow her.

Oh! cheerless were our lengthened way,
But heaven's own light dispels the gloom,
Streams downward from eternal day,
And cast a glory round the tomb.

Grace, mercy and peace be with us all in this, our affliction.

Pathway copy.

A. V. ATKINS.


HENRY LILE AND PATIENCE LILE.

Brother HENRY LILE and his wife, PATIENCE LILE, were born in North Carolina. Sister Patience Lile, whose maiden name was Patience Joyner, was born in Franklin county, N. C., March 26, 1798, and was married to Bro. Henry Lile, December 9, 1821. There were nine children born to them, one son and three daughters in North Carolina, and two sons and three daughters in Tennessee, of whom six are living, and one belonging to the same church they did. Brother and sister Lile moved to Tennessee, Hardeman county, in 1828, and joined the Primitive Baptist Church at Spring Creek, in Hardeman county, in 1831, and was baptized by Elder Aaron Compton, where they lived consistent members. In 1845 they moved to Fayette county, and joined Shiloh Church, in Marshall county, Miss., for convenience (seven miles from their residence), where they lived until they died. Sister Patience Lile was a consistent member of the church. Her seat was always filled when she was able to go. She was afflicted for several years before her death, so that she was not able to attend her church very much, but she was perfectly resigned to the will of the Lord, and bore her afflictions with meekness and patience. She was a good and obliging neighbor, and a friend to the poor and needy, a kind and indulgent mother and wife; hence Shiloh Church lost a sister and member whose place is hard to fill; a husband, in his old age and affliction, to mourn a loving companion, and children to mourn a loving and kind mother. She departed this life, December 21, 1873.

Bro. Henry Lile was born in Wake county, N. C., February 4, 1800, and died on the 22d of July, 1885. He was a kind friend, a good neighbor, an affectionate father, and a consistent member of the church, and was chosen and ordained as a deacon of Shiloh Church in 1872, which place he filled with satisfaction to the church and honor to himself; hence we can say the church has lost a member and servant whose place will be hard to fill. He was afflicted for many years before his death, which he seemed to bear with Christian fortitude. He died very suddenly. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours and their works do follow them." Hence we can say to the church that we believe our loss is their gain; and to the bereaved children, they should not mourn as those that have no hope, for we believe they rest from their labors and their works do follow them.


Bro. Gold, editor of the *Landmark*, please copy, and send me one copy of your paper to Mount Pleasant, Marshall county, Miss., and oblige your unworthy brother. Yours in hope,

W. E. EDWARDS.

 **A PRACTICAL DISCOURSE ON THE SOVEREIGNTY OF GOD,** containing 236 pages. Price 75 cents per copy, \$3.50 for six copies. Also my pamphlet of 40 pages, on the subject of "Predestination." Price 25 cents single copy, five copies \$1.00. I will mail to any of our ministering brethren six copies of my book, and the number of pamphlets they may order, expecting such as apply for an agency to send proceeds to me at rates above stated. I make this proposition to Ministers not to the exclusion of other brethren who may think they can sell my book, but because Ministers travel more and have better opportunity to sell. I hope I feel thankful to the Lord for the many expressions of high appreciation of my works which I have received from brethren of different and distant States. Any brother wishing books or pamphlets, or both, should address

JOHN ROWE, Butler, Ga.

Subscribers, please do not forget—That we change dates on slips (your printed address) on the MESSENGER but once in three months. And we always send receipt to you when money is sent. And if, after money is sent, you do not get a receipt in a reasonable time, let us know; or, if in three months afterward, the date on the printed slip is not changed, please let us save expense, as it costs about Fifteen Dollars to make the change.

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W. M. MITCHELL.

PLEASE NOTICE.—In ordering a change of offices, mention both; that to be changed to and that to be changed from. Also, in sending money, always give the office of those for whom it is sent. Those sending at different times for clubs, when money is sent to pay for the club, send all the names and offices again, so the proper credits can be made.—EDS.

ZION'S LANDMARK.—A semi-monthly periodical, devoted to the Primitive Baptist cause. Elders P. D. GOLD and P. G. LESTER, Editors. P. D. GOLD & J. A. CREWS, Publishers, Wilson, N. C., at \$2.00 per annum.

PRIMITIVE PATHWAY.—A semi-monthly periodical, devoted to the Primitive Baptist cause, published at Troy, Ala., Eld. T. J. BAZEMORE Editor, may now be had for \$1.00 a year. Matter for publication should be sent to Eld. T. J. Bazemore, West Point, Ga. Letters on business, to John Post, Troy, Ala.

—THOS. GILBERT,—

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SAVANNAH, GA.

Vol. 7.

No. 11

THE GOSPEL MESSENGER,

J J Martin

Bull Creek Ga

Dec 85

BUTLER, GEORGIA.

PUBLISHED MONTHLY.

Price—One Dollar a Year, in Advance. Single Copy 10 cents.

J. R. RESPESS and Wm. M. MITCHELL, Editors.

Brethren wishing to communicate with ELD. MITCHELL, in asking views on scripture, or in submitting articles written for the GOSPEL MESSENGER to his inspection, or in remitting money, will address him at Opelika, Ala.—R.

NOVEMBER, 1885.

All Letters, Remittances and Communications, should be addressed to J. R. RESPESS, Butler, Ga.

Money should be sent by Money Order or Registered Letter.

Be certain to write names and post-offices plainly.

Subscribers not receiving the Messenger should notify us.

Any one sending us Five Dollars for five new subscribers, shall have one copy of the Messenger for one year free.

Central and Southwestern Railroads.

[All trains of this system are run by Standard (90) Meridian time, which is 36 minutes slower than time kept by City.]

SAVANNAH, GA., JUNE 14, 1884.

ON and after SUNDAY, June 15, 1884, Passenger Trains on the Central and Southwestern Railroads and Branches will run as follows:

READ DOWN.		READ DOWN		READ DOWN.		READ DOWN	
No. 6.	From Columbus.	No. 20.		No. 51.	From Savannah.	No. 53.	
1:00 p.m. Lv.....	Columbus	Lv.....		10:00 a.m. Lv.....	Savannah	Lv. 8:45 p.m.	
3:30 p.m. Lv.....	Butler.....	Lv.....		4:30 p.m. Ar.....	Augusta.....	Ar. 5:45 a.m.	
4:25 p.m. Lv.....	Fort Valley.....	Lv.....		6:20 p.m. Ar.....	Macon	Ar. 3:50 a.m.	
5:42 p.m. Ar.....	Macon	Ar .....		.....Ar.....	Fort Valley.....	Ar. 9:31 a.m.	
11:20 p.m. Ar.....	Atlanta	Ar.....		.....Ar.....	Butler	Ar. 10:23 a.m.	
.....Ar.....	Eufaula	Ar.....		.....Ar.....	Columbus	Ar. 12:32 p.m.	
11:30 p.m. Ar.....	Albany	Ar.....		11:20 p.m. Ar.....	Atlanta	Ar. 7:50 a.m.	
.....Ar.....	Milledgeville ..	Ar.....		.....Ar.....	Eufaula	Ar. 4:09 p.m.	
.....Ar.....	Eatonton	Ar.....		11:30 p.m. Ar.....	Albany.....	Ar. 4:05 p.m.	
.....Ar.....	Augusta	Ar.....	Ar.....	Milledgeville ..	Ar. 10:29 a.m.	
7:40 a.m. Ar.....	Savannah	Ar.....	Ar.....	Eatonton.....	Ar. 12:30 p.m.	

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NOTICE.—ELDER J. T. SATTERWHITE, of Chambers County, Ala., desires us to say that he will act as Agent to obtain subscribers, collect dues and send remittances for the GOSPEL MESSENGER. We hope the brethren and sisters generally will aid us in these particulars.

M.

 A PRACTICAL DISCOURSE ON THE SOVEREIGNTY OF GOD, containing 236 pages. Price 75 cents per copy, \$3.50 for six copies. Also my pamphlet of 40 pages, on the subject of "Predestination." Price 25 cents single copy, five copies \$1.00. I will mail to any of our ministering brethren six copies of my book, and the number of pamphlets they may order, expecting such as apply for an agency to send proceeds to me at rates above stated. I make this proposition to Ministers not to the exclusion of other brethren who may think they can sell my book, but because Ministers travel more and have better opportunity to sell. I hope I feel thankful to the Lord for the many expressions of high appreciation of my works which I have received from brethren of different and distant States. Any brother wishing books or pamphlets, or both, should address

JOHN ROWE, Butler, Ga.

THE GOSPEL MESSENGER.

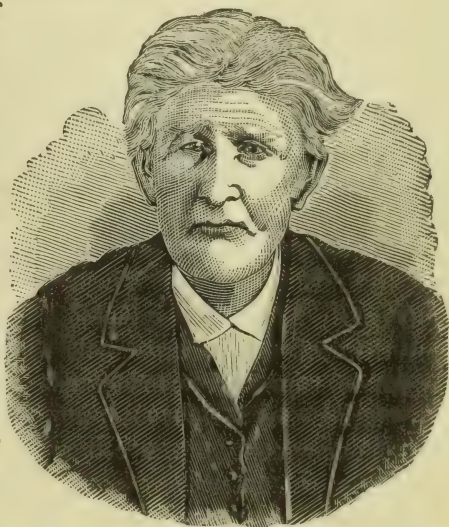
Devoted to the Primitive Baptist Cause.

No. 12. BUTLER, GA., DECEMBER, 1885. Vol. 7

BIOGRAPHICAL.

ELDER SION BASS.

I was the first child of John and Annie Bass, and was born in Sumner county, Tenn., Aug. 11th, 1802. My father and mother were natives of North Carolina, and both Primitive Baptists. I think I saw them baptized, though I was very small. In the second year of my age, father moved to Wilson county, Tenn., on the waters of Round Lick creek, where I have lived ever since.



In my 21st year I took a notion to marry and settle myself, and married Sally Philips, who is still living, and in her 82nd year. We have lived together about sixty-one years, and I think I risk nothing in saying she has been a great helpmate to me, both secular and ministerial. Her father and mother were both Primitive Baptists.

I now turn to my experience: I believed while in my natural state, whether from tradition, or otherwise, that there was a preparation necessary for eternity, but like all other

carnal men, thought there was time enough; and went on in my carnal ways, fulfilling the desires of the flesh and of the mind, and was by nature, a child of wrath as others, promising the Lord that after a while I would turn and seek him, but broke them as fast as I made them. I went on making and breaking promises until the latter part of July, 1823, at which time I went to Grandfather Wherries', in Sumner county, Tenn., to invite the relatives to the wedding which was to come off in August. Whilst there I took occasion to walk out in the corn-field, and whilst out there, the promises I had made the Lord came into my mind, accompanied with gloomy apprehension and fearful forebodings—the law accusing me for telling the Lord so many lies, saying, "Cursed is every one that continueth not in all things written in the book of the law to do them." I now tried to keep that law that was written in my heart for salvation from sin; but the law is spiritual, holy, just, and good, and me, a poor sinner, condemned, and justly; and if it had been possible for me to have kept that law every whit, it would have been a religion of law and not gospel; it would have been of works and not of grace; and the scriptures would not have been true that by the deeds of the law no flesh shall be justified. Thus I went on, ruined and condemned, till one memorable night at my father's, at a night meeting, after preaching; as there was some excitement in the congregation in time of service, and as it was customary to call for mourners, the invitation was given, and I said in my heart that I was the one that desired the prayers of God's people, so I went and knelt by the side of a bench, and prayer being ended, I got up, sat on the bench, and that strange occurrence appeared to me again; yes, it came upon me again—my whole physical frame was shocked; I thought I should fall on the floor; I sprang to my feet, went into the little room and fell on a bed to my left, and it did appear that my mind became passive for the will of God to be done. And when I gave up all hope of being saved by the deeds of the law, immediately these words of Jesus passed through my mind, "Arise, take up thy bed and

walk;" immediately the gloom and fearful forebodings were gone, and I was left as calm as a little infant. Upon this report I was received into the fellowship of Spring Creek Church, Wilson county, Tenn., and was baptized by Elder John Jones.

Here, permit me to say, as to my impressions to preach, or teach—as we call it a call to the ministry—if ever I received a call to the ministry, it commenced at my conversion to God; from that time uneasiness of mind to talk to the people about the great truths of the gospel and defend them, continued until it became a great burden, so that I could see no satisfaction. I resolved to talk to the church about it, and told them the impressions of my mind, and asked advice; they told me to go tell it wherever God, in providence, cast my lot. Here an old sister broke out and said, "Loose the colt and let it go, for the Master has need of it." After hearing and proving me about eighteen months, and finding me as they thought, sound in the faith, my ordination was called, and a presbytery, consisting of Elders James Bond, Levy Durham, and John Jones, who, after examination and prayer by James Bond, a laying on of their hands, the right hand of fellowship was given me thereunto. I have been in the service of my Master, trying to sow the seed of truth, about fifty-three or fifty-four years; where this seed has fallen I know not, but the Master knoweth, and that's enough. So, farewell brethren in the Lord, once and all.

SION BASS.

Elder Bass departed this life September 27th, 1884. See obituary in MESSENGER of June, '85.—ED.

Dear Brethren Respass and Mitchell (if you will allow one so unworthy to use that title, which, to me, is the dearest among all names used among the children of God):—I have been reading the GOSPEL MESSENGER for over two years; have been edified and built up in the most holy faith thereby. It has its right name, for each number brings good news of glad tidings, peace and good will to the children of God. This news was first proclaimed by the angels of God in the plains of Bethlehem to make known to the shepherds what had taken place in the city of David, that unto them was born a Saviour; and the chorus swelled and there

was with the angels a multitude of the heavenly host praising God, saying "Glory to God in the highest, and on earth peace and good will toward man." Yes, thanks be to God, the multitude is still increasing and the chorus still swelling, that "unto us is born a Saviour, peace and good will toward man." And Jesus, the babe of Bethlehem, is the only Saviour, the only one set forth in the MESSENGER as the Saviour of men; for indeed and in truth there is no other name under heaven given among men whereby we must be saved. For at the name of Jesus every knee shall bow, and every tongue confess to the glory of God. But this is digressing from what I intended to write; and as I have never written anything for the public, I feel a timidity in so doing, though I've long desired to do so, and to bid you God's speed in your labor of love; and to return thanks unto God for you dear editors, and your able contributors, whom the Lord has used as instruments in drawing water out of the well of salvation and to give me to drink, though I am a stranger to all, except one, in the flesh; yet I have a little hope that we are made nigh by the blood of Christ, by the washing of regeneration and renewing of the Holy Ghost. I hope the Lord will add blessings suitable to each one's condition, both editors and contributors of the dear MESSENGER; and that the good work may go on till many shall be established in the faith; and may it still go on—for a little leaven leaveneth the whole lump. I will just say of myself that I am a poor, tempest-tossed one, the least of all, if one at all; it seems that the Lord has kept me in a furnace of trials the most of my time, yet at times I feel that I have one to walk with me whose form is like unto the Son of God. Dear brothers and sisters pray for me. I haven't written anything scarcely that I intended to write, but its at your disposal. I may write again and tell of the little hope I have.

Your little sister, in hope of a better life.

HESTER A. BRAZLETON.

Dear sister, you ought to be baptized into the fellowship of the true Church—the Primitive Baptist.—R.

Elders Respass and Mitchell—Esteemed Brethren:—By request of my dear cousin I forward the above communication. She has been confined to her bed for about eight weeks, and unable to finish writing what she had in contemplation. I was at her house yesterday and the day before she was very quiet and was delighted to hear from our meetings. A considerable ingathering in some of our churches at Nashville; a good many at Buckeye. At last accounts fifty had come in, and in several others there have been additions. The Lord hath done great things for us whereof we are glad. My cousin, Hester A. Brazelton, is a member of one wing of the Missionary Baptists, she belongs to the feet-washing wing, and I know of none who seem to prize the MESSENGER more highly than she does. She has never been much in the company of Primitive Baptists, but I regard her as a precious sister. She is fearful you think hard of her for being behind in paying for the MESSENGER, but requests me to say

to you that she hopes to be able shortly to forward her dues; she is hard run to get along. Elder J. G. Woods is on the round; has been preaching a good deal since our Association, was with the Buckeye Church nearly two weeks; sometimes alone, carrying on the meeting. I was there nearly a week, but had to leave to go to other Associations. My health is very poor, but I get around among the brethren some. Our Associations have been pleasant, peace abounding wherever I have been. Well, except the Lord build the house, they labor in vain who build it, and except the Lord keep the city, the watchman waketh but in vain. So I believe that after all the wrangle, and jangle, and tangle of Sam Jones, and all others that are compassing land and sea, that our God is still ruling in the armies of heaven and among the inhabitants of the earth, and none can stay his hand; that he is still the same God now that he was when he said I am God, declaring the end from the beginning; saying, my counsel shall stand and I will do all my pleasure and from ancient times the things that are not yet done. The same God now that he was when he said I am God, and beside me there is no Saviour. The same God now that he was when he said I am God, I change not, therefore the sons of Jacob are not consumed. O what a different being our God is from the gods of the nations round about us, and O how it should humble us, knowing that without him we can do nothing. I know Paul says there be lords many and gods many, but to us there is but one God, and this us, I think, means the people of God, and this people of God are such by a birth, and that birth a spiritual birth, for I don't read of but two births in the whole Bible. Jesus says that which is born of the flesh is flesh, and that which is born of the Spirit is spirit, and the beloved disciple John, in speaking of this people, says, "Which were born not of blood nor of the will of the flesh, nor of the will of man, but of God," and the apostle James says of his own will begat he us by the word of truth, and I do believe that our God will do everything he has promised to do, and that he worketh in his people to will and to do of his good pleasure. O if I only could know that I was one of that people I surely would not have so many fears, my way would surely not be so dark. I sometimes seem to be one alone, and like the poet, am saying, "O is there any one like me," but still, after all, I don't want to go to any other people than those with whom I am connected, the Primitive Baptists. I ask an interest in your prayers.

Yours, I hope, in Christ.

ANDREW WOODS.

Sister Smith, at Bean's Creek, sends Christian greeting to you and love to the family of our God. She says she hopes to forward her dues shortly. As Joseph said to the butler when he went out of the prison, leaving Joseph behind, "When it goes well with you remember me." O how that sounds like a Christian talkiag to a Christian.

A. W.

Dear Editors and Readers of the Messenger:—I feel to write a few thoughts for your consideration, and a special desire to extend to Brother Chick my hearty approval of his letter in September MESSENGER. I have been thinking a long time of writing on the same subject, but felt unable to do it justice, and therefore have never undertaken it till now, and only design now adding a few things in harmony with what Brother Chick has written, as I have heard the delinquent children of God exhorted to “remain where they were as long as they could, that God is supreme and will at his own time and in his own way bring them into the fold,” and like expressions, which would make me feel very badly, for I thought it was the minister’s duty to exhort them to immediate obedience in all duties God had ordained for them to walk in; and not confer with flesh and blood, but obey the impressions of the Spirit within them. I have heard my superiors, (seemingly in everything,) when giving an opportunity for reception of members into the church, say “If there are any here who have remained out of the church just as long as they can, for their benefit we now give this opportunity;” which is the same in substance as the above, for but few of God’s little ones think they are worthy a name in the Church of Christ, consequently they remain out, expecting to get better or brighter evidences of their acceptance in the beloved; and such expressions cause them to still delay their duty and suffer more than tongue can tell or pen describe. I think ministers of the gospel ought to study to show themselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth, that the weak may be encouraged as well as the strong; and should be very careful not to throw any cause of stumbling or of turning aside in the way of any of the little ones. Consider a moment our own natural children; do we in any way discourage them in walking or talking, or do we labor to the reverse, earnestly desiring and watching for the first step or listening eagerly for the first expressions of the little lips? and with what delight does the whole family receive the news of the first steps, shouting “baby can walk;”

and how careful every one is to remove everything that would cause the little fellow to stumble, out of his way, and encouraging him all they can in every way. This we believe to be but a faint figure of the duties, not only of the ministry, but of the children of God in general, when they have reasons to believe there is a child born of the Spirit in their section. They should talk to and encourage it to begin to walk at once and not crawl any more than can be helped, (for a child in crawling gets so dirty.) And when we talk to the little ones we should tell them how small we are ourselves. One word right here to the ministry: in preaching the gospel we sometimes paint the Christian experience in too bright colors and thereby cause some to stumble or think, "If all have such bright evidences of forgiveness I have surely never been changed." Brethren we ought to come to the feelings of the least saint and simplify the Christian experience so all will be strengthened; the strong can walk without so much pains, and I will warrant when the weak is strengthened the strong will be comforted. And I think this is one of the grand purposes of the preaching of the gospel, to strengthen the weak and encourage them to discharge all duties. I further think that they should be told "that to-day is the accepted time;" and never taught to procrastinate. Then we should spend some time in conversing with them, having them tell us of their hopes and fears, comparing theirs with ours; and if they have any confidence in you, you will encourage them. I can call to mind several cases I have encouraged to take the cross and follow Jesus. I will here give a conversation I had with two young ladies last fall, as I was *en route* to an Association. I fell in to spend Thursday night with a very dear old brother, who soon called his neighbors together, and of course I had to say something for them; and when I attempt to preach I always note the effect on my hearers; so that night I decided there was some present who were more than naturally concerned. After preaching we all engaged in conversation and finally one of the young ladies referred to ventured a suggestion that led me to ask her some questions relative to her con-

dition ; but she could neither claim a hope nor deny a change ; and after some conversation with her she related the dealings of the Lord with her ; and whilst she was talking her younger sister would hastily, and as she thought unobservedly, wipe the tears from her eyes ; consequently when the first one stopped talking I turned to the younger and asked her if she ever had the feelings her sister spoke of ; she was very much surprised, but soon related her travails, and both thought their hope too little to go to the church with for admittance and baptism. I then took up their experiences and showed them that it must be the work of the Lord ; and that if they wanted renewed evidences of his love and mercy to them they must obey him ; and that in every step of obedience he would bless them. So on Saturday following they both went to the church and were cordially received ; but before that night's conversation they did not have strength to speak to their near friends on the subject, though they much desired to do so ; and they have often since declared that had it not been for the encouragement received that night they would not have joined at that time. Suppose I had told them to stay away from the church as long as they could, that the Lord would bring them in at his good time, and then they would know he accepted them, and not have encouraged them to take the cross immediately, is it not probable they would have continued out of the church and been deeply distressed about their condition ? And is it not probable that many of the little weak children are turned out of the way or join other orders, because we fail to encourage them as we should ? I do not believe in persuading people to join the church, but I think we should talk to them and point out their duties, and tell them of the sweets to be enjoyed in discharge of duty and the dangers we are incident to out of obedience. In a word, while the world is striving to save the world, the children of God should be striving to save the Christians ; for it has pleased God by the foolishness of preaching to save them that believe, not with an everlasting salvation, for it takes that to make a believer, but with a time salvation ; saving

them from the errors that are cunningly devised to ensnare them, and thereby destroy their enjoyments in this life. We should be helps, one to another, encouraging one another, strengthening each other by speaking oft together of our conflicts we pass through while in this world. For I know I have been strengthened by old soldiers of the cross telling of their doubts and fears, and sore conflicts they have had in their pilgrimage. Then let us all do our whole duty to the utmost of our ability, not considering what an Armenian does; for I can't see any good sense in going bareheaded because my neighbor wears a hat, for fear I will be like him; neither do I see any reason why we should not do God's bidding because Armenians do some things in that direction.

Yours in gospel bonds,

GEO. M. HOLCOMBE.

Carrollton, Ga., Sept. 9th, 1885.

We commend the above excellent letter to the brotherhood.—ED.

EXPERIENCE.

*Mrs. R. Anna Phillips—Dear Sister:—*Having been impressed of late to write to you I proceed to do so, but fearing lest I be not prompted by the unerring spirit of God, conscious that if it is not of the Lord, that it will not be profitable. While you may think strange of me, as we have never met and communicated with each other face to face; but I hope you will make all necessary allowance for a poor, sinful creature, that claims a hope in Jesus, for truly I hope we have been made acquainted by him that is a spirit and seeketh such to worship him as worship him in spirit and in truth, which truth makes known unto his children what is the immutability of his counsel; this truth characterizes the Son, the way, the truth, and the life. My motive in writing is to give you briefly some of the travails of my mind. From my earliest recollection of the conversations of my parents and others upon religious subjects, I had serious thoughts and

impressions of mind, at times satisfying myself by promising myself future opportunities to initiate myself into the favor of God, which I thought could be done when I arrived at manhood. My parents were religious people from my earliest recollection; and although my father had no church identity until I was nearly grown, yet he was often engaged in religious conversation when in such company; and though my childish mind was too weak to comprehend their meaning, from some cause I had a desire to know something about religion. From my early youth I entertained such an opinion as that I could arrive at some prominent station in this life, which naturally caused me to become self-opinionated; when older, and grown to about the age for the mind to expand to give mental force, impressions grew stronger, pointing to the necessity of performing what natural men of all the Adamic race first conclude they must do to merit favor with God. About this time I lost my physical health, which, together with failure after failure to perform what I thought to be incumbent upon all, in order to merit favor with God, greatly humiliated my pride; but alas! I did not know how much lower I was to be brought to show me my dependence upon the merits of Jesus. God does not impart spiritual understanding all at once, revealing to us our entire dependence and fallibility. The witness within God's children will say that it would be more than fallible creatures could stand. Instead of sufficient illumination of mind to magnify spiritual understanding with Paul when arrested by the spirit, darkness was the result, until the Holy Ghost, the teacher sent from God to take the things of Jesus and shew them you, should perform his office, as shown in the Scriptures, deepened conviction for sin, together with a sense of my condemnation, now began to overpower me and to cause me to become grief-stricken. So, though all-sufficient once to accomplish my designs and work the works of God, I now was so completely stripped of necessary qualifications, that I actually became unpleasant to myself and others. It seemed to me that I would ever afterwards be an object of pity, for in feelings I was

disqualified for any pursuit of this life, religiously or otherwise. It appeared to me that the sun did not shine as brilliantly as before, and an awful dread, as of judgment or destruction, seemed to so completely engulf me that I, to a great extent, failed to relish natural food. The once cheerful notes of the forest birds, and all things in nature, seemed to give a gloomy foretaste of desolation forever. This, I thought, had all happened to me in consequence of a weak mind and had no relation to Christian experience; and while in meditation of these things my awful feelings foreshadowed for me a very unhappy future life, with the dread of being plunged into eternal destruction in the end. While I felt too sinful and unworthy to attempt prayer, I could not help all along asking for relief. My pride was such that I desired to hide all my abased feelings, and when in company, instead of a sad countenance, with all the deception of nature I appeared to be independent and jovial. I sometimes would read the New Testament, and religious papers my father was taking, and found that the saints underwent a fight of afflictions, so I gradually began to be lifted up in feeling, thinking to myself, if I am not a Christian, why am I so troubled? Then I would take some courage, because there seemed to be a witness within me that would agree with what I had read from others; and gradually as I went down into the gulf, so was I taken out, if not deceived. I now began to strengthen and to look toward Zion. But my first step was a sad blunder, if indeed I have understanding now. In my 21st year I attended a Missionary meeting, and under the many persuasions, joined them, in part contrary to my feelings, for I was not altogether decided in mind. And here is a danger little lambs are in while they are too carnal to eat strong meat; the Missionaries are ready to captivate by moral suasions and the lambs, desirous to find where the flocks rest at noon, are often captured and caused to commit Babylonish sin. I did not remain with them long, for I soon found out more about them than I ever knew; they were almost continually speaking of their missionary requisites, money collections for home missions, collection for

foreign mission; and one believing this, and another that; and the Scriptures impressing me to believe that we are saved by grace through faith, not of ourselves, it is the gift of God, so I was forced to acquiesce with you and call it anti-Christ. Yet I have many times concluded that a portion of that order were regenerate persons, but follow them for popularity, kindred to those who followed not Jesus because of the uppermost seats in the synagogues, who we are informed were believers.

During my Missionary struggles my father sent for your Experience pamphlet, which I read with intense interest, and found your exposition of their practice so harmonious with my feelings that I was completely satisfied of my wrong. At one time, while reading where you referred to the Church as being received in testimony was the same as to receive Jesus, I was overjoyed with the thought that I had found the true Church and spoke and said, "Now I have found a Paul's conversion." I had at times desired a Paul-like conversion, was why I spoke this; I thought I had found it. I will here state that my feelings, for a short time, I can't express. I now determined to separate myself from them, and, being young, I thought I could complain and be released, but they told me they could not, as they had no charge against me; I told them they could exclude me for non-attendance, for I could not be satisfied with them; I thought it was a sin to stay with them, not believing with them. In the year 1877 I was married to a Miss Spivey, who was of Primitive parents, living near thirty miles north of where I lived at that time, and thinking to improve my health I moved to that portion of country, and found I had moved near enough to three Primitive Churches to attend. I had thought when I lost fellowship for the Missionaries that I would be more particular to decide for myself the next time I made a profession, and that if I ever joined the Old Baptists it would be when I was old. "He that putteth his hand to the plow and then looking back, is not fit for the kingdom," followed me, coming into my mind, impressing me that I was guilty. I began to go to hear the Old Baptists preach, and soon was

greatly fed; impressions grew strong, convincing me that I could never be satisfied until I joined them. In the year 1879 I resolved to go, but not until I had gone the third time could I muster courage to offer. I did not feel fit to live with them, but desiring to relieve my mind of more trouble than seemingly I could bear. The third time, with the full intention of joining them, I was in my seat awaiting the opportunity, when the same shrinking back began to discourage me, while the minister was preaching; but before the close of his remarks he made mention of what a certain man told him a year before, who told him that if he was favored with another opportunity he expected to offer himself to his Church. "Now," said he, "he is gone away to Texas and never came; well, by their fruits ye shall know them," he added. I felt like somebody had told him what had been the resolve of my mind; "I will go," I whispered, feeling like that arrow was shot at me; and when the opportunity was offered, I went forward and was received and baptized by Elder A. G. Oden. Doubts and fears have followed me up to the present, mixed with refreshing seasons of rejoicing in hope. Now, dear Sister, I am persuaded in feelings that the Lord has blest you with ability to write, although you may shrink from the task often times, because you are a woman; but only keep in view that the ways of the Lord are hidden from the multitudes of people and revealed unto babes. For your comfort I will say that I believe the words, "Write, write, write," were from God, to force a poor, weak, frail woman, as she calls herself, to comfort the household of faith with the pen. You will see that this is briefly sketched, to give you hints of what I hope the Lord has done for me. I had thought of giving a short detail of my impressions to speak in public, but for fear of a wearisome letter, I will desist. After a careful examination of this, if you think it worthy of space in the welcome MESSENGER I submit it, asking the able editors to correct all mistakes.

Yours in hope,

T. J. STAMPER.

Decatur, Miss.

KELLY'S CORNERS, MICH., August 31st, 1885.

Dear Sisters in Christ:—In the record God gave of his Son we are told of a time when he must needs go through Samaria. "Must needs go." There was necessity in the case. It was a part of the work that was given him to do. He came not to do his own will, but the will of Him who sent him, and this was his will, that of all whom he had given him he should lose none, but raise them up again at the last day. To these he must be manifested in due time, and for this he must go through Samaria. But what was there in Samaria? It was a woman, and one the vilest of her race. One that his disciples marveled that he should talk with. It had been said of him before by the scribes and pharisees, "He is gone to be a guest of publicans and sinners." "Behold a man gluttenous and a wine-bibber, a 'friend' of publicans and sinners." But though he was their guest, their friend, though he talked with them, yet he was holy, harmless, undefiled and separate from sinners. It was not to take part in their evil ways, but to "save" his people from their sins, that he came to the chief of sinners. He had power to do this,—power to turn them from the most evil ways to follow him and be to the praise of his reclaiming grace, and also to be a rebuke to those who trusted in themselves, that they were righteous and despised others. This he could do by the wretched woman that "several" men, scribes and pharisees, who had found this "one" woman and brought her to him as a monstrous specimen of wickedness, to see what he would say of *such*. But it pleased him to say, Let *him* that is without sin "among you" cast the first stone at *her*. "Yea, there is no respect of persons with God," and when she said unto him, "No man Lord," it was evident that he was manifested unto her as the true Messiah, like as unto the thief on the cross, when he said, "Lord remember me when thou comest in thy kingdom." "For no man can call Jesus Lord, but by the Holy Ghost." We can be freely justified by the blood of Christ from that we could not be by the law of Moses, so that He could say unto the woman, "Go and sin no more, neither do I condemn

thee." He could cast seven Devils out of Mary Magdaline, and turn her to walk in the way of him who said Be ye holy, for I the Lord your God, am holy. She had much forgiven, so she could love much. She could be at his feet at the cross; early at the sepulcher.

"The woman, who so vile had been,
When brought to weep o'er pardoned sin,
Was from her evil ways estranged,
And showed that grace her heart had changed."

For this he must go through Samaria, and being wearied with his journey, he sat thus on the well. Was there a more beautiful place in his holy life than this? Wearied and thirsty, he "asked drink" of the woman who came to draw water there. Dear sisters, is there nothing to be recognized of us? This was a temporal need he asked at that time; we could not bestow it now, yet he has told us that "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me. I was thirsty, and ye gave me drink." Are we not called upon for the cup of cold water, though we be but women? and in whatever way the Lord may require it, though there may be a seeming impropriety in it. How, asketh thou it of me? Why should I be called upon to give it? The disciples are gone away to buy meat, (also a temporal want.) He could say to them I have meat to eat that ye know not of. He could say to the woman "Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him, it shall be in him a well of water, springing up into everlasting life." These natural wants that pertain to this life, are but emblems of those more gloriously spiritual things that pertain to eternal life. "You can give me these things, but I only can give you that living bread and water which if a man eat he shall never die, or if a man drink he shall never thirst." She said unto him "Sir, the well is deep and thou hast nothing to draw with, how then canst thou give me this water?" In order to teach her how, he must bring before her mind all things that ever she did. Again she saith unto him, "I perceive thou art a prophet,

our fathers worshiped in this mountain and ye say that in Jerusalem is the place where men ought to worship." He then tells her of the true worship of God, how that God is a spirit and "seeketh such to worship him as do worship in spirit and in truth." She must have known something of the letter, or had some knowledge of a belief that a Messiah should come. Yea, she said, "I know that Messias cometh which is called Christ, when he is come he will tell us all things." It perhaps began to dawn upon her mind that no one else could tell us all things. She was ready to believe it when he told her, "I that speak unto thee am he." Upon this his disciples came and marveled that he talked with the woman, yet no man said, What seekest thou? or, Why talkest thou with her? But they prayed him, saying, Master, eat. He saith unto them, I have meat to eat that ye know not of. They said one to another, Hath any man brought him aught to eat? He saith unto them, "My meat is to do the will of him that sent me, and to finish his work." "I delight to do thy will, O God"—this great work of salvation. This lost sinner he had come to save. This talk, this communion with this object of his eternal love, was his meat that they knew not of. They did not understand it then. But the woman left her water pot (her earthly care); she thought no more of Jacob's well, but went her way into the city, and what a wonderful experience was hers to tell! Not only had he told her all things that ever she did, but so plainly revealed himself to her. "I that speak unto thee am he." I that can tell all things; I that know all that thou hast done. "I am that I am." I am revealing myself unto you; I am the Saviour that should come into the world—the Messiah.

No wonder the woman left her waterpot and went her way into the city, and saith to the men, "Come, see a man that told me all things that ever I did. Is not this Christ?" She wanted them all to see him. This was more than she could keep to herself. Such a wonder of saving grace must be made known, like when it was said, "We have found him of whom Moses and the prophets did write, Jesus of Nazareth." It

was asked, "Can any good thing come out of Nazareth?" It was said, "Come and see;" and many of the Samaritans of that city believed on him for the saying of the woman which testified, "He told me all things ever I did." What a few words, yet what a wonderful testimony that was. Some would be offended, and often were when all their wickedness was told them, but not so with the trembling child of God. They know it is true. The truth convinces them that he is God, "Blessed is he whosoever is not offended in me." Though they believed what the woman had told them, yet they must come unto him themselves. This was what the woman wished. She so desired that they should see him as she had done; wished them to have the same knowledge and experience as she had, "Is not this the Christ?" So when the Samaritans were come unto him they besought him that he would tarry with them. Truly they loved him, and could not let him go, and he abode there two days, and many believed because of his own word, and said unto the woman, "Now we believe, not because of thy saying, for we have heard him ourselves and know that this is indeed the Christ, the Saviour of the world."

MRS. KATE SWARTOUT.

The Tate's Creek Association of Primitive Baptists, in Session with the Church at Flatwoods, Madison county, Ky., to the Several Churches Composing her Body:

DEAR BRETHREN, BELOVED IN THE LORD:—Through the abounding goodness, long suffering and mercy of our God we are spared to meet again in social service, worship and praise to him who is the Captain of our salvation, and to hear from you through your several epistles, giving words of encouragement of here and there a few accessions to his cause as evidence of its perpetuation among us, and recognition of us as his bride. Therefore let us heed the voice of our beloved saying, "If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matt. xvi. 24. In this we see that the service of our well-beloved consists in *self-denial*, *cross-bearing* and *following Him*. In the absence of either one, the others are void:—that is we may deny ourselves, take up a cross, but if we don't *follow Him* our labor is all in vain, for the want of divine approbation. Yea such may be our denial that we may give all our goods to feed the poor, and such may be our cross-bearing

that we may give our bodies to be burned, yet, without following Him, it will profit nothing.

Therefore to deny ourselves properly we must first learn what self is. And where shall we learn this great and all-important lesson? We are all living witnesses of the fact that it cannot be taught in the schools of men. Self cannot be properly understood in the light of nature. All the combined powers of nature cannot discern the things of the Spirit. Nature will never undertake self-denial but for hire or reward; which is only to confess it with the mouth, with the heart unchanged. Therefore the absolute necessity of the divine light "shining in the heart," that the heart may know itself—how corrupt and powerless to present itself before the pure eyes of a holy God. All things to run safe must have a right beginning, hence for one to properly deny himself, he must know that self is all wrong, and nothing good can be the product of his nature in the all-important affair of salvation. In no school can this be learned but in the school of Christ. They shall all be taught of God. "EVERY ONE therefore that hath heard and learned of the Father cometh unto me," says Christ. No failures when they are taught of the right *one*. Now having the mind directed right—looking to Jesus, the way, the truth and the life—he is ready to begin to bear the cross. Where shall we go, to begin to bear the cross? Shall we go to men not properly taught to deny themselves? Those who are only carried with a *tempest*? And be allured by them who speak great swelling words of vanity? Let us turn to the Bible for our example. The Lord directed Paul to go where he would receive words of instruction from his own servant in his own church. Is our ignorance an excuse for our errors? If so, then ignorance is bliss. Can it be said that we have taken up the cross until we have done as the Lord directs? And if we have done as the Lord directs, there certainly is no necessity for us to leave that place. Who are the people that is "the pillar and ground of the truth," if we are not? And if we are not, let us go to where it is, take up the cross at the entrance, not asking admission on our errors, nor excuse for our ignorance.

But believing we are the Church of God, the pillar and ground of the truth, it virtually cuts off all others from that claim. Therefore it can be said of no one that they have taken up the cross in obedience to the command of Christ, until they have joined His Church. Now having self-denied and the cross taken, we are to follow Him; not to sit down on the stool of do-nothing and fold our arms in indolence. Remember the kingdom of Christ should be a kingdom of workers. "He had not where to lay his head to rest." Can we be properly followers of Him sitting down in idleness? The apostle said that he that won't work shall not eat, may be applicable to us spiritually. It is through much tribulation we are to enter the kingdom of heaven. The kingdom of heaven suffereth violence and the violent take it by force. Not that we go to heaven by our works, but that we continue to work in the Master's vineyard all the way going there. But in our zeal to work let us not introduce things our blessed

Lord has not commanded as an excuse for our failure to run in the way of his commands. Neither should we undertake his work, as in that we will be a failure and time spent in vain, but "having gifts differing according to the grace given to us," let each endeavor to work in the sphere where God has placed him, seeing he has "placed the members in the body as it hath pleased him," and the highest aim of all the members should be to *please* him, knowing it will be for our good and his glory. But remember that in all our efforts to follow him it will be a self-denial and cross-bearing. Whether it be to be baptized, to keep our body under, subdue our passions, putting off all anger, malice, envy, evil speaking, putting off the old man, putting on the new, ministering to the necessities of the saints, contributing to the support of the ministry, preaching, exhorting or what, self must be left out and only the good of the cause of Christ had in view—deny yourself, take up your cross, and follow Him.

REISTERSTOWN BALTIMORE Co., MD., Sept. 22d, 1885.

Elder J. R. Respass—Dear Brother in Christ:—I received the October number of the MESSENGER last night, and upon glancing over its pages I was surprised and shocked to see the account of the sudden death of your companion. I had not heard of it before. I have been absent from home, in the State of Maine, for the past seven weeks, which is the reason, I suppose, that I had not heard of it before. While I had never known her personally, I yet feel that I must extend a word of sympathy to you in your bereavement. It is hard to part with friends, but how especially hard it is to part with the companion of our life, only those who have experienced it can know. But what strength a hope in Jesus gives in such an hour, and what comfort it is to believe that our loved ones were embraced in his everlasting love! This double source of comfort is yours. "For I would not have you ignorant brethren concerning those who are asleep, that ye sorrow not even as others who have no hope, (that is of a future life.) For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." "Wherefore comfort ye one another with these words." And my brother many thousands have comforted each other by these very words. May they be a real comfort to you.

The psalmist says "precious in the sight of the Lord is the

death of his saints." I am glad that this is written for our faith to rest upon. Death to our view is such a dreadful thing, such a remorseless enemy, and the grave such an abode of darkness! We can discern no light or comfort in it. How cheering then to know that in the sight of the Lord it is precious for his saints? And the apostle agreed with the psalmist when he said that death, among all other things, is "ours." Our natural view of death then is a mistaken one. In the sight of the Lord it is a good, a precious thing for his children. If death be such a precious thing in his sight, then it must be that he has not left its time or the manner of its coming uncertain. He must have appointed the way we should die and the hour. If I have a precious gift for a much loved friend, I will watch over it and choose a most opportune time and fix all the circumstances for its presentation. How joyful and restful to believe this of the Almighty Father. Faith sometimes gets the victory over sight and we catch a glimpse of the heavenly side of death, and then we can thank God for his blessed gift to us. And then also we can be comforted as we see the dear ones of our household depart. I do not know of anything more comforting than to remember what a precious thing the death of a believer is in the sight of God.

But why is it blessed and precious for the saint to die? Several things come up in my mind. Because it is the end of trial, care, toil, sorrow and of sin. Because it ushers the soul into the presence of the Father and the Son, and begins that perfection of communion with the heavenly things which is but begun and partially enjoyed here. The psalmist looked forward to this glorious day and said, "Then shall I be satisfied when I awake with thy likeness." And John says, "It doth not yet appear what we shall be, but when he shall appear we shall be like him, for we shall see him as he is." It is upon grounds like these that death, which is called the last enemy and is to be destroyed, is yet called a precious thing. Jehovah uses it as he uses all his foes to carry on his own purposes of love and mercy. How wonderful it is that all things, even the last and most dreaded foe, work together for

the good of the called ones who love and serve him! It is so common to speak of the things which death ends, and of the things which are beyond it, that we do not catch their meaning as we might. Just think, toil ended, weariness ended, trial ended, sorrow ended, temptation ended, sin ended! and then happiness begun, heaven begun, holiness begun! My brother comfort yourself with these words.

Compared with this soul-cheering view what a cold, depressing view of the matter is that which would present the state of the believer after death as being locked in a long sleep of unconsciousness. I remember that many a time I have begrudged the hours to be spent in sleep, because it took me away from some loved object, or from some great pleasure. So I shall begrudge the years of soul sleep, and all that time I should not enjoy the loved Saviour, or share in the glories of heaven. I would rather live here and suffer and enjoy Jesus, than to get rid of suffering in unconscious slumber, since in such a case I should not enjoy my Saviour either. Paul said, "To live is Christ, to die is gain." But surely it is not gain to die, unless I have more of Christ afterward than before. And so, dear brother, your companion has more of the enjoyment of her Lord than she ever had here.

My mind also reflects upon the blessed hope of the resurrection, which is set before us as the crowning glory of redemption, as the completion of our personal salvation. Man sinned in the body, and in the body must his redemption be completed, or else redemption has not met the curse. If the body be not raised up and glorified, then the curse in one point at least has not been removed. The atonement has in that thing prove inefficacious and vain, if the body be not raised, and we may justly conclude that if in this it has failed, it has also failed in all the rest, and so we are not saved at all. And thus Paul could say, "*If the dead rise not, then is Christ not raised, and if Christ be not raised, your faith is in vain; ye are yet in your sins.*" "But now is Christ risen from the dead." And so saints shall be raised. The redemption shall be completed. The atonement was not in vain.

To me the consideration is wonderfully glorious, that the bodies shall be raised and changed. I get more exalted views of the wisdom and power of God when I think that at his word my vile body shall be changed and fashioned into the likeness of his glorified body. Just after the pattern of Jesus' resurrection shall ours be, for he was the first fruits. And after his resurrection many bodies of saints that slept AROSE and *came* out of their graves, and went about the holy city, (Jerusalem) and appeared unto many. And by this it is proved that our resurrection shall be merely accomplished after the power and manner of his. After his resurrection there was an empty tomb, and he could be touched and did eat bread and honey to prove that it was he himself, and not a spirit, that the disciples saw. And enemies as well as friends saw an empty tomb. Now in precisely like manner shall his redeemed ones be raised and then changed. And so my brother I would say, "thy companion shall rise again."

There is also a comfort to me in the consideration that death does not break the communion of saints. It sunders natural ties, but not that. Yea the departed believer is nearer to us in that communion, than when he or she was in the flesh. The real communion is in the spirit. But how often these unchanged bodies mar and hinder that communion. When our brother lived there were two bodies between; both his and mine. Now there is but one, and that is mine. And so death has brought him nearer to me as a saint than he was before. My brother, be comforted that the dear companion of your joys and sorrows is not far from you. She and you are yet one in the Lord. And he knows how your natural heart is wounded and sore and grieved, and he can heal even that. Remember, he has felt all that you can feel.

I will close, my brother. May God help and keep you. I am sure he will. If you think this will be of any use to others you can publish it. I remain as ever,

Your brother in the hope of the gospel,

F. A. CHICK.

WEATHERFORD, TEXAS, September 1, 1885.

Elder W. M. Mitchell—*Dear Brother*:—It may be of some interest to many brethren, sisters, and friends, in Georgia, Alabama, and Texas, with whom I am acquainted, to recite a few incidents of a trip I had the pleasure to enjoy, in this far off land.

I left my once dear home in Franklin county, this State, the 10th of July last; arrived at this place the 14th; stopped off two days in Sulphur Springs. Shortly after my arrival here, I learned that there was a Primitive Baptist Church at Spring Town, a nice little village eighteen miles north. I attended their regular meeting, embracing the fourth Sunday in July. While there I learned that the eighth annual session of the Village Creek Association of Primitive Baptists, would convene with that church on Friday before the second Sunday in August. At 11 o'clock on said day, I was there to witness the friendly greeting of brethren and sisters. With deep emotions I witnessed the friendly salutations, but did not feel as I have felt on meeting my brethren of the Beulah of Alabama, and of the Sulphur Fork of Texas, as I was a stranger. Elder G. I. Thomas preached an interesting Introductory sermon. The Association convened in the Presbyterian house, (kindly tendered by them), and organized by electing Elder W. L. Rogers, Moderator, and Brother C. A. Warren, Clerk. Elders P. M. Lancaster of Tennessee, and D. W. Russel of the Brazos River Association, were present, and preached much to the comfort and edification of Christians. The Association transacted her business in peace and harmony. The preaching on Sunday was of much interest, to a large and attentive congregation, notwithstanding the Missionary Baptists held a meeting in the village, although they had been kindly asked to discontinue. After the meeting closed on Sunday, I was preparing to return to Weatherford; but, learning that Elders P. M. Lancaster and B. L. Throneberry had a string of appointments through several counties west, I determined to go with them. On Monday, the 10th of August, I joined them at Elder Throneberry's. After dinner we started for Poolville in Parker county, the first appointment. Brother Mitchell, I here saw and felt what I never did before—a preacher leaving a sick wife, and little children, to go preach the gospel. If brethren could realize such a scene, I think they would be less exacting of preachers' services, and more willing to contribute to their wants. Elder Throneberry's wife was sick, but she never said or intimated, I do not want you to go; but assisted all she could, to get him ready for the trip. We reached Elder Pope's before night; Elder Lancaster being sick, could not go to the church. Elder Throneberry preached Tuesday and Tuesday night; Elder Lancaster preached to large and attentive congregations, who seemed much concerned and interested. We were kindly treated two nights at Brother R. Seaberry's. Wednesday morning our party were properly organized. Elder Throneberry, Brother C. Phillips and son Joseph, and myself, in a wagon; Elder Lancaster, Brothers A. C. White and George Rogers, and Sister E. J. Bella, in another. We left in

good spirits, well equipped for the trip. The next appointment was Wednesday night at Black Springs, in Kichi valley, Palo Pinto county, at Brother Tobe Tipton's house; Elder Lancaster preached. Left early Thursday morning; it was very warm, dry and dusty, but in a few hours we had a good shower of rain; at 5 o'clock P. M. we reached Brother George Rogers', Young county; Elder Lancaster was quite sick; Elder Throneberry preached at Dry Creek Church at night. Friday morning Elder Lancaster had improved, and preached at 11 A. M. The afternoon and night was spent with Brother A. C. White. Saturday morning early we were traveling west; passed through Graham, county seat of Young county; this is a pretty place on Salt creek; has a stone court-house, &c.; we arrived at New Mount Zion, near the Brazos river, at 11 o'clock; Elder Lancaster preached; this being their regular meeting, Elder D. W. Russel was present, and held conference. I must say I was surprised to find here in this new country a nicely finished stone church-house, plastered and ceiled inside, with patent seats. This, with a good well, with a stone house over it, was built by Brother A. B. Medlan, and given to the church. Our company, with Elder Russel, went home with Brother Medlan, who has a good farm on the Brazos river, and settled here in 1855. Sunday Elders Throneberry and Lancaster both preached to a good congregation of attentive hearers. Returned to Brother Medlan's, where we spent Monday and rested. We can never forget the kindness of Brother and Sister Medlan. They know how to make you feel welcome to their hospitalities, with which God has so bountifully blessed them. I shall never forget a conversation I had with Sister Medlan the last night we staid with them, in which she related her Christian experience. How reviving such conversations to a poor, way-faring one. We left Tuesday morning for Bethel Church, on Gage creek, in the western portion of Young county. According to arrangements, Elder Russel met us near Fish creek, and conducted us to the church, where we met a good congregation. Elders Throneberry and Lancaster both preached. In the afternoon Elder Russel conducted us to his home, which he calls "Mount Nebo." He has settled a new place on a beautiful high hill, overlooking to the south the vallies and hills of the Clear Fork and Brazos river. This is a good stock country, and Elder Russel, who has always been a frontier man, has some cattle, one hundred and fifty fine horses, and a good farm. But I am told by the brethren he never neglects his appointments to attend to his secular interest; and he preaches a great deal, often riding forty and fifty miles to appointments. We rested two nights and a day here, and were kindly treated. Sister Russel is one of those meek, quiet women, who fills her place so well none can find fault. Thursday, the 20th, our company and others, conducted by Elder Russel, left for Brazos River Association. Friday, 21st of August, the Association convened. Elder J. M. Morgan of Eastland City, preached the Introductory sermon. An intermission, and the Association organized by electing Elder D. W. Russel, Moderator, and I. W. Steele, Clerk.

After appointing committees, the Association adjourned until Monday, 9 o'clock A. M. We had preaching day and night until the Association adjourned. On Saturday, we had the pleasure of meeting our esteemed brother, S. J. S. Abernathy, formerly of Chambers county, Ala., but now of Palo Pinto county, Texas. On Monday we took a parting farewell at 12 A. M. Brother J. P. Bateman took charge of us. Our beloved Brother Phillips, who had been so kind in assisting us on our way, left us to visit his children in Erath county. Brother Bateman had a good team, and soon we passed Gun Sight Village, near the Gun Sight mountains, named by "Gen. R. E. Lee," who had a fight here with the Indians, (so I was informed). Before sunset, we reached Brother Bateman's home in Eastland county. We had a good home for the night, and till noon next day. We do not expect to forget this family; they have a quiet little home, no children. Tuesday, 11 A. M., Brother Bateman had his team ready; two miles brought us to Ranger, a good town, on the T. P. Railroad. Here we boarded the cars for Weatherford. In a few minutes we were crossing the deep canon; I was looking out, when I suddenly drew back, as I saw the yawning abyss two hundred feet beneath me. In passing the third one, I discovered we were running over a corn-field, one hundred and fifty feet from the ground. I never looked at such picturesque scenery as was here presented. For many miles, on either side of the track, were rugged hills and mountains, speaking the greatness and goodness of an Allwise God; the sight of which filled me with wonder, admiration, humility and praise. It would seem impossible to build a railroad through such a country. We arrived here (Weatherford) at 6:30 P. M. Several brethren met us here, at the depot. E. C. Ray, a Primitive Baptist, had made ample arrangements for us. He and his amiable companion bade us welcome to a bountiful repast, prepared for us. After partaking of a good supper, Elder Staggs conveyed Elder Lancaster to the place appointed for preaching. It was here I heard the thirteenth sermon preached by our beloved brother, and I feel grateful to be permitted to say, I endorsed every sentiment uttered by him. They were spoken in meekness, yet with boldness; in love, yet with fear; in brotherly kindness, yet not seeking the praise of any. He never failed to hold me spell-bound, in breathless silence. I feasted until often my cup run over with joy. I bless the Lord for such a gift, and fully believe he was sent of the Lord to comfort, edify, instruct, and encourage, God's people in Texas. He left Wednesday morning, 26th of August, for his home in Tennessee, having traveled over three thousand miles since the 10th of March last, preaching. He has made arrangements to move to Young county, Texas, near Graham.

Brother Mitchell, I never met a more social, friendly, and hospitable people, or more warm and zealous brethren and sisters, in any country.

Yours in hope of eternal life,

S. Y. L. RAY.

EXPERIENCE.

Dear Brethren:—I have been requested by Brother Clabaugh, if I am worthy to call him brother, to write my experience of grace for the MESSENGER, and I will try in my weak way to do so. When about twelve or thirteen years of age I saw myself a sinner, and when alone would try to pray to God for forgiveness; but it seemed as though my words did not rise higher than my head, and all I could say was, "Lord have mercy on me a sinner." I hated myself and thought everyone else did, for I thought everybody knew how wicked I was. And I had given myself up as a lost and condemned sinner, justly condemned to die, but when all hopes were gone, one day, when in the garden alone, all of a sudden my burden was gone and I felt like praising God; I felt as though I could sing his praises forever. (I was then fifteen years of age.) I went to the house singing,

"Amazing grace, how sweet the sound
That saved a wretch like me,
I once was lost, but now am found,
Was blind but now I see."

I went to the house to tell my mother, but before I got there it seemed as if something said, "maybe you are mistaken," so I did not tell her. But as the next day was meeting day I went to meeting and Sister McCray joined the church, and it seemed as if something said, "you ought to go too;" I thought I would, but felt I was not fit to occupy a place with the Christians, for I thought they were the most perfect people I ever saw, and went home. That night mother was reading aloud in the MESSENGER, and after all had gone to bed but mother and I, I told her how it seemed as if something said, you ought to go, and of the event of the evening before, and she told me if I thought I had a hope I had better join; and at the meeting in November last I offered myself to the church, on Saturday, and to my surprise was received and was baptized by Brother I. J. Clabaugh, with two others, and I will say that I went on my way rejoicing for some time,

but now all is dark within, and if I am saved at all it is by the grace of God, and not because of any good works of myself; for I can do nothing good; when I would do good evil is always present within me. Dear brethren, you are both strangers to me in the flesh, but I hope we are near to each other in the Spirit. I wish to say to you that the MESSENGER is greatly fancied among us. Oh how I love to read the experiences of the dear saints of God that are scattered abroad in an enemy's land.

Your little sister in hope,
Bancroft, Mo.

ELLA SCOTT.

CRAWFORDSVILLE, IND., Oct. 19, 1885.

Dear Brother Respass :—Many dear brethren asked me to write in the MESSENGER of my late tour in West Tennessee and Kentucky. I started August 7th, and returned October 13th, making sixty-five days of sojourn and labor, mostly among the churches of the Bethel Association. In all, I attended five Associations, visited twenty-five churches, and delivered seventy-five discourses, and met and heard many dear, good preachers, and hundreds of the dear people of God.

I found the dear brethren of the Bethel Association much troubled over the mooted question of *means*, and serious division threatened the churches; but yet there was no vital difference, when all come to a true understanding of one another. The churches mutually and with unanimity accepted the following declaration, which resulted in a happy reconciliation and peace :

“We believe that the God and Father of our Lord Jesus Christ appointed his chosen people to obtain salvation, and predestinated them to be conformed to the image of his dear Son; that the holy Son of God, in his holy office of High Priest, atoned for all their sins, and redeemed them from all iniquity; and that the Holy Spirit, in his office work, quickens them into spiritual and eternal life, at the time appointed by the Father, who ‘sends forth the Spirit of his Son into their hearts crying Abba, Father.’”

“We do not believe that gospel preaching quickens the dead in sin, but ministers to those only whom the Spirit quickeneth: and that the Son of God, by his resurrection from the dead, ‘brought life and immortality to light through the gospel,’ and that the gospel gives knowledge of salvation unto believers, and shall be preached in all the world, for a witness unto all nations.”

“We believe that ‘salvation is of the Lord,’ and by grace, which ‘reigns through righteousness unto eternal life, by Jesus Christ our Lord.’”

This having been adopted and accepted as mutually satisfactory to all, the messengers of the churches met and organized in peace as the Bethel Association of Primitive Baptists; and it was the most joyful and heavenly Association that I ever beheld, and love and peace abounded among the many assembled saints. Three sisters were received for baptism; and in several of the churches happy revivals have begun, and numbers have been baptized. "Behold, how good and how pleasant it is for *brethren* to dwell together in unity!" The Lord be praised.

The other Associational meetings that I attended were interesting and good, and the preaching was very harmonious and comforting. The preachers were from Kentucky, Tennessee, Mississippi, Illinois and Indiana. Among the preachers were dear and faithful old soldiers of the cross of Christ, who have been preaching forty or fifty years, and have fought a good fight and kept the faith, for whom I feel a special esteem and love; and not a few young men, who give promise of usefulness, and for whom I felt a warm interest and love. Truly it was good to behold the many and large assemblies of the saints rejoice in the truth of the gospel of salvation, and all united in the love of Christ. I was greatly comforted, while laboring for them, in their fellowship and love, and my heart was joined to them in a sacred and blessed bond of love, the love of Christ. My health, always poor, was bad most of the time, but I kept up and met all the many appointments, then parted with the dear kindred in Christ sadly, and arrived home sick and weary, but am better, and found all the dear ones well. With love to all, yours to serve,

D. BARTLEY.

RIGHTEOUSNESS.

"But now the righteousness of God without the law is manifest, being witnessed by the law and the prophets."—Rom. iii. 21.

Righteousness is a term which signifies the state or condition of being and acting right. It is the embodiment of all that is right, and excludes all wrong. Hence, there can be but one true kind of righteousness; and it implies a total exclusion of wrong, it will not admit of degrees. The Bible mentions different kinds of righteousness, however; as the "righteousness of God," the "righteousness of the scribes and pharisees," &c. Now, the righteousness of the scribes and pharisees is what those sects consider right, and the righteousness of God is what God views as right. Therefore, man's righteousness is pure only so far as it harmonizes with God's righteousness. But the great contrast between the

former and latter is shown by the prophet when he says, "We are all as an unclean thing, and *all our righteousnesses* are as *filthy rags*."—Isaiah lxiv. 6. See also, Rom. x. 3.

I will premise this admissible truth: To enter into God's favor at the end of time, and become an heir of that "incorruptible inheritance," one must be right in God's sight—free from sin. In order to be free from sin, and be "holy and without blame before him in love" at the great day, one of the three following principles are essential:

1. Man must be born pure and continue sinless through life; or

2. He must redeem himself from whatever sins he has committed, and thus purchase the favor of God by obedience; or

3. If he should be unable to do this for himself, some one that is able must do it for him. I wish to comment briefly on each of the above statements.

1. Is man born pure and sinless? "Who can bring a clean thing out of an unclean? Not one."—Job xiv. 4. "What is man that he should be clean, and he that is born of a woman that he should be *righteous*?"—Job xv. 14. "Behold I was shapen in iniquity; and in sin did my mother conceive me."—Ps. li. 5. "The wicked are estranged from the womb; they go astray as soon as they be born speaking lies."—Ps. lviii. 3. "How then can man be justified with God, or how can he that is born of a woman be clean?"—Job xxv. 4. "And were by *nature* the children of wrath even as others."—Eph. ii. 3. Who, in the face of all this plain testimony, would dare assert that man by birth, by nature, is pure and sinless.

Again, death is caused by sin. "Wherefore, as by one man sin entered into the world and death by sin: and so death passed upon all men, for that all have sinned."—Rom. v. 12. The words "for that" in the above means because. Why do all die? Paul answers "*because all have sinned*." We know the cause must exist where the effect is visible. The objector can never discover any other cause for death than sin. I do not argue that infants go to hell, neither do I believe it, but if I believed in a work system, and believed (as

I do) that there was only one system of salvation, I should be driven to the conclusion that infants are all lost, and I could not escape from it. For if there be but one way, (and I defy any one to find more), and that a conditional way, infants are gone, for they can not comply with conditions. And to say that they are saved because of their natural purity is a ridiculous assertion against reason and destitute of proof. According to such a theory they are never saved, for they were never in a condition to need salvation. Christ, according to this, did not die for them; for if he died for them he must have died for their sins; and if they had nothing for him to die for they will have nothing to praise him for in heaven. Among the thousand and one absurdities arising from such a theory, is the utter uselessness of their bodies dying and mouldering back to earth, and being changed at the resurrection.

Is the body pure and sinless? Then why need it be changed? Is the soul pure by birth? Then why is not the body, also? Have we not the same right to argue for the purity of the body as the soul? If one needs to be changed and made incorruptible does not the other? There are many more absurdities deducible from this unscriptural theory, but what has been noticed is sufficient to convince any who are willing to listen to the Bible and the dictates of reason. Since mankind is sinful in nature, it is impossible for one to continue sinless through life. "If we say we have no sin we deceive ourselves, and the truth is not in us."—I. John i. 8. "There is *none righteous, no not one*."—Rom. iii. 10.

Since the first principle suggested is untrue, we proceed to notice the second:

Since man is sinful, he must be redeemed from that state. Does he do this? Is it founded upon his obedience? I shall argue not, from the following considerations: 1. Salvation is of grace.—Eph. ii. 8. If it were of *works* it could *not* be of *grace*.—Rom. xi. 6, Therefore, salvation is not of works.—Titus iii. 5. Please read these passages carefully and note the argument.

2. The very best obedience that could possibly be rendered to God only gives to him his due. If one gets in debt, and then owes all he can earn, it is impossible for him to pay off the old account. "So likewise ye, when ye shall have done all those things which are commanded you, say, 'We are unprofitable servants: we have done that which was our duty to do.'"—Luke xvii. 10.

3. If I earn a thing by works, then that which I earn is owed to me, and comes to me as a debt. "Now to him that worketh is the reward not reckoned of grace but of debt."—Rom. iv. 4. Is it not astonishingly strange that they who believe in salvation by works, also declare that it is of grace, when the Bible plainly says that such a salvation *would not be of grace but of DEBT*?

Now which way is it, of grace or of debt? If it is of work, it is of debt. If it is not of works or debt, it is of grace. If I earn it, God owes it to me. If it is of grace, he gives it to me. Let us hear Paul: "Therefore it is of faith, that it might be by grace; to the end that the promise might be sure to all the seed."—Rom. iv. 16.

4. If man redeems himself from sin why should Christ die? If man's salvation is his own work, then Christ has died to do something for man that he can and must do for himself.

5. Man can not change his own heart. "Can the Ethiopian change his skin, or the leopard his spots? then may ye do good that are accustomed to do evil."—Jer. xiii. 23.

If this means anything, it means that one who is accustomed to do evil can no more change his heart and actions than leopards or Ethiopians can change themselves. Since "all have sinned," "gone out of the way," "departed from God," then no one can change himself. "Out of the abundance of the heart the mouth speaketh." The heart then must be changed, for "a corrupt tree can not bring forth good fruit." The preparation of the heart is from the Lord.

We have found the first two propositions suggested at the head of this article to be false. We come then to notice the third, viz.: Some one that is able must redeem man. Christ

is all the one that is able, for there is no other name under heaven or given among men whereby we can be saved. Does he redeem us fully or only in part? Let Paul answer: "Looking for that blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from ALL INIQUITY."—Titus ii, 13, 14.

Yes, but are we not redeemed from past sins only, and may we not fall into sin again, and Christ's redemption only prove to be a temporary work of short duration? "For by one offering he hath *forever* perfected them that are sanctified."—Heb. x, 14. "Neither by the blood of goats and calves, but by his own blood he entered once into the holy place, having obtained eternal redemption for us."—Heb. ix, 12.

Let us see how this is done: First, the sins of the redeemed are laid on Christ and became his as much as if he had actually committed them. Proof: "All we, like sheep, have gone astray, we have turned every one to his own way, and the Lord *laid on him the iniquity of us all*."—Isa. liii, 6. "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him."—2 Cor. v, 21.

"Without shedding of blood is no remission." The reason why sins are remitted is that blood has been shed for them. The shedding of blood is the cause, the effect of which is the remission of sins. This is the only reason why sins are forgiven.

Second. The righteousness of Christ is imputed to the redeemed and becomes theirs by imputation. "And (that I may) be found in him, not having mine own righteousness, which is of the law, but that which is through faith of Christ, the righteousness which is of God by faith."—Rom. iii. 9. Now, the righteousness which is of God by faith is the righteousness wrought out by Christ, and faith is given in conversion, which enables the converted one to view the righteousness of Christ as his own.

"In his day Judah shall be saved, and Israel shall dwell

safely; and this is the name whereby he shall be called, *the Lord our RIGHTEOUSNESS.*”—Jer. xxiii, 6.

Judah and Israel are those who are Jews inwardly, by circumcision of the heart. (See Rom. ii, 29.) Paul says: “Even as David describeth the blessedness of the man, unto whom the Lord imputeth *righteousness without works.*”—Rom. iv, 6.

At the great day there will be some who have “done many wonderful works,” and who glory in the works they have done, but to such it will be said, “Depart.” Some will be there who will not be able to see their good deeds, because they have not been trusting in them, but in God; to such it will be said, “Come, ye blest of my Father.” They have sinned, but “He bore their sins in his own body on the tree.” They have not been able to keep the law, but Christ has kept it for them, and he becomes their righteousness. He is the only one who has lived free from sin, and his righteousness is all that God will accept; hence we must be clothed in it or we cannot enter into his presence.

In this way the language of the angel is verified: “He shall save his people from their sins.” All Christians can therefore sing:

Jesus paid it all,
All to him I owe.

I was in debt, and had nothing to pay; indeed, I became a greater debtor each day. But Jesus paid it all, and he has made me free. We cannot be saved by our own name, for we are bankrupt, and our signature is worthless; but the name of our blessed Saviour will stand good for the payment.

Take the name of Jesus with you,
Child of sorrow and of woe,
It will joy and comfort give you—
Take it, then, where'er you go.

Precious name! O how sweet!
Hope of earth and joy of heaven!

Dear readers, help me praise him. While I live I want to preach him as “the way, the truth, and the life.” His presence is sweet in health and in sickness, in wealth and in

poverty, at home and abroad, in life and in death, in time and in eternity, *now* and FOREVERMORE.

Yours in the afflictions of the gospel,
Groomsville, Ind.

JOHN R. DAILY.

Elder Respass—Dear Brother :—Sitting here alone to-day, and thinking of you all, and, most of all, of the dear one gone before, I wrote the enclosed lines for you; and although they may not comfort you, I believe you will forgive me for sending them, remembering it was written in the spirit of that love which binds together in one bundle the children of the living God. In Christian love and fellowship, your sister,

Crawfordsville, October 11, 1885.

SALLIE M. BARTLEY.

IN MEMORIAM.

In the quiet hush of evening,
When all the air was still—

When a softened light from heaven
Transfigured vale and hill—

When the world was wrapped in slumber,
And the busy cares of day,
With its scenes of countless number,
In the solemn stillness lay—

Then the Lord, who loves the lilies,
And waters them with dew—
He who spreads His banners o'er them
The sultry summer through—

Saw one, tinged with the dawning
Of Life's eternal day,
And ere the blush of the morning
He bore it far away.

Away to the shores immortal,
To the realms of cloudless day,
Beyond whose shining portal
It cannot fade away.

The spangled heavens a shining frame,
Their great original proclaim,
Soon as the evening shades prevail,
The moon takes up the wondrous tale,
And nightly to the listening earth
Repeats the story of her birth,
While all the stars around her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the news from pole to pole,
Forever singing as they shine,
The hand that made us is divine.

M. H.

REISTERSTOWN, BALTIMORE CO., MD., Oct. 29th, 1885.

Dear Brethren:—Please publish this brief notice of the death of Mrs. Harriet Rittenhouse, wife of Elder E. Rittenhouse, whose name will be familiar to all readers of the "MESSENGER" as a frequent contributor. Our sister departed this life on Tuesday A. M., October 20th, aged fifty-five years. She was baptized in the summer of fall of 1847. Her illness was short and severe, and full of great suffering. The first alarm went out on the preceding Saturday and, as said before, on Tuesday she passed away. I have known her for the past sixteen years, and have been a frequent visitor at her house in all this time. She has always been the faithful, affectionate wife and mother, the kindly hostess and the sincere and faithful Christian, ever since I have known her. I have never heard a fault found with her in all these relations. Like Martha, she has always labored to care for all who bore the Master's image who visited their house, while, like Mary, she was also glad to sit at the feet of the Lord. The example of such a woman is of great price in any church, in any neighborhood. "Her children shall rise up and call her blessed, her husband also, and he praiseth her." She was a woman of deeds, rather than words, but when she spoke her words were seasoned with soberness and discretion.

The blow falls heavily upon her husband. As he has just written me, "the longer a heavy burden is borne, the heavier it becomes." She has been a helper in all his ministry among the churches. Her children will miss a good example and wise and loving counsel. Brethren and sisters who visit there will miss her sincere greeting.

Elders Staten Durand and Francis were present at her funeral, and spoke consoling words. I should have been present also, but another funeral called me away. The family have the warm sympathy of all who know them. May God bless and comfort them.

I remain your brother in Christian hope.

F. A. CHICK.

Will *Zion Landmark* please copy?

EDITORIAL.

J. R. RESPESS and Wm. M. MITCHELL,.....Editors

WHISKEY SALOON.

A brother in Twiggs county, Ga., wants to know what we think of a church member keeping what he calls a "Whisky Saloon"—whether we regard it as disorder, or not. We say to our brother, and to all others, that it is not our right, or privilege, to sit in judgment upon any unknown or supposed case, nor indeed upon any case of real disorder in a church. Every case of disorder, or supposed disorder, should be tried on its own merits, as it exists, and the church is the proper tribunal before whom it should be tested according to the word of God.

It is impossible to lay down any definite rule to govern the proceedings of a case before it exists. We know, however, on general principles, that while all things may be lawful unto us, all things are not expedient for us to do; neither do all things edify the church, nor provoke unto love and to good works. We know also there is a positive command for Christians to "Abstain from all appearance of evil."—2 Thess. v, 22. If to keep a Whisky Saloon is not of itself an evil, it certainly has the appearance of it. And, if nothing more than the appearance of evil should be manifest, then the brother is divinely warned to "abstain from" it. By some men, and in some communities, a "Whisky Saloon," as it is now politely called, might possibly be conducted without much real evil, but this is not generally the case; and the example is bad, as others less scrupulous might, by the best examples, be emboldened to engage in such business to the ruin of themselves, their families, and of many in the community. Such business relations are generally demoralizing in their effects, and are, to say the least, a real eye-sore to any church.—M.

DISTRIBUTION—NATURAL NEEDS.—MATT. XIV, 12-33

John Baptist had been beheaded in prison for the gratification of a lewd woman, and the disciples after burying the headless body went and told Jesus. Jesus when he heard of it departed thence by ship into a desert place; and the people hearing of it followed him on foot out of the cities. The beheading of John was a sad thing; it seemed to sadden Jesus and his disciples so as to drive them apart from the busy haunts of men into the solitude of the desert. The disciples of Jesus are often driven into solitude by trials; often separated from all human aid and apparently all human sympathy. Our beloved fellow-laborer and fellow-sufferer, Elder E. Rittenhouse, writes us, under date of October 23d, 1885, "My dearly beloved companion has been taken from me; she is now lying a corpse in the house. My spirit seems instinctively to turn away from all consolation." Thus he is withdrawn into solitude too; but Jesus went there before him, and will be there with him in the desert. Blessed Jesus!

The uncomplaining submission of Jesus and his disciples to the cruel oppression of man was not without its effect upon the multitude; especially the poorer classes of them. They followed him on foot into the desert. John had suffered death for righteousness sake and the people knew of it. But there was no uproar made by Jesus and his disciples, no reviling of wicked rulers, no murmuring against God, no faltering in the faith, and no turning back to the world, but a more decided separation and withdrawal from it. The poor people saw this. They saw that Christ and his disciples were not of the world, and were not seeking its ease, honors or wealth. John had not sought those things, but rather things that brought imprisonment and death upon him. They knew it was not natural that men should seek poverty, sorrow and death; it was strange to the world that they should. Besides, the enmity, persecution and oppression of men did not sour Christ and his disciples against the world so as to make them hate their fellow creatures; but on the contrary, they did

them good; they healed the sick, cleansed lepers and opened the eyes of the blind. It was a puzzle to the world. They were poor; Christ was the poorest of men; he was poorer than the birds of the air, for they had nests, but he had not in all this wide world a place of his own to lay his head! He had nothing in all this world! And how little in it even to this day have his true followers! The poorer class of people had therefore a natural sympathy for Christ and his disciples; they were poor and oppressed like them; but not for the same cause. Christ could sympathize with them in their poverty and affliction in his human nature; he with his disciples had a natural sympathy for them and they for him, and hence they ran afoot out of all cities to him in the desert. But the needs that brought them to him in the desert were natural, whilst his and his disciples were also spiritual. They sought him to be healed of their natural diseases; they were poor and unable to buy medicine and pay physicians, and Christ and his disciples healed the sick gratuitously. They sought him therefore for natural good, as the poor may seek Christians now for natural or worldly help; and Christians now, as Christ did then, often have compassion upon them in feeding and clothing them. Worldly needs and trials therefore brought them to Christ in the desert. Some may have gone out of mere curiosity; but be that as it may, a great multitude of men, women and children were there, and Christ "seeing the great multitude, was moved with compassion toward them and healed their sick."

The multitude came to the desert in a hurry and seemed loth to leave; the day grew into evening and still they lingered in the desert. It troubled the disciples; they didn't know what to do about it; they had nothing to feed them with, and sought therefore to get rid of them. And may not the disciples be that way even in this day until Christ teaches them better? When some of them have the poor on their hands and they feel too poor to feed them and would have them sent away to provide for themselves. But when they went to Jesus about it he taught them better; that they need

not be sent away, saying, "They need not depart; give ye them to eat?" They tell him how poor they are, that they have but five loaves and two fishes; but that is no excuse to him; but to bring their little to him. What a lesson is taught us by Jesus in the desert, when we are with him there! If we have but little of goods or ability, if it be carried to Jesus and is blessed of him, it will feed a great multitude of poor people. Indeed, that which will be sufficient for even one will fill a multitude and there will be baskets full over. And so did they all eat upon this occasion, disciples and all, and were filled. He fed the multitude through his disciples; he blessed and brake and gave the loaves to the disciples, and the disciples to the multitude. It was food of which all, both saint and sinner could feel the need and could partake. It was not spiritual food, but natural; such as pertains to this life, and not to spiritual life; nor does the eating of it, though blessed by Christ conduce to spiritual life in the multitude. They could be thankful in nature, but not in spirit; and have a natural faith but not the faith of the regenerated, and could not therefore have spiritual needs. But the disciples could eat it, even natural blessings, with spiritual thankfulness and to the glory of Christ. God left not himself without witness in that he did good and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness. (Acts xiv.) But men in nature were, are and always have been unthankful for these blessings, though none by reason of sin, are entitled to them. But they think so and claim them as matters of right. Nevertheless God sent, and continues to send his rain, both upon the just and the unjust, the thankful and the unthankful; thus teaching us to be like our heavenly Father, and to do good both to the grateful and ungrateful. Christ blesses the little we may have in this desert to feed the unthankful as well as the thankful. We may at times wish to get rid of the unthankful, but when we go to Christ about it, he says, "Give ye them to eat." Because we have been unthankful and he has fed us, and thus when we give, it has Christ's blessing upon it and glorifies him and not us, as the

loaves and fishes did. A minister may feel too poor spiritually to feed an ungrateful church; but when he has sought Christ about it, and has been taught to do it, he approves himself as a minister of Christ in necessities, distresses, hunger, cold and nakedness, etc., and loses nothing in the long-run by it; because his little has fed many as well as himself, and there are baskets of fragments gathered up. We said just above that the disciples could feel thankful in spirit for worldly blessings; for the rain and fruitful seasons; and that the worldly recipients of such blessings do not feel so; because they have not been taught their true state before God as being unworthy of any blessing. Jacob speaks for the whole spiritual family when he exclaims, "I am not worthy of the least of the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan, and now I am become two bands".—Gen. xxxii. He had suffered much too; his wages had been changed ten times; he bore all the loss of the flock of Laban, whether torn of beasts or stolen by day or night; in the day the drouth consumed him and the frost by night, so that his sleep departed from his eyes; yet in spite of these things, and because of them really, he could say he had *not* been worthy of the least blessing. The least blessings are worldly blessings, of such as these Jacob did not feel worthy, nor do his children to this day. It was an expressive saying, that of an old minister who once passing a jail and seeing the bleared visage of a murderer peering at him through the prison bars, exclaimed, pointing to him, "There is John Bradshaw, but for the grace of God!" or words to that effect. So we are made to feel too poor to claim merit, even in humble lives as men; and yet from this sense of deep poverty we are made by Christ's blessings to distribute worldly good to men in nature. John Bradshaw could be thankful to God, not only that he was a Christian, but that he was blessed with worldly good; as the poor old widowed sister said when given a loaf of bread, "What! Jesus and all this bread too!" He could be thankful that he had been a moral and upright man; but

infinitely above this God had made him a Christian. Not that morality and uprightness will make a Christian any more than the feeding of that multitude with the loaves and fishes by the disciples would make them Christians, or conduce in any degree to it. But to be a Christian carries with it morality and uprightness, but not as a cause of Christianity.

The multitude was capacitated by nature to feel the need of and to receive and eat such food as was distributed by the disciples to them, as the world is to-day capacitated to be the beneficiary of the moral good following in the train of Christianity. It is to be noted that there was no combination of the disciples with the multitude in this distribution; it was all to the glory of Christ, and to no lodge or society. It was not to make disciples of the multitude, or to distribute anything save that which Christ had blessed of the little store they had in the desert. Like the poor widow who gave her mite, they did it of their poverty.

Not long since we heard of the children of some of our folks joining the Missionaries. These children were believers, and had been expected to join our people, but never had been encouraged to do so. And we think some of those brethren felt as if they had not done what they had been told to do by Christ; they had not given them to eat, for they felt they had so little! If we have been directed by Christ to do anything, let us carry our little to him, and he will bless it and it will be sufficient, and we will gather up something more than we started with. We are so poor that we have nothing for anybody only as Christ blesses it; not even for our children. But if Christ gives us ever so little for them, we should give it to them. O, what a blessing it is even to give our children an example of a godly life of our poverty! A gentle word, a loving solicitude for their spiritual good, will be remembered by them, and gathered up when we are in dust; will be remembered with tenderer emotion than the worldly estate bestowed upon us. What a distribution to the world, our children, friends and enemies, is a godly and humble life!—one characterized by devotion to Christ.

But what a pitiable sight is that Christian's life who is consecrated to self! Does he feed anybody to the glory of Christ, who never has time to go to meeting or to carry his children? Will his children remember him as a godly man? But we can do nothing profitable with the little we have except it be taken to Christ for his blessing, so that it glorifies Christ in its distribution, whether it be in charity to the poor, temperance, meekness, gentleness, zeal, patience, uprightness, or what not; nor will we take it to Christ unless we first feel our poverty. So that we do all that we do, whether to distribute to the multitude or to do the works of faith, we do all as unto Christ. Christ is glorified with our lives. We are Christ's.

SEPARATION—SPIRITUAL NEEDS.

In our next we expect to speak of spiritual needs and the separation of the disciples of Christ from the world, and that by the constraining influence of Christ, so that it is all of Christ.—R.

CLOSE OF VOLUME VII.

This issue closes the Seventh Volume of the GOSPEL MESSENGER and the year 1885. It has been a sad year with many of us, and with all of us it has been an advance nearer our eternal home. One by one our faces are changed, and we are sent away. Those of us who are left, are left to struggle on and weep and suffer a little while longer. Beloved readers, we have been associated together, many of us, now several years, and we have done the best we could for you as your editors. We come far short of our desires, but trust of our poverty we have done our best. We hope we have had your prayers; you have had ours, if we are not mistaken, many and many a time. We have made no money by the MESSENGER; have we done you any good?

Our list has increased steadily, and now we have near 6,000

on our books ; but our publication is so expensive, and many subscribers so forgetful of us, that we barely keep even. Will you help us ? Will you get us another subscriber, each of you ? It would be a little effort on your part, and do us good and the one good whom you induced to take it. Or are you able to give it a year to some poor brother, or sister, or friend ? It would be blessed of Christ, no doubt, to your own soul to do so. The

OUTLOOK

in Zion is more favorable than for many years. There is a greater desire to hear preaching, and more preaching, than for years past. There are more additions to the church in many sections of our country than for a long while ; and above this, there is a greater tendency to unity everywhere. Faction is giving way, and brethren are coming together in places where they have been estranged. It will be seen from Elder Bartley's letter in this issue that they are coming together where he has been. A great deal of strife has no doubt arisen in many places from brethren misunderstanding one another ; and there, perhaps, has been a busybody or two who loved strife and promoted it when it could be done. Pray for Jerusalem, says the Lord ; they shall prosper that love Jerusalem. There has been a tendency to trouble about Predestination, but that has blown over. No Primitive Baptist believes that God is a God of chance, or that anything happens by chance ; or that God was waiting in suspense to know what Adam was going to do. Nor does any Primitive Baptist believe that God prompts any man to sin. That is the trouble with the words, The absolute predestination of all things. Some understand it to mean that God prompted man to sin, but we do not so understand brethren who believe it ; if we did, we should reject it. Elder Frost, of Tennessee, writes us very encouragingly. He has baptized, since third Sunday in August last, 42 persons. See his letter. God bless you, dear brethren and sisters.

OLIVE ASSOCIATION.

The third session of the Olive Association convened Friday, October 16th, 1885, with the Church at Mount Gilead, Lee county, Ala., and closed Sunday at 4 P. M., October 18th.

Owing to debility and bad weather, this is the only Association we have attended this year. In the good providence of God, the weather was mild and beautiful, the attendance good and orderly, and best of all, the meek and gentle Spirit of Christ was manifest in all the brotherhood from the first opening of services till the close of the meeting. They seemed to flow together in the spirit of unity and love, and in no instance was there any strife, bitterness, or sarcasm, manifest among them. It was good to be at such a meeting of Christians.

There were several brethren recognized and received as visiting correspondents from sister Associations besides those whose names had been regularly enrolled on the Minutes of their respective Associations. The correspondence, though somewhat deficient in the way of Minutes from other Associations, was very good. Elders H. Bussey, from the Upatoie; J. Cleaveland, from the Hillabee; J. E. W. Henderson, from Conecuh River, and J. T. Saterwhite, of the Beulah Association, were in attendance, besides visiting brethren from each of those Associations.

We were permitted also to grasp the hand and hear the preaching of our old friend and beloved brother and fellow-laborer in the ministry, Elder R. T. Webb, of Texas. We feel thankful to God for such comforting Associations.—M.

TO DELINQUENTS.

A gentle word to dear friends. We are in need, and the little you are due us will be a great benefit to us. Please send it at once, and pay also for the next year. Please don't put it off, but attend to it now. Don't wait until next week, but do it immediately, and bless us.

EXTRACTS FROM LETTERS.

SHELBYVILLE, TENN., October 20th, 1885.—*Very Dearly Beloved Brother in hope of eternal life through Christ Jesus our Lord*:—It is with humble thanks to the glorious Lord of heaven and earth, for his goodness to the children of men, that I am inclined to write you this morning. Because the good Lord has been pleased to visit his Zion in this part of his vinyard of late. The two last months has been a time of refreshing from the Lord's presence, as we humbly believe, by several churches in our county. Since the third Sunday in August I have in my travels had the pleasure of baptizing forty-two persons into the fellowship of the Church of Jesus Christ; and other ministers have also baptized several. The Lord be praised for his goodness and mercy to the children of men. Never in all my life have I seen the members of the church so much moved to an active discharge of duty to God, to each other and the cause; and in love to one another, as at the present time. They seem indeed "lively stones." The blessed Jesus is the theme of their hearts and tongues. O may the great blessing of Christ dwell in the hearts of his chosen ones everywhere, is my earnest prayer. I have never had the shadow of a doubt in regard to the eternal salvation of God's people. Note the words of the angels to Mary, the mother of Jesus, "Thou shalt call his name Jesus, for he shall save his people from their sins;" and again it is written, "All the Father gave me shall come to me," and many other such promises do we who search the Scriptures find therein recorded, that all may know that the salvation of God's people is fixed in Jesus, and in him complete, and finished in his glorious triumph over death. O my dear brother, if I only knew that I was one in that number, how happy would I be; oh how happy! I know of a truth that he bore the sins of his people when he died upon the tree; and oh that I was of that number; else I am forever lost! This concerns poor me more than all things else on this earth. Sometimes I say in my poor soul, "Jesus is mine and I am his." O glorious hope; O blessed day when Jesus took my sins away. Blessed is the man whose hope the Lord is!

J. E. FROST.

P. S.—Since writing the above I visited a church called Big Flat Creek, in Williamson county, Tenn., and met a large congregation and had a great meeting; and baptized four willing subjects. The meeting was in the week, and if I could have stayed a few days there would have doubtless been others baptized.

J. E. F.

GREENVILLE, ALA., 27th October, 1885.—As I have promised brethren and sisters to write, I do so through the GOSPEL MESSENGER; for I do not look upon our periodicals as a curse, as some unfortunately do. Dear brethren, look to the Lord for direction, for I am fearful that it will not always do to follow impressions every time; because the poor child of

God is often under the influence of the evil one and does wrong. And some may write and speak under that influence, and be honestly deceived. It would be wise to try the Spirit's, and it may be asked him? The Lord commands us to go to him when we have anything too hard for us; "knock, and it shall be opened unto us;" seek the Lord, and draw nigh all ye that fear God, etc. I have thought I have seen trouble brewing for the Baptists, and it has seemed at times impossible for me to hold my peace. I hope I am watching so that I may be found with the Lord's people, and then I would fear no evil. I would be glad if I could see a satisfied ministry. The Lord's people are poor, and there is a duty for the church, and I have thought that when the Lord impresses a minister to go to a church that he also impresses the church to receive him in the Lord and do what is right. I think if he goes with food for the church he often carries back with him the same kind he carries to them. If the poor man leaves home because he cannot stay for the fire shut up in his bones, he feels it is better to go than to stay and thus makes the sacrifice, and the Lord will go with him and there will be a soul's feast. I have thought that such an one (provided laziness did not get the upper hand,) would be willing to go home and go to work. On the other hand, if he is proud, and with a desire to feed that pride, and goes to get more to feed it; or if provisions are scarce and he is too lazy to work for more, I have thought he would be dissatisfied if brethren did not give him something to carry back like he too often brings. There is where trouble generally rises. I will close, expressing the desire that Brother Respass will come to see us, or some of you. My husband asks that Brother Bently send us an appointment if the Lord's will. Pray for your afflicted sister.

L. E. SELLERS.

Dear Brother Respass:—I fully concur with you in the opinion that the subject of Predestination ought not to be made a test of fellowship among Baptists. What I have written of late upon the point, has been written with design and hope to avoid such a result. I cannot think that many, if any, of our people believes that God has imperatively decreed his own forebodings. I have noted the fact that when the brethren set out to prove the predestination of all things, they prove beautifully and permanently the sovereignty of God, in which we all agree, and from which we all receive comfort. I only disprove some of their sayings, regarding them as extravagant, because they are beyond inspired declarations of the point. Furthermore, I have hoped to lay a check upon some slang expressions which some have thought proper to use in vindication of their views, nor do I believe that my labor will be wholly in vain, though it may incur for me the displeasure of some. The discussion of the point has been going on among Baptists since my first recollection, and if it should ever be made a test of fellowship among us, it will be without my approval, and I shall stand as I have written on the defensive.

Butler, Ga.

JOHN ROWE.

BUTLER COUNTY, ALA., April, 1885.—*Dear Brethren:*—I am only about four years old in the ministry, and am often much astonished to think the Lord would use one so ignorant as I feel myself to be to proclaim his heavenly truth. But I remember that it is written that “not many wise men after the flesh, not many mighty men, nor many noble are called.” God hath chosen even the “weak things of the world to confound the things that are mighty.”—1 Cor. i, 26.

It should be comforting to us to know that our God is no respecter of persons in bestowing his gifts or grace. Neither wisdom nor ignorance, poverty nor riches, give their possessors any just claims upon God to bestow either salvation or any other gift upon them. The apostle Peter realized when the Lord sent him to Cornelius, a Gentile, that God had no greater respect or regard for his people among the Jews than he did for those among the Gentiles.

It was my privilege to-day to hear a man preach that salvation from sin results from studying the Bible, and he admonished the people to study the Bible for this purpose. Now, while we would not say one word against searching the scriptures, I would remind the reader that “Though I speak with the tongue of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.” A sounding brass or tinkling cymbal may be pleasing to some, but I contend that salvation is by grace. Not wishing to be tedious, I will say that I am much pleased with the style and manner in which the MESSENGER is conducted, as well as with the matter it contains from both editors and correspondents, especially the editorial article, “Guiding His Hands Wittingly.” Please punctuate and correct this if published. Your discretion in this will be all right with me.

May the Lord bless you and the dear family scattered abroad.

Your brother,

T. E. HARRISON.

ALEXANDER, TEX., August, 1885.—*Dear Brother Respass:*—Again I write you, and am thankful for your faithfully withholding my imperfect letters from the press, and hope you will continue faithful, not only with me, but also others, if there should be any imperfect writers except myself.

“God so loved the world that he gave his only begotten Son, that whosoever believeth on me should not perish, but have everlasting life.”

There are three points in the above text which I wish briefly to notice—the love of God, the gift of his Son, and whosoever believeth. The world, as mentioned in the above text, we conclude only refers to God’s people, among the Gentiles as well as among the Jews; and for proof, we notice in Revelations it is written that Jesus Christ the Lamb of God is worthy to take the Book and loose the seals thereof, “for thou wast slain, and hast redeemed us to God by thy blood out of every nation, kindred, and tongue and people.” This is the world which God so loved, and for which he gave his Son to die.

I will now say a few words as to the third point, “Whosoever believeth.” Some say that it is left with sinful men to believe at pleasure and be eternally

saved, or reject the offers of salvation and be eternally damned. But this is a sad mistake. The word of the Lord affirms that "this is the work of God; that ye believe on him whom he hath sent." It is also written, and Christ himself affirms it, that "no man can come unto me except the Father which hath sent me draw him, and I will raise him up at the last day."—John vi, 44. Man, as a vile sinner, has neither will nor power to come acceptably unto God, but the goodness of God leadeth him to repentance. Christ is exalted with the "right hand of the Father to be a Prince and Saviour, to give repentance to Israel and remission of sins."—Acts v, 31. It is not, therefore, of him that willeth or of him that runneth, but of God, that showeth mercy. The Lord begins the work of salvation *for* the sinner, and *in* him, and he finishes it, cutting it short in righteousness.

I have only touched on these points, and in as short a manner as possible.

Yours in hope,

A. B. KEITH.

SHELBYVILLE, TENN., September 3, 1885.—*Dear Brother Respass*:—I have visited two associations since I wrote you last, and several churches in different localities, finding them all in peace, with indications of better times in the near future. I have had the pleasure of baptizing twelve in the past two weeks. There have been four additions to my home church recently. Yesterday I baptized five at Bethlehem, at which place there had been no additions in several years. O Lord, give us grateful hearts to thee for thy goodness to us, poor unworthy sinners as we are! To-day I start to the Fountain Creek Association, thirty miles distant.

P. S.—Having failed to mail this, and have returned home from Fountain Creek Association. All in peace there, and had a good meeting.

Yours,

J. E. FROST.

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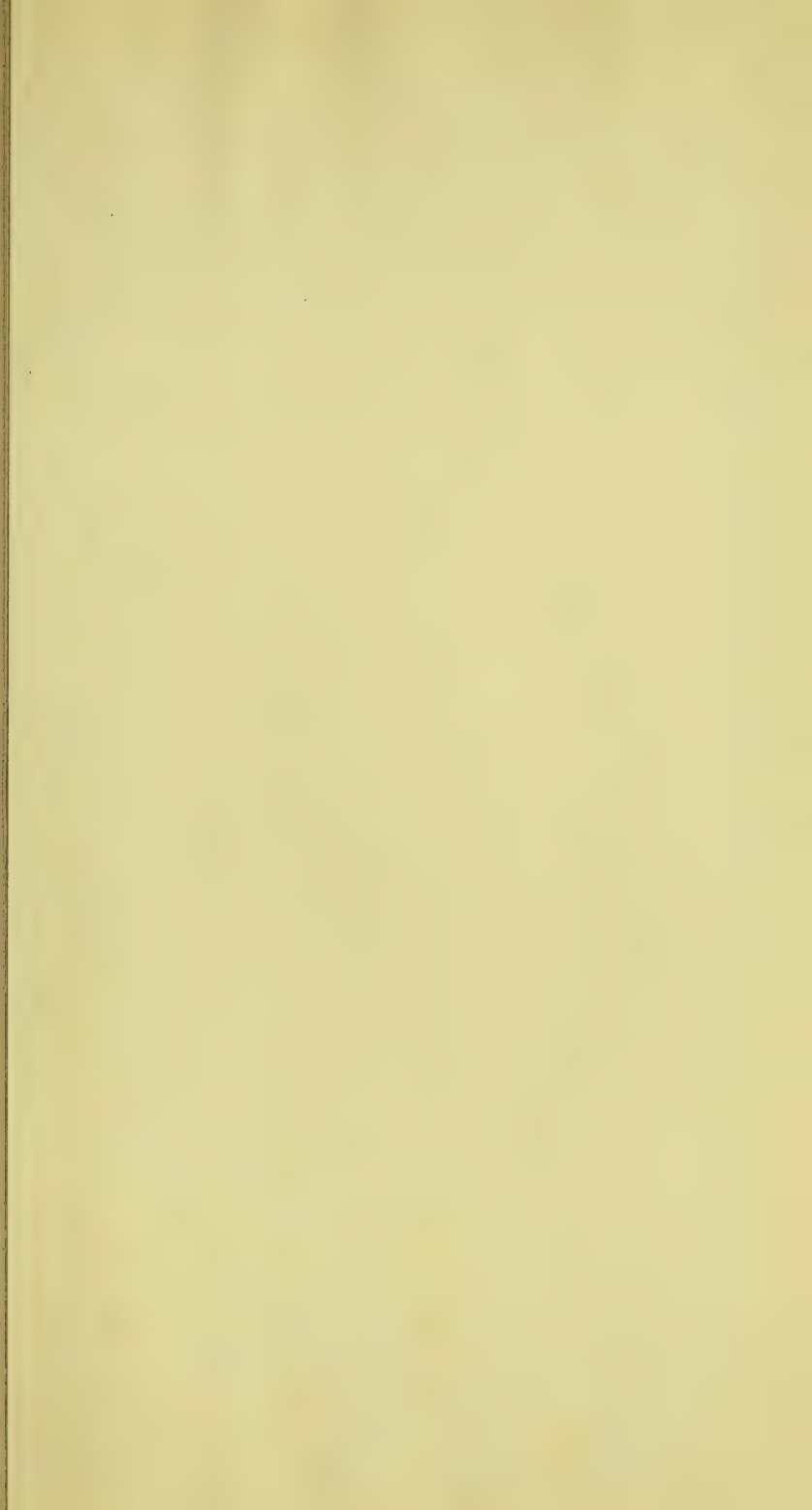
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